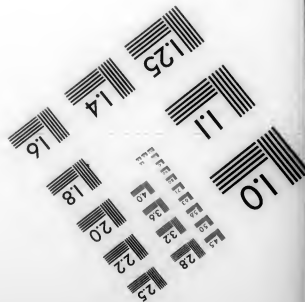
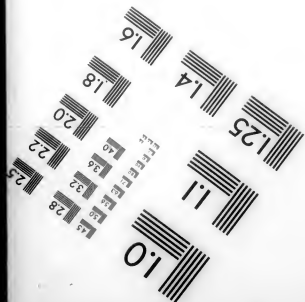
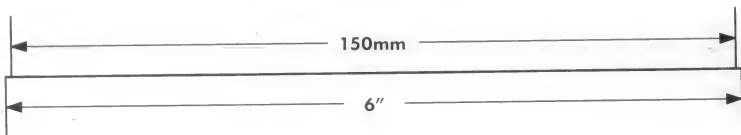
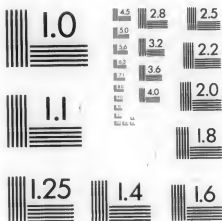
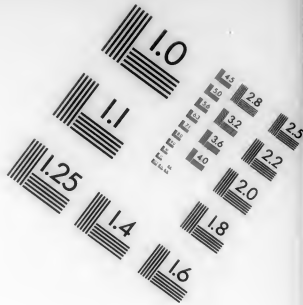
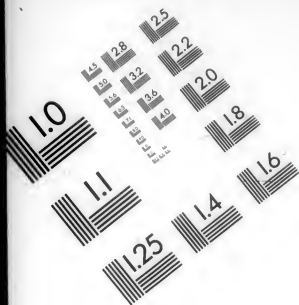


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**Jan. 1, 1894 -
Dec. 15, 1896**

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Vol. 31

**Jan. 1 - Dec. 15,
1894**

THE
Herald of Truth.

A RELIGIOUS SEMI-MONTHLY PAPER

Barkholder Day Press, No. 93

— DEVOTED TO THE —

Exposition of Gospel Truth and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor.

VOLUME XXXI.

How sweet are thy words unto my taste! yea, sweeter than honey
to my mouth. Through thy precepts I get understanding; therefore I
hate every false way. Thy word is a lamp unto my feet, and a light
unto my path.—Ps. 119: 103—105.

Cast thy bread upon the waters: for thou shalt find it after many
days. In the morning sow thy seed, and in the evening withhold not
thine hand: for thou knowest not whether shall prosper, either this or
that, or whether they both shall be alike good.—Ecc. 11: 1, 6.

1894.

MENNONITE PUBLISHING CO., PUBLISHERS AND PRINTERS,
ELKHART, INDIANA.

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1894.

Vol XXXI. No. 1.

JOHN F. FUNK, EDITOR.
S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

We wish all our readers a happy New Year.

THE form of godliness without the power is like a palsied arm, it is useless.

A HAPPY NEW YEAR to ALL!—Thanks for the many prompt renewals and for new subscribers.

A LIVING FAITH is an active, acting, doing faith. A dead faith is that which is without works.

CIRCULATE THE HERALD.—Send us the names and addresses of your friends and we will gladly mail them sample copies.

LET us not forget the poor. Are they not the means through which God gives us opportunity to exercise one of the noblest Christian graces?

THE weather and other circumstances makes this of all seasons the proper time to remember the poor, according "as the Lord hath prospered us."

IN giving the address of Bro. S. D. Ebersol in a former issue of the HERALD, the printer made us say 72½, when we should have said 79½ Twenty Second St., Chicago, Ill.

THANKS for the many kind wishes many of our friends are sending with their renewals. Your renewals tell us in a practical way that you mean what you say.

BRO. D. D. KAUFFMAN of Morgan Co., Mo., recently visited the congregation near East Lynne, Cass Co., Mo., holding several meetings which were greatly appreciated.

AN APPRECIATIVE READER—Bro. A. M. Boyer of Ashland, Ohio, in renewing his subscription to the HERALD, says, "It never comes unexpected. I can hardly wait until it arrives. I always find in it food for the soul. Probably there are but few readers who appreciate it as I do, only those who are away from church privileges. We have plenty of churches here, but none of our denomination."

THE CONGREGATION near Cullom, Livingston Co., Ill., numbering from 80 to 90 members is now and has been for some time without a minister. It is the desire of this congregation to have a resident minister. (They have for some time been supplied with ministers from other places.) Should there be a minister in any of our congregations who speaks the English language, and can be spared from the place where he is, and would be willing or desirous to change his place of residence, this would be an excellent place for him to locate. Any one who meets these requirements and desires further information will please write to J. F. Funk, Elkhart, Ind.

WE have on our table quite a large number of contributed articles intended for publication in the HERALD. They will appear in due time. One way to insure speedy publication is to write to the point, say in plain words what is intended to be said, write *plainly* with ink on one side of the paper only, and have the name and address of the writer accompany the article, not that the writer's name is to be published when not so desired, but that we may know where the article comes from.

MEETING OF THE EVANGELIZING BOARD.—The Annual Meeting of the Mennonite Evangelizing Board of America will meet (D. V.) in the Mennonite Meeting-house, Elkhart, Ind., on Wednesday Jan. 17, 1894 at 9 A. M. At the conclusion of the business meeting a sermon will be preached on "Evangelizing Work." We invite all our brethren and sisters to attend, especially our ministering brethren, as well as all the members of the Board.

F. W. BRUNK, Pres.
A. B. KOLB, Sec'y.

THE ARTICLES, "To the rising generation" on page 254, and "Love to our neighbor" on page 363 of the HERALD Vol. 30. should have been treated as selections, as they were both copied from "Conversation on saving Faith" by the person who sent said articles. We were kindly reminded of this by one of our readers, and it is probably a direct result of our recent editorial on "Plagiarism." When an article is original, please write either "original" or "For the Herald of Truth" at the top of the first page; if it is selected from some book or paper, kindly say "Selected from (mentioning the book or paper selected from) by (giving name of writer)." By doing so no mistake will be made.

January 1, 1894.

HERALD OF TRUTH.

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BISH. DAVID KEIM of Addison, Somerset Co., Pa., passed through here a few weeks ago on his way home from a visit to relatives and friends in the West. He arrived here on the 9th and on the 10th Bro. George Hug conveyed him to the Olive M. H. where he conducted the Sunday morning meeting. They returned in time for the evening appointment at Elkhart, where Bro. Keim took part in the services. Bro. M. S. Steiner of Chicago taking the text Monday, Bro. Keim preached at Yellow Creek, and Tuesday, after paying a visit to the Publishing House, he started homewards.

WITH this number we begin Volume XXXI of the HERALD. We are glad to be able to say that our church paper is growing in favor with our people, and that the subscription list is steadily growing. We thank our friends for the interest they have manifested in the publication of a church paper, and it is our aim, God helping us, to merit the hearty support and co operation of all our people, and we hope to keep all our old friends with us and that they will aid us in getting a great many new ones during this year. We are especially glad to get news from all the congregations, and trust that our correspondents will continue, as they have so kindly done in the past, in furnishing the columns of the HERALD with the best of things within their scope.

IN MILWAUKEE, Wis., there is a saloon bearing the name 'The Old Mennonite.' It is probably so named after the German drama of the same name which has in recent years been played in the principal theatres in Germany. The play was intended to make light of the principles held by the Mennonite denomination and to hold up our people in a contemptuous light. The play was tried in New York, but proved a failure with American audiences, on account of the blasphemous contempt in which the drama held religious principles common to most of the American churches. Anent this saloon we would say that to our knowledge there are not enough Mennonites in Milwaukee for one to introduce another to a saloon-keeper, much less to support a saloon, were we a drinking people.

THE brethren Irvin and Edwin Hoover of Haldimand Co., Ont., who visited some of the congregations in Elkhart Co., Ind., during the latter half of December were in Elkhart over Sunday Dec. 17. From here they went to Goshen to spend a few days there, and expected to return home about the 23d.

By an oversight the particulars of Bish. Kornhaus' death were not sent us in time for publication in last issue, although a short commentary on his life had been received. We therefore publish the obituary notice in this number.

A NEW YEAR BORN! The chroniclers register its name upon the records of time as 1894. God calls it to-day and says to the sinner, "To-day if ye hear my voice, harden not your hearts." "To-day is the day of salvation." Some people make it a special day to form resolutions, but God is just as ready to help us keep resolutions made on the last or any other day as on the first day of the year, and on this account, seeing that to-day only is given us, it is not wise to wait for a time to make a resolution for living a better life or of leaving off from this or that habit. The mighty NOW is the best time.

THE first issue of the YOUNG PEOPLE'S PAPER, published at this office, has made its appearance, and a large number of sample copies have been sent out. It is an eight page four column paper, filled with bright and interesting matter, and will supply a long felt want for good reading for the young people. There are still very many who have not seen or received the paper. Sample copies will be sent to all who send us their name and address. The subscription books are now open, and as the price of the paper is only 75 cents a year, we look for a list of 5000 actual subscribers before the middle of next month. We hope that all who receive sample copies will become subscribers by sending 75 cents with their names and the names of their friends.

UPON the top of a mammoth beer brewery on Eighteenth Street, Chicago stands the statue of a powerful man with an uplifted sword in one hand and one foot upon a beer-barrel. It is quite a suggestive picture. It is liquor that puts strength into the arm of three fourths of

the law-breakers and murderers of our land. Take the beer-barrel and the whiskey-bottle away and that sword will drop, not upon defenseless wives and children, but upon the anvil of Christian principle and the Gospel hammer will beat it into a plowshare, and the spirit of alcohol that incited and strengthened the arm and fired the mind to deeds of violence and iniquity, will give way to that divine Spirit that will incite and strengthen men to use the Gospel plow in preparing human hearts for the seed of immortal life.

For the Herald of Truth.

"DRIFTING."

There appeared in the HERALD OF TRUTH, for Oct. 1st, 1893, an extended article under the above heading from Bro. Daniel Shenk of Elida, Allen Co., Ohio. I have read and re read the same with more than ordinary interest, and will do the writer the justice to say that my understanding of the subject of non-conformity to the world, has been much improved both by it and the reading of a very satisfactory letter received from him later, on the same subject.

But as there was little to be found in his article to the HERALD that refers to that ceaseless and ever onward course of events that the church has adapted herself to all along down the years of Christendom; or that in any way showed a distinguishing feature between the ground principle itself and the mere outward form of religion, I venture, at Bro. Shenk's request, to write another article, not however, with the intention of adding to or detracting anything from his able treatise, but with the view simply, of forging a few links more to the chain of his argument.

In the beginning it is the writer's desire to be clearly understood that he is a warm advocate both of plainness and simplicity of dress, and in no case would he encourage any change or departure from the mode of dress that has been in vogue with the brotherhood and sisterhood within the past 40 years. He feels also to state that he is deeply impressed with the profound depth of meaning that pertains to the subject, as well as the vital importance that it bears to the body of the church at the present time; that several months of meditation have been spent over it, along with occasional prayer to God to know His will, and just how He would have it taught to those who desire to come to a knowledge of the truth.

In the meantime there has also been occasion to converse freely on the subject with a number of the oldest brethren and sisters now living in the church, as well as with others who, though younger

in years, are found among the staunchest adherents to the doctrines and principles upon which the church is founded, and her practices likewise, and with the benefit of their observation and experience combined, I now venture upon an elimination of what is believed to be truth and fact.

The first authentic notice we have of any people living in this country who called themselves Mennonites is of a body of some 25 members that were located at Germantown, Pa. in the year 1683. In the year that followed they came under the observation of their neighbors, 'as being very simple in their habits and mode of life, that they dressed in plain, modest apparel; were slow to abandon the customs of their fathers, and did not readily adopt modern innovations of any kind.'

By contrasting the lives of the brethren and sisters of those early days with that of the average member of the Mennonite church of to-day, some wonderful changes come under our notice; that is,—men have changed, customs and forms have been changed and modernized both within and without the church, but the principles of faith and doctrine that were then maintained and fostered, virtually remain the same in the church of to-day, *for, principles never change.* The minds, the opinions and the customs of men may ever be undergoing the perpetual round of change, but not in the least do these changes effect the established and underlying principles of religion. (See Psalms 102:26—28; James 1:17.)

It has been demonstrated that this small company of 25 members has within the period of 210 years been swelled to many thousands; the boundaries of the fold have been enlarged to the North, the South and West, and of late years increased activity is becoming manifest upon every hand, and the ingathering of souls is becoming such a marked feature of church work as to far exceed the records of past generations. The salient point then to consider here is this:—Is the church of to-day still maintaining the *principles of piety and purity of doctrine* in the same spirit in which they were kept by the generations that have gone before us? We say without fear of contradiction that though the church of to-day has as a body drifted far away from the *forms* of piety then in vogue, yet, practically speaking, she is holding forth to the world the same *principles*, if not to the same degree of perfection, at least to a far greater degree of activity and zeal.

In using the terms '*form*' and '*principle*,' with respect to religion, we name two elements of which the one stands quite distinct and separate from the other in meaning. With respect to our Christian conduct in this life, '*principle*' becomes the first and primary rule of all our actions, while '*form*' places us in the atti-

tude of sober singularity before the world. By '*principle*' we refer to that which settles and establishes character; by '*form*,' again, we allude to that which gives external force and expression to character. In short, principle is the underlying truth itself, while form is the external evidence of its presence.

Principle remains unchanged and is always the same. Form is susceptible of change and varies gradually with each succeeding generation of men.

There may be instances cited in individuals where the principle is manifest, while the form is wanting, while again the form being present, it is possible for the principle to be also totally and painfully absent; but at no time do principle and form make a more happy combination than when there is a righteous and upright life to confirm them.

Then, when we look over the situation as viewed from this standpoint, it is readily seen that besides—'A manifest tendency to drift away from the plain old order of the church'—besides the open, unmistakable inclination on the part of some who are now members of the church 'to drift out into the rapid channel of worldliness and fashion,' there is also that irresistible, self-adjusting law of adaptation to her environments that the church, from one generation to another, has gradually and of necessity been yielding to before the customs, the usages and the practices of the world.

If there is to be ascribed to the *form* of religion a saving virtue, or even if it is to be understood that the *form* of our worship should be a fixed method or ritual to be adhered to from one generation to another, it might be necessary for us to adopt the form of apparel worn by the Savior and His apostles, such as the 'Keffieh,' (head dress) the 'Aba' (seamless coat), the 'Tunic' (under garment) with the belt and sandals, all of which are to this day worn by the Arabs and Syrians and imitated by the monks and friars of the Orient as well as by the priests, the Cardinals and the Sisters of Charity in the Roman Catholic church of to-day.

If the principles that our forefathers and mothers so nobly lived for in face of the persecutions of the Fatherland, the privations of emigration from Europe, and hardships of pioneer life in America, consisted only in the mere outward forms of piety that they maintained through all those perilous times, then it would be needful for us to adopt the form of dress, the habits of life, etc., that prevailed among them 200 years ago. These were very large broad-brimmed hats, with long cloak-shaped coats and jackets, knee breeches and long stockings; all of which were of uniform (drab) color, as worn by the men; or the frilled cap, neck-kerchief, bodice and lindsey frock worn by women:—but thanks be to

God, we 'have not so learned Christ,'—Eph. 4:20. That form of apparel worn by the followers of Christianity in the primitive days of the church doubtless plainly showed the line of demarcation between themselves and the child of the world in their day, and that form of apparel worn by our forefathers and mothers of 200 years ago, no doubt showed just as plainly the same line of demarcation between themselves and the style of the world in their day.

These two forms of dress just described, we notice are widely different as to form and pattern, but must have been very similar when voicing the principles of plainness to each of the different ages of the world in which they were used.

Again when we notice the 'regulation coat and pantaloons' worn by our grandfathers of 100 years ago, who were then brethren in the church, though they bore a striking resemblance to those worn as uniform by the officers and soldiers in the Continental Army during the war of the Revolution, were of a pattern quite different and distinct from those now worn by our brethren of to-day, but as to voicing the principle of plainness before the world, each have served and are serving the purpose for which they were originally intended.

Thus we see how the Christ life in its demands upon the human heart has always readily adjusted itself to every age of the world in which it has lived and prospered, as well as to the different customs and usages of the various nations to which it has been carried; and moreover, it is capable of adjusting itself to the present period just as speedily and as readily as it did to any previous age.

Hence it is to be inferred that the 'golden mean' is as often lost to us by adhering tenaciously to the *forms* and *customs* of the past, as is done in the tendency to rush out into the open channel of worldly fashion and the popular style of the day.

Aside from the ordinary interpretation resolved from the Scriptures in support of non-conformity in dress by our speakers and writers, there have been only a few whose reasonings have gone beyond the mere superficial straws that float on the surface, and only in rare instances is the great underlying principle reached that forms the ground-work and foundation of all true religion.

If it is to be maintained that even a good rule of action, when erroneously taught and wrongly applied to our lives, becomes as hurtful to the cause of religion as a bad one can be, and if the results of unsound teaching in this line are so greatly to be deplored, it does not appear prudent for any one to make an attempt at explaining it until there is a full measure of God's grace afforded him and that it be known both practically and experimentally by conforming to it in person.

The Apostle says, Rom. 12: 2, "Be not conformed to this world, but be ye transformed."—Why?—"That ye may prove what *is* that good, and acceptable, and perfect will of God."

Herein then lies the assurance that when this injunction is being complied with, the point is reached where we begin to know and comprehend both practically and experimentally that the will of God is being accomplished in us as individuals. Then it is, that the vital principle of religion becomes the first and primary motive in all our actions while the outward form readily assumes its secondary place.

Principle which is the life and foundation substance of religion becomes the fixed and unchangeable rule of action all along the course of our lives, while the outward form is variable, not to the extent however in which worldly fashions are variable, but rather by a gradual process that takes place through the lapse of years. When religion has become established and lives in the principle, it is then that grace begins its wondrous work in the soul, the understanding becomes enlightened, the conscience softened, the mind pliable and perfectly submissive, and, like the eunuch of old, we really *desire* and *want* to comply, not only with every ordinance of God, but willingly yield ourselves in obedience to all the restrictions that bring us into fellowship with the brotherhood.

By reasoning from this firmer and surer basis of the Gospel of Christ, it is seen that men's minds, both of those yet in the world and the refractory ones already within the church are made to become living epistles known and read of all men, written not with ink on tables of stone, but in fleshy tables of the heart. 2 Cor. 3: 2-3.

And in maintaining before the world the principle of self-denial the church must needs hold her members to that form of apparel that best shows the distinction between the worldliness of our day rather than to that which prevailed in the days of our forefathers. Let us learn to live in the spirit of our own time, and by keeping upon the "golden mean" that lies between all extremes, the Lord will bless our work not only to the saving of our own souls, but also to many of those who hear us and profit by our example. L. J. HEATWOLE.

Dale Enterprise, Va.

KIND words are easily spoken, and they do good as a medicine. They often soothe, comfort, strengthen, and encourage those who are irritated, disconsolate, weak, and desponding. If you cannot help a fellow being who is in trouble any other way, you can speak kindly to him and assure him of your sympathy. Kind words, coming from a kind heart, often spread sunshine upon a path that has been darkened by sorrow and care.

OUT OF THE SILENCE.

I am listening, lowly listening
Of the purer, better way;
For the still, small voice so dear;
I am listening, lowly listening,
That my heart and soul may hear
All the truth God is revealing
To His children far and near.

Day by day I'm learning something
Of the purer, better way;
Day by day I grow in knowledge
Of the life, the truth, the way—
How to love and help God's children
Realize that brighter day.

When the light of truth is shining
Through my mind and soul so clear,
When my intuition guides me,
And I know that God is here,
Then no more can sorrow touch me,
Then no more can trouble come,—
When I recognize my Father,
When I realize my home.

Set. by BARBARA MILLER.

HOME ENCOURAGEMENT AND TRAINING FOR S. S. PUPILS.

Essay by Emma R. Zook read at the S. S. Conference.

By the encouragement of S. S. pupils we may understand is meant, giving the needed help in preparing their lessons.

1. To instruct them in the Scriptures and give them the proper encouragement that they may be interested as scholars, and become workers in the vineyard of the Lord.

2. To consecrate our children to the Lord, and do our duty as parents in training them, as we are commanded in the scriptures.

3. To train up a child in the way he should go, and when he is old he will not depart from it.

A wise author has said, The right training of a child in all proper habits of life is to begin at the child's very birth. And the use of the *Word*, in the places where we find it, would go to show that *Abraham*, with all his faith, and *Solomon*, with all his wisdom, did not feel that it would be safe to put off the beginning of a child's training later than this.

Child-training properly begins at a child's birth, but it does not properly end there. It does not *change* a child's nature, but it *does* change his modes of giving expression, to his nature.

It does not give a child entirely new characteristics, but it brings him to the repression and a subjugation of certain characteristics, and to the expression and development of certain others, to such an extent that the sum of his characteristics presents an aspect so different from its original exhibit, that it seems like another character. It includes the directing and controlling and shaping of a child's feelings, and thou, his, and words, and ways in every sphere of his life course, from his birth to the close of his childhood.

That this is no unimportant part of a child's upbringing, no intelligent mind will venture to question. It is a parent's privilege, and it is a parent's *duty*, to make his children, by God's blessing, to be and to do what they *should* be and do, rather than what they would *like* to be and do.

If indeed this were not so, a parent's mission would be sadly limited in scope, and diminished in importance and preciousness. The parent who does not recognize the possibility of training his children as well as instructing them, misses one of his highest privileges as a parent, and fails of his most important work for his children.

Moses commanded the children of Israel to be obedient to the commands and statutes of the Lord to keep them. Deut. 6: 7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." So, too, the command is to us.

A prominent Roman Catholic said, "Give me a boy till he is seven years of age, and you may have him the remainder of his life." This man realized the power of early impressions.

There are no absolutely perfect children in this world. All of them need restraining in some things and stimulating in others, and every child can be helped toward a symmetrical character by wise Christian training and encouragement. There are glorious possibilities in this direction; and there are *weighty* responsibilities also. The power of a mother's love is illustrated in the following:—

When John Wesley was in his eighth year, his mother wrote the following prayer and resolution: "I will offer myself, and all that Thou hast given me; and I will resolve—oh, give me grace to do it,—that the residue of my life shall be all devoted to Thy service. And I do intend to be more *particularly* careful of the soul of this child, that Thou hast so mercifully provided for, than ever I have been, that I may do my very best, to instill into his mind the principles of true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success." This excellent woman lived to see her sons all become useful servants in Christ's kingdom. No doubt there are many instances where children do not become what is wished or anticipated; but in the worst instances the prayers and the teaching and example of a pious mother will affect for good, and prevent much moral evil, which would otherwise be committed.

There is no human love like a mother's love, and no such time for a mother's impressive display of her love and tender-

ness, as in the child's earliest years. That time neglected, and no future care, or may we even say prayers and tears, can make good the loss to either mother or child. That time improved, and all the years that follow it shall give added proof of its improvement.

Although God calls Himself our Father, He compares His love with the love of a mother, when He would disclose to us the depths of its tenderness and matchless fidelity.

You might infer from this paper that the duty rested wholly on the mother, but I would say with emphasis, that no less does it rest on the father, and in one sense even more so, as he is the head of the family, and is admonished in Eph. 6:4, to bring up the children in the nurture and admonition of the Lord. When Mrs. Morton, wife of J. Sterling Morton, Secretary of Agriculture, died, her husband, who was greatly devoted to her, erected a tombstone, with this inscription:—"Caroline French wife of J. Sterling Morton, and mother of Joy, Mark and Paul Morton." On being asked by a friend why he had his sons' names put on the stone, he replied: "I took my boys to the cemetery, and showing them their mother's grave, I said to them: 'Boys, your mother is buried here. If one of you should ever do anything dishonorable, or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone.'"

It is hardly necessary to add, that the three names are still there. Well would it be if parents were as careful to impress upon the minds of their children the fact that their "names are written in heaven" as the redeemed of the Lord, and that they should be most concerned not to dishonor the Savior who died for them, or do anything to grieve His loving heart, but whatsoever they do, may be done to His honor and glory, that by their example others may be influenced to give themselves to the service of the Lord.

The reading matter that is upon our tables will have its effect upon the children, "Reading is to the mind what exercise is to the body," says Addison. As, by one, health is preserved, strengthened and invigorated; by the other, virtue, (which is the health of the mind,) is kept alive, cherished and confirmed. There is reading that debilitates and debases the mind, as there is reading that strengthens and invigorates it.

A love of reading is an *acquired* taste by some, and the *habit* is formed in childhood, and a child's taste in reading is formed in the *right* direction or in the *wrong* one while he is under the influence of his parents; and they are directly responsible for the shaping and cultivating of that taste. A child ought to read books that are helpful to his growth in character and in knowledge. A taste for such books can be cultivated by repeated

efforts on the part of the parents, though in many instances it may not be an easy matter, as it will take time and thought and patience and determination; but it is a work that will recompense for all the effort that it costs. The exclusion of that which is evil is peculiarly important in this realm of effort, for if a child has once gained a love of the exciting incidents of the book of sensational fiction, it is doubly difficult to win him to a love of narrations of sober and instructive fact. Hence every parent should see to it that his child is permitted no indulgence in the reading of fiction presented in the guise of truth. Fiction may have its place in a child's reading, within due bounds of measure and quality, but should not be tolerated in such a form as to excite the mind or to vitiate the taste of the child. No pains should be spared to guard the child from *mental*, as well as from *physical* poison.

A child cannot easily go on through childhood without companions, neither would it be advisable for him to do so. No child can be rightly trained all by himself, nor wholly by means of those agencies or influences that come to him directly from above his head. An only child is naturally at a disadvantage in his home because he is an only child. He lacks the lessons which playmates there would give him, the impulses and inspirations which he would receive from their fellowship; the demands on his better nature, and the calls on his self-control and self-denial, which would come from their requirements. Companions are a necessity to a child. Hence, as a child will have companions, and as he needs to have them, it is doubly important that a parent be alive to the importance of guiding his child in the *choice* of his companions, and in his relations to those companions whom he has, without choosing.

It devolves upon a parent to see to it that his child's companionships are of growing value to his companions as well as to himself, that his child's influence over his playfellows is for their good, while his good is promoted by their association with him. A child's companionships, like those of older persons, ought to be of advantage to both parties alike.

How to deal wisely and tenderly with a child's fears is one of the important questions in the training of a child, as the best child in the world is liable to be full of fears, and in order that they may not gain permanent control of him, such a child deserves careful handling.

"FEAR" IS NOT "COWARDICE."

Fear is a keen perception of danger, real or imaginary.

Cowardice is a refusal to *brave* the dangers which the fears recognize. It is not the soldier who does not *know* fear, but it is the soldier who will not *yield* to

the fears he feels, who is the truly *courageous* man. Just so with the child. Because these fears are within the realm of the reasoning faculties, they ought to be removed by the means of a *process of reasoning*. To illustrate we give the following: A wise and tender father, whose little daughter was afraid of the thunder, took his child into his arms, when a thunder-storm was raging, and carried her out on the piazza, in order, as he said, to show her something very beautiful. Then he told her that the clouds were making *loud music*, and that the light always flashed from the clouds before the music sounded, and he wanted her to watch for both *light and music*. His evident *enthusiasm* on the subject, and his manifest tenderness toward his child, swept the little one away from her fears, out toward the wonders of nature above her; and soon she was ready to believe that the thunder was as the very voice of God, to which she could listen with reverent gratitude.

We will would be for parents to exercise such *loving wisdom* in dealing with children's fears.

In the world of nature, life is dependent on the atmosphere. As it is in the *natural world*, so it is in the *moral sphere*. Let the home atmosphere with all its surroundings be such as will inspire parents and children to live for the welfare of each others interests and for the interest of fallen humanity.

In conclusion I will only say, that it is necessary that parents be alive to the necessity of *Sunday school* work in the home as well as in the school.

That they be in attendance every Sabbath if health permits, unless duty calls them elsewhere, and that they be *punctual with prepared lessons*. One evening in a week could be devoted to the study of the lesson by the family, some member of the family conducting the exercises.

EXTRACT FROM A LETTER.

We take the liberty of publishing an extract from a letter recently received from E. W. Weaver, principal of the Newport, Ky. schools. In renewing his subscription for the HERALD, he adds:

"An approving conscience is the best spur to earnest endeavor, so that my commendation is unnecessary, but allow me to express my appreciation of your work. You are sowing a seed that must bring a great harvest sooner or later, and God bless you in your work. You are doing a work which tends to the increase of the knowledge of God. I have often-times deplored the fact that the Mennonite church, so well suited to the wants of the Christian world, laid so little stress on religious knowledge; and this reminds me of how much stress the New Testa-

ment Scriptures lay upon knowledge. The psalmist continually prays for knowledge; the apostles seem to regard pureness and knowledge and long-suffering and kindness of equal importance; and they urge to faith and knowledge and utterance in the same word; that we should bring all men to a knowledge of truth; that we put on the new man which is renewed in knowledge; and in that remarkable catalogue of virtues, knowledge is ranked with faith and temperance and patience and godliness and brotherly kindness and charity.

I know that knowledge may be an instrument of evil; but a strong faith, aided by a knowledge of men and the ways by which they may be moved; a knowledge of the geography and history which are the keys to the understanding of the Holy Scriptures by which we shall seek to move men, are not to be despised; then let the Publishing House keep on in multiplying, and the Sunday-schools gather in the young to lead them to a knowledge by which they may be renewed in their efforts, not only in summer but in season and out of season, and above all, let the fathers in the church learn, so that, as in the days of the reformers, at least on the Sabbath night, if on no other night of the week, the families may be gathered about the family Bible, and with the excellent Lesson Helps, give systematic instruction in the knowledge of truth and righteousness.

I was glad to hear of the efforts to establish a mission in Chicago. The future of our country depends upon the evangelization of our great cities and it must be done speedily. I have been now for some time connected with a mission under the auspices of a sister denomination in the city of Cincinnati, and I have had splendid opportunities to study the mission methods of the three most active evangelical denominations, and I am almost convinced that they can *not* do the work, and why not? Look at the history of this mission. We organized with sixty earnest and energetic people in a new portion of the city. As soon as we had organized it became desirable and necessary for us to have regular ministrations. Only an ordained minister could serve us. We could not get a suitable person for less than \$500 a year. A young man from the theological seminary came. He was an excellent young man, but ambitious, and to make a good impression, he was anxious to show what he could do by having a fine church; for by building one, he could secure advancement. Immediately the work began, and to sum up the matter briefly, that mission had incurred an annual expense of \$1200 a year and an indebtedness of \$10,000. What was the result? The sixty original members were so worn out with incessant demands—all being dependent on their daily work—that the support of the

church became an impossibility. The mission authorities, in their effort to save the enterprise and many others similar to it, had to make such demands and appeals to the old churches that the proper support of the work must necessarily bear heavily upon the people at large, the community which had extended to the new church unlimited credit, could not collect the money, and consequently lost faith, not only in the particular church, but in Christianity; for what can be expected of a church that is not honest?

How about the preaching? The young man was an excellent young man, reared in the country and for seven years isolated in a theological school. He came to preach to a company, well-read, and more than usually intelligent on general lines. The preacher was educated *beyond the congregation in theology*, and on other matters and in the experiences and difficulties of actual life he had *nothing in common with them*.

And this is done day after day, and then they wonder why the magnificent churches are deserted. The gospel has not lost its influence on our people. The masses of the cities, suffering the nervous tension of the keen competition need the gospel and they know that they need it but it seems to me that according to the constitution of the average church the doors are barred against the man of modest means and simple wants. Not so with the constitution and principles of the Mennonite church. Will she rise to the emergency? God grant that she may."

SUNDAY SCHOOL LESSONS.

LESSON I.—JANUARY 7.

(Old Testament History.)

THE FIRST ADAM.—Gen. 1:26-31; 2:1-3.

Golden Text.—So God created man in his own image, in the image of God created he him.—Gen. 1:27.

Time.—In the beginning; B. C. 4004. The Book of Genesis was written about 1500 years before Christ.

Place.—Man was probably created in or near the garden of Eden into which he was afterward placed (Gen. 2:8). The exact location is uncertain, but it is generally conceded that this garden or *paradise* was somewhere in the vicinity of the River Tigris and Euphrates.

INTRODUCTION.—Genesis.—The name denotes *origin*, or account of the origin (creation) of anything. The writer of the book of Genesis was Moses, who, it is generally admitted used a number of ancient documents in composing this book. Some of these are clearly marked in the book itself, as may be noticed in chap. 2:4. "These are the generations," etc. The beginning of chapter 5 marks another such division, giving the history of Noah's family till his death at the end of chapter 9.

The Language, which was Hebrew, did not remain just the same, but, like every living language, grew and changed as time went on. Two Accounts of Creation.—It lies on the face of the narrative that there are two creation stories divided at the fourth verse of chapter

2. The narratives are not intended to be parallel accounts, but the second one is an enlargement of a portion of the first, just as very commonly on our maps there is placed in some corner a map of a small portion on an enlarged scale.

The Creator.—Two names or titles are given to God in these chapters. *Elohim*, the Almighty, the omnipotent. *Yehovah*, translated Lord, and printed in small capitals, denotes the eternal, self-existent spiritual nature of God.

The Six Creative Days.—The vexed question of the duration of the days of creation cannot readily be solved from consideration of the wording of chap. 1:5. The English Version would seem to confine it to natural days, but the original will allow much greater latitude.—E. H. Broune. "Divine days and human days may have a real correspondence without being of the same length." While this view has appeared the most reasonable to the greater number of modern scholars, we must not put away from us the fact that it was not impossible for God to do His creative work in seven literal days, and that those who hold this view may after all be correct.

DAILY READINGS.

M. The first Adam.	Gen. 1:26-31; 2:1-3
T. God the Creator.	Gen. 1:1-25
W. Man the creature.	Ps. 8:1-9
T. The creature sins.	Rom. 3:9-23
F. The new creature.	2 Cor. 5:12-21
S. The second Adam.	1 Cor. 15:20-28
S. The new creation.	Rev. 22:1-6

LESSON II.—JANUARY 14.

ADAM'S SIN AND GOD'S GRACE.—Gen. 3:1-15. *Golden Text*.—For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. 15:22.

Time.—Sometime after the creation which is dated B. C. 4004. The date of the fall is uncertain.

Place.—The garden of Eden.

INTRODUCTION.—The Story of the Fall.—To my mind it is plain, straight forward history, simple matter of fact. No account can be imagined so beautiful, so natural, so honorable to man and God as the simple, straight forward, literal story as given in the Bible. Almost every nation, except the African, of which too little is known to be certain, has early traditions of a golden age, Edenic blessedness and innocence, of the serpent, the tree, and degeneracy. These traditions must have come from some common source before the dispersion of men, and point to some actual fact in the early history of the race.—Peloubet.

The Garden of Eden.—The garden of Eden was but a small portion of the region called Eden. It is impossible to tell precisely where Eden was situated. Delitzsch says that "Paradise is lost." We only know that it must be somewhere on the Euphrates. The most probable site is on the lower Euphrates, near where the Tigris (Hiddekel) unites with it.

Man in Paradise.—He simply was perfect as a man complete with all the possibilities of manhood. He was innocent but inexperienced. He was happy, at peace, and living in communion with God. He was not cultured and did not possess the arts and outward appliances of civilization. The skins for clothing do not prove that the first man was a savage at heart.

DAILY READINGS.

M. Adam's sin, God's grace.	Gen. 3:1-15
T. Death by sin, grace by Chr.	Rom. 5:7-17
W. Death by Adam, life by Chr.	1 Cor. 15:45-58
T. The woman first deceived.	1 Tim. 2:8-15
F. The fall brings sorrow.	Gen. 3:16-24
S. God redeems His own.	Isa. 43:1-7
S. Christ the Redeemer.	Acts 4:1-12

HERALD OF TRUTH.

January 1, 1894.

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THE LESSON HELPS QUARTERLY for the first quarter of 1894, are now ready to send out. The lessons for January commence with the first chapter of Genesis—the *Creation of Man*, The first Adam—showing God's Providence in dealing with man from the Creation to the Crucifixion. They are full of interest, and a valuable help to the study of the International Sunday-school Lessons during the coming year. Sample copies free to any address.

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OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

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CORRESPONDENCE.

MARKHAM, ONT., DEC. 7, 1893.—Bish. Daniel Wismer of Berlin, Ont. was with us Nov. 30, and while here baptized a dear young friend. May God grant our dear young brother grace to stand valiantly for the truth unto the end, and may many more follow his example and step boldly on the side of the Lord.
Cor.

FROM LOST SPRINGS, KANSAS.—Bro. Noah Metzler of Indiana, was with us on Tuesday, Nov. 7th and Tuesday night he preached the word in great power here in town, explaining so plainly what thorough conversion is that all who were there could understand. May success ever be with him.
Cor.

METAMORA, WOODFORD CO., ILL. DEC. 15, 1893.—Our ministering brother John Lugibill, of Indiana visited our congregations here on the 14th and 15th of December, and held two meetings. He taught us the true way to heaven. May God be with him on his journey that poor unsaved souls may be gathered into the fold of God and live forever.
J. S.

DEACONS ORDAINED IN WILMOT, WATERLOO CO., ONT.—On the 10th of Dec. two brethren were ordained to the office of deacon in the Amish Mennonite congregation in Wilmot Twp., Waterloo Co., Ont. Six brethren were appointed, and the lot fell upon Christian Gascho and Daniel Steinman. God bless the dear brethren that they may faithfully discharge the duties pertaining to their office.
CHR. ZEHR.

FROM GOSHEN, ELKHART CO., IND.—The congregation of the Clinton brick M. H. were favored with a visit from the brethren Amc's Mumaw of Wakarusa, Ind. and Daniel S. Brunk of Elida, Ohio. They held a meeting on the evening of their arrival, and another the following morning.

There are at present two persons here who have become willing to renounce sin, and they desire to seal their vow with water baptism and unite with the people of God in the visible church.
Cor.

MARION, KANSAS, DEC. 16, 1893.—According to previous arrangements Bro. Tilman Erb of Harvey Co. came here recently and preached several very searching sermons. He was joined a few days later by Bro. J. M. R. Weaver of the same county. Their words of instruction, warning and invitation made many deep impressions, and two persons came out to accept the Lord's promise of salvation. We have meetings here every two weeks by the brethren Caleb Winey and Bish. B. F. Hamilton, but the former lives nearly ten miles away and the latter fifteen, so that it has occurred, when inclement weather or bad roads interfered, that we had no minister. On such occasions we endeavor to edify one another with psalms and spiritual songs and reading from the word of God. We greatly desire to be remembered by our ministers who come to visit the congregations in Kansas.
B. W. BARE.

FROM CANTON, KANSAS.—The last communion service held at this place was October 22d. Bro. Noah Metzler of South West, Ind., was with us and reminded us impressively of the suffering of our dear Saviour. He was followed by B. F. Hamilton and S. C. Miller. It was truly a season of encouragement to the people of God. Bro. Metzler stayed with

us one week and spoke many words of encouragement to the followers of Christ. He earnestly invited the unsaved to accept Christ while yet in the day of grace. Two souls have become willing to forsake sin and follow their Savior. May the Lord bless them and keep them humble. May God bless our dear brother as he goes from place to place preaching the word. May he "cry aloud and spare not." May the Lord bless the many efforts put forth for the advancement of His cause and kingdom, and may the many truths taught continually be before the minds of the unsaved.
G. B. LANDIS.

FROM SALUNGA, LANCASTER CO., PA.—We had a visit at the Salunga meeting-house on Nov. 12th by the ministering brethren, Gabriel Heatwole of Virginia and S. C. Miller of McPherson Co., Kansas. They both preached able and soul refreshing sermons to a full house. Bro. Heatwole also filled an appointment two weeks later at Landisville M. H. on his return from Bucks and Montgomery Co's, Pa. Bro. Miller also filled some more appointments in this county. We were also visited by the brethren Adam Brenneman and D. Hostetler of Wayne Co., Ohio on Sunday Dec. 10th. Both were at Graybill's, and in the afternoon Bro. Brenneman was at Elizabethtown and Bro. Hostetler at Salunga, where he preached a very able sermon from Isa. 59:9. "We wait for light." It was refreshing to those who are already in the light and of deep interest to those who are yet in darkness. May the Lord's blessing abide with those who were awakened, and may the Lord be with the brethren in their labor wherever they go.
Cor.

FROM EUGENE, LANE CO., OREGON.—As I was reading the interesting reports of our correspondents in Dec. 1, issue of the HERALD, I thought perhaps the Eastern congregations would be just as glad to hear from our little flock at Oakhill as we are to hear from them. As far as I know our congregation is unitedly aiming to press forward toward the glorious prize. The members are enjoying good health with the exception of our bishop, Bro. P. D. Mishler, who has been confined to his bed for six weeks from the effects of the ravages of his old-time enemy—a cancer—but he has been improving the last few days, and we trust the Lord will spare him to us. Oh how my heart burned within me when I read of large congregations assembling for communion, and of the large number participating, and the thought came, Would that I could have been there too! We have not had a communion service here this fall owing to the sickness of Bro. Mishler, but we are comforted with the assurance that the Lord will not forsake

His own. We desire the prayers of the brotherhood in our behalf.
Cor.

FROM DEEP RUN CHURCH, BUCKS CO., PA.—As there was not much church news from this place for some time I will write again. On Sunday Dec. 10th, twenty were baptized in the Old Mennonite meeting-house. Elder John Hunsberger, of Providence, Montgomery Co., was here to assist Bro. Gross. Bro. John Latshaw of Chester Co., was also here. He spoke to us in the English language.

On the 25th of Nov. Bro. Gabriel Heatwole, and also Jacob Newcomer of Lancaster Co. were here. On the following Sunday they were at the Doylestown meeting. Last week (Dec. 3) Bro. Jacob L. Shadinger of Hilltown died and was buried on the 7th. His age was 80 years, 4 months and 12 days.

The damage suit which was brought some time since by David L. Fretz, once deacon of the Blooming Glen church, against Samuel Gross bishop of that district, was to the credit of all concerned, finally settled by the parties themselves.
Cor.

FROM JUNIATA CO., PENNA.—The brethren, A. H. Brenneman and David Hostetler from Orrville, Ohio came here on the 24th of Nov. and on Monday the 27th Bro. Hostetler received a message stating the sad news of the death of their bishop. Bro. A. Kornhaus and desiring him to help officiate in the funeral services. He accordingly took the early train on Tuesday morning and went home again to attend the funeral on Wednesday. Through the mercies of God he came again on Friday evening, the 1st of Dec. They preached a number of very interesting and powerful sermons during their stay. We rejoice and thank our heavenly Father for sending out ministers to cry aloud unto the children of men, and may it be the means of bringing many precious souls into Christ's vineyard. We were cheered up by this visit. May we all become more earnest and active in this Christian work. May we put on the whole armor of faith, and work while it is called to-day for the night cometh when man cannot work. The brethren started for Lancaster Co., on the 6th of Dec. They also intend going to Maryland, and Cumberland Co., if the Lord is willing. May the Lord bless the dear brethren in the efforts put forth to save precious souls.
Cor.

WOODSIDE, PENNA., DEC. 3, 1893.—On the 11th of Nov. Bro. J. S. Coffman of Elkhart, Ind., came into our midst. He preached a number of sermons in the Masontown Mennonite meeting-house, which were well attended with the exception of a few, when inclement weather interfered. On Sunday, Nov. 26, communion services were held, on which occasion

Bro. Coffman spoke from the text John 1:29, "Behold the Lamb of God that taketh away the sins of the world." In the morning one precious soul was received by water baptism and one reclaimed. Oh the joy there is in heaven over one sinner that repenteth! How great must also be the rejoicing over a sheep that had wandered away from the fold of God, "Away out on the mountains cold and bare," and now returns again to the fold. Oh may God grant that none, when they have once tasted of the goodness of God, turn back to the beggarly elements of sin, but put their shoulders to the wheel and press forward toward the mark of the prize of the high calling of God in Christ Jesus. On Dec. 1, Bro. Coffman left for Scottsdale. May God bless the efforts our dear brother puts forth to the upholding of Christ's kingdom. God bless us all and keep us in the narrow way that leads to life eternal.
ANNIE F. DURR.

HARPER, KANS., NOV. 14, 1893.—Bro. Tilman Erb of Harvey Co., Kansas came here on the 7th inst., and Bro. Noah Metzler of Elkhart Co., Ind. arrived on the 8th. We had several very interesting meetings. The brethren Nissley of Penna. and C. Reif and Jonas Eby from Harvey Co., Kan. arrived on the 10th and met with us. We feel that the Lord has been with us and blessed our meetings, for we have been much encouraged to live a more consecrated life unto our Lord and search His Word more closely to know and do His holy will. Brethren, pray for us that we may all continue steadfast in the good work. We believe there has been a great deal of good done during our meetings, for this kind of work has the tendency to bring us into a higher spiritual life. We met the last time on Sunday evening the 12th and Monday the 13th. Bro's Noah Metzler and Nissley left for Arkansas City, Kansas. Bro. Tilman Erb left for Ness City, Ness Co., Kan., and Bro's Reif and Eby for Newton. Since the brethren have been with us we have started a Bible reading, that is, we meet and read a portion of Scripture and all present will give their idea on the Scripture read.
Cor.

SLOCUM, HOLT CO., NEB., DEC. 10, 1893.—I have been waiting for a long time to see something in the HERALD, from here, but in vain. The weather had been continually pleasant and dry this fall until November when we had a little fall of snow, but it did not last long. Crops as a general thing have been moderately good considering the long drouth in the forepart of the summer, and we are thankful for what we have. The matter of irrigation has been receiving attention in this county lately, but no definite

steps taken yet. Two years ago the "Rain-maker" was sent for from some place south. He was in the steeple of the court house in Oneill for a whole week, and whatever he did there he failed to bring rain. This year the authorities here thought they would try something else, so they got a ton of dynamite, and paid a man \$100 to explode it. The bombardment began after sundown and was continued for some time. It shook the dwellings for quite a distance, but no rain came. The irrigation business may eventually amount to about the same thing as one plan is to bring several large streams down from the West and by means of canals run all over Nebraska.

Preacher Valentine Gerber and Christian Kennel have been visiting their friends in Worthington, Minnesota, this fall. They like the country very well. Bro. Gerber will move there in the spring. We all regret that he is going to leave us, for we need him here, but we will try to be satisfied and trust God for the future.

COR.

FROM MILFORD, NEB., DEC. 11, 1893.—Bro. Joseph Schlegel left Milford on the 1st of Nov. for Deuel Co., Neb., arriving at Chappell the following morning at 9. Bro. Roth conveyed him from the depot, and in the afternoon they had a meeting, followed by two more on the 3d. Saturday the 4th they visited the members in the vicinity of Rush Creek, and held a meeting in the evening at the home of Bro. John Troyer. Bro. Schlegel attended Sunday school on Sunday morning, and preached in the afternoon. On the 6th a meeting was held for examination and counsel, on which occasion six persons were received into membership upon confession of their faith. In the evening a meeting was held at the home of Bro. Daniel Hostetler. The 7th was spent in visiting, and holding a meeting in the evening. On the 8th another counsel meeting was held, when three persons were received into fellowship upon confession of their faith. The membership were in peace and harmony and desired to commemorate the death of Christ, and to ordain a brother to the office of deacon. On the 9th, as well as on the preceding evening, instruction was held for the benefit of those who had become willing to follow Jesus and to unite with us in church fellowship. On the 10th six persons gave the answer of a good conscience toward God by the ordinance of water baptism on confession of their faith, and in the afternoon communion was observed and the ordination of a brother as a deacon proceeded with, Bro. John Ernst being the one ordained. May God be with him and grant him much grace, wisdom, discretion and patience in the discharge of his duties. The congregation visited by Bro. Schlegel feels much revived and encouraged by this addition to

their membership, and their desire is to press forward with renewed zeal in the work.

COR.

FROM ROCKINGHAM CO., VA., DEC. 7, 1893.—The church in Bish. Coffman's district has of late been enjoying a special spiritual blessing. On the third Sunday of Nov., 13 precious souls were added to the church by water baptism, and two received from other churches. Bro. Andrew Shenk from Allen Co., Ohio came to the assistance of our brethren on the 24th of Nov. and has been preaching very earnestly, nearly every night, at one or the other of the four meeting houses in the central district. The brother expects to spend several weeks yet in this and Augusta counties. May God still continue to crown his labors with success, as well as those of our brethren here and elsewhere, so that the good work of saving souls may still go on. We feel to thank God for the operating power of His Holy Spirit upon our hearts, and especially the unconverted.

There are now six more young people that have expressed themselves willing to forsake the vanities of the world and accept the Savior. We feel sure there are still others that are "almost persuaded." God help them and clear the way for them, that they spurn not His Spirit from them, and think to wait for a more convenient season.

Thanksgiving meetings were held at Weaver's M. H. and also at the Bank M. H. Both were well attended, and we hope God's blessing may rest on all that was said and done in His name, and to His glory.

Pre. G. D. Heatwole and wife have just returned to their home, from an extended visit to Pennsylvania. We were glad to see their smiling faces once more. They reported a pleasant trip, and we hope the labors of our brother have been blessed to the ingathering of souls into the vineyard of the Lord.

COR.

HOLLIDAY, KANSAS, NOV. 26, 1893.—By the providence of God I can say, "Thus far the Lord hath led me on," and here, within a few miles of Kansas City, I take the parting hand of Bro. Noah Stauffer of Strasburg, Ontario, and as I wait two hours for my train, I will, by the request of some who are interested, give what follows:

Monday night Nov. 1st eight ministers were present at the Pennsylvania M. H. in Harvey Co., Kansas, who met with the congregation there to encourage one another and direct every mind to the grand work before us. On the morrow each went his way to the work assigned him throughout the state. Some remained and held several meetings there resulting in the ingathering of several more from the fields of sin and folly.

Brother Stauffer and myself were kindly conveyed to our first appointment by the brethren Caleb Winey and Lemon Beck, a distance of 31 miles to Canada, Kansas, where we held one meeting to encourage sister John Kraft and many of Bro. Stauffer's Canadian friends who favored us with the use of their meeting house for this occasion.

From here we visited sister Kraft at her home in Marion, and Samuel Pletcher and family of the same place, taking the first train to Lost Springs to visit an aged brother, Joseph Nettrouer, who was quite feeble and on this account doubtless appreciated a season of devotion all the more.

Ten miles from here we found sister Wayland. Her husband belongs to the River Brethren denomination. We had a pleasant visit, and after worship departed, stopping all night with an old friend, James McNichol, and although he was absent we were happily lodged and entertained by the family, something we learn to value as we journey and get weary and cold as we did that day.

Between Hope and Abilene we were assisted onward by the River Brethren, Henry Hornberger (a dear friend and brother of long ago), and Jesse Engel and his son Jacob. Bro. Stauffer preached one sermon in their new meeting house recently erected. They were holding a series of meetings at the time, and the evening spent was one of spiritual refreshment to all who were alive to God and one of deep conviction to a number who arose in tears confessing their sins and their longings for a better life.

At New Cambria, six miles east of Salina, we were kindly received by Jeremiah Weaver and wife, formerly of Pennsylvania. They have lived here a number of years, isolated from the church, and as a natural consequence, became slack in their Christian duties, but now have decided to come down to the Peabody district and be received again into church fellowship.

We expect New Cambria hereafter to have our attention as well as other points, always remembering H. W. Lapp and family whom we visited a few miles south west of town.

We next came to the Osborne county brotherhood of fourteen. This was a place of special interest to us, and more especially to Bro. Stauffer, as there are many Canadians here who were much rejoiced to meet him. This little company is much revived and as they look forward to the regular services now to be held there they are hopeful and by faith see good results. They were very kind to us, and we were much encouraged by them. The Lord reward them.

In Gilead, Nebraska, we held two meetings and were with the brethren Thomas Pletcher and wife and Henry Berkey, visiting also with Jacob Pletcher and wife

and Moses Hornberger. At Hamlin, Kansas, we had the pleasure of meeting the brethren there and those of Sabetha, fifteen miles distant, all at a meeting held in the house of Bro. James Price near Hamlin. We attended the River Brethren service here and held one meeting in their meeting house, in the presence of our brethren and their congregation.

We next held one meeting with an interesting little audience near Belton, Mo. and visited two sisters—the widow Barr and sister Harnish—the only members of our faith at this place, but we were pleased as we learned of their zeal for the cause, and hope they may see results from the same and from the services held there every four weeks by the brethren Jacob Hershey of Olathe, Kansas and D. F. Yoder of Garden City, Mo.

Last, but not least, we come to the little company of fourteen at Olathe, Kansas, whom we have often desired to meet. We are pleased to mention that they are well satisfied with their minister Bro. J. Hershey, who is yet young in years and in the ministry, but the brethren and sisters seem to stand by him as did Aaron and Hur under the arms of Moses. How beautiful it is to be workers together walking humbly with God. At the close of their thanksgiving service they brought an offering of a nice little sum as a contribution to the Mission Fund. We think this was a very suitable time for such a collection. We are glad to see that our brethren in Kansas are getting more and more liberal toward the Mission and Tract Funds from year to year, and in a number of places are establishing the method of regular giving at stated times.

Regular giving will bring the most money and be the least felt, and the better filled our treasuries are at Elkhart, Ind. for mission and tract work, the more may be done in sending out tracts and workers as the mission field is enlarging and opening other places of interest demanding attention. We have on this trip learned that we have some brethren in Jackson county that would be interested in visits and meetings by our people. They are from Pennsylvania, and live near Holton. We are sorry that we could not reach them this time. We will try to remember them in the future.

Last Sunday we had a memorable time at the home of Bro. Hershey in the afternoon, edifying one another in the capacity of a Bible reading. Sister Hershey was unable to attend any of the public services so we held two seasons of devotion at their home, and this last was one of deep solemnity. Every heart was touched as Bro. Stauffer stood praying over the kneeling, weeping sister whose earnest longings are to be fully consecrated to God, humbly obeying in all things as the light of the Gospel opens up to the eyes of her understanding. May they both see what is resting upon

them as leaders and yet servants in the church, in all lowliness and meekness. Eph. 4:1, 2. The Olathe brethren are anxious to have others settle with them and to have our traveling brethren call upon them. They are conveniently found as the A. T. & Santa Fe road from Kansas City passes through Olathe, and Bro. Gehman lives two or three blocks north west of the depot.

We have been much edified in this little trip and have obtained a more correct idea of the work, with the peculiar demands of the same in the various localities. We traveled by "Hack" and other private conveyances over three hundred miles, sometimes over rough country and through a cold and chilly atmosphere.

We feel grateful to all the brethren for their lovingkindness shown us, and we will try to give our God all the honor for every blessing and favor.

R. J. HEATWOLE.

SUNDAY SCHOOL ITEMS.

EAST GREENVILLE, OHIO, DEC. 18, 1893.—We have decided to continue the "Pleasant View" S. S. all winter. This school was heretofore closed during the winter months, but we felt that there was sufficient interest to continue this winter. Our average attendance for the Fourth Quarter is about 40.

COR.

FROM LANE CO., OREGON.—Our Sunday school at Oakhill, Lane Co. is prospering nicely, and we are of good courage. In temporal matters we also feel blessed here on the coast, although there is a scarcity of money; yet we are thankful to God that we have plenty to eat and plenty to wear. God be with us all.

J. D. MISHLER.

FROM PLEASANT VIEW, STARK CO., OHIO.—Our Sunday-school at this place is doing nicely. The interest manifested is very good. Bro. Henry Horst, as Supt., has been deeply interested in the work, and we feel that the Lord will bless his efforts as well as the efforts of others put forth in behalf of the good cause. It has recently been decided to continue during the winter season instead of closing as heretofore. May God be with the brethren that they may grow strong in the faith.

COR.

FROM MARTIN'S WAYNE CO., OHIO.—A number of years ago Sunday-school was organized at this place and the brethren, seeing the good of it, are still striving for the cause. Though the school has not been in session during the winter months, yet a great amount of labor is being done during that season of the year which is best adapted for the work. Our

Supt. I. J. Buchwalter, has been greatly aided by the brethren and the result of our united labors with the guidance of the Lord has been many interesting and soul cheering meetings. It is to be hoped that the brethren will ever submit themselves into the hands of God that they may be directed by His will.

COR.

FROM WEAVERLAND, LANCASTER CO., PA.—The Sunday-school closed on Sunday Nov. 26, with a good attendance of teachers and scholars, and, as usual a large number of welcome friends, brethren and sisters, were there as visitors to see and hear what the school had learned. Every scholar received a nice suitable book as a present, to give them something to read through the winter, and for a remembrance of their first Sunday-school. The school throughout was well patronized, and we could assemble and part in peace, with the prospect of a large school next spring. What is more beautiful and more pleasing in the sight of God than for us to meet together, old and young, on the Sabbath to teach and admonish one another from God's word, and to sing praises to Him. Preachers John Zimmerman and Ephraim N. Nissly and Deacon John Hollinger were with us the last day, and made some impressive and encouraging remarks to the school, pointing us to the meek and lowly Jesus. Bro. Nissly instructed the boys to read and to commit to memory the first Psalm, and the girls the 23d Psalm and related many instances where good work was accomplished through the Sunday-school and urged the many young visiting friends present to come forward at the next session and join in a work which they will never regret, but rather many a time in the future feel thankful for. At the close of his remarks Bro. S. H. Musselman, Superintendent of the school, thanked them for their visit and their encouraging remarks and thanked the teachers and others for their assistance rendered during the session, and urged the teachers to practice what they learned and taught, at home and abroad; likewise the scholars to remember and practice what they learned, and read their books through the winter. He closed his address by saying he hoped to meet them all here again next spring. The school closed by singing that beautiful hymn: "Marching to Zion." A PUPIL.

FATHER STEPHANI of the Roman Catholic Indian Mission society recently made a vigorous assault on the Protestants and their work among the Indians. The "father" is learning that gospel enlightenment among the Indians makes them disrespect R. C. forms, and fables.

For the Herald of Truth.
OUR CONDUCT TOWARD
OTHERS.

The apostle says, Gal. 6:1: If any man be overtaken in a fault, ye that are spiritual restore him in the spirit of meekness.

Hence if any brother or sister should commit a fault, or say anything that is unbecoming, or in any way transgress the plain teachings of the word, it is the duty of the member to whom this is known, to make the brotherly address according to Matt. 18:15-18 or according to Gal 6:1, and to make an effort to restore the offender to his proper place.

As Christians we have no right to pass unnoticed any vital transgression. We should not be meddlesome or fault-finding. When we go to reprove our brother we must be sure too, that what we charge our brother with is really a transgression in the sight of God, and when we go we must go with a pure motive, with meekness, with a sincere desire to do our brother good. We must not have in view the purpose of injuring another, but of doing some good.

Likewise when we bring our gift, and remember that our brother has aught against us, we shall go and be reconciled first, and then come and offer the gift.

This imposes duties in both directions: To help our brother into the right way when he gets out of it, and to keep ourselves and our brother in the right way.

The great purpose and object should be to keep ourselves in the right way, and to help our neighbor to keep in the same way.

JOHN F. FUNK.

A SERMON.

Delivered at the Doylestown Mennonite Meeting House, by Gabriel Heatwole, of Virginia, on Sunday Last to a Large and Appreciative Audience.

The Doylestown Mennonite church was crowded with attentive listeners last Sunday. All the available seating and standing room was needed to accommodate the worshippers, the centre of attraction being Preacher Gabriel Heatwole from Virginia. He is not a scholarly man and has no thirddies, fourthies, etc. in his sermons but speaks right on as the Spirit gives him utterance. He spoke from the text found in Hebrew 2:6, "What is man?" A mere memory abstract of his discourse can give not even a faint idea of the speaker's power over his hearers. Those from whose cheeks the tear drops would silently roll were many; they whose eyelids told of the softened hearts were more; and those who showed no outward evidence of being moved in some way were but few.

He spoke in part as follows: Man has a two-fold nature—the one spiritual, the other natural. If the spiritual lives and grows the natural is dead, and if the natural lives the spiritual is dead. Adam and Eve at first were spiritually alive and dead to sin. Having yielded to the devil's tempting offer they died as God said they would. But it was a spiritual death. Man, too weak to obey his master, he is less than nothing. Take all nations and put them on a heap, they are nothing but a heap of dust.

A man owes another \$2000. He is worth but \$1000 and can pay no more; he is then worth nothing, yea, less than nothing, since he has nothing to pay his standing debt. So we owe a great debt to God, and can give nothing more than our own selves. Great debtors, yet less than nothing. "By grace are ye saved." No true Christian man will die before God's appointed time; not even should an enemy deliberately aim to kill him. God would thwart his purpose. Nebuchadnezzar sought to take the lives of Shadrach, Meshach and Abednego. Though placed in a fiery furnace made seven times hotter than usual there was not a hair singed nor the smell of fire on their clothes. God overruled his purpose. The king, all men are but dust, as grass, worm food, nothing. Man's nothingness and God's overruling providence was again vividly pictured in the case of Peter.

Herod, just before Easter, expected a grand jubilee on the occasion of Peter's death. But God, whose all-seeing eye never lost sight of Peter, at the right time sent down an angel and without a key to unlock the doors of the prison or cold-chisel to loosen the chain with which he was bound, smote Peter, who was then led out of the prison, when he went to a company of friends who were praying for him without ceasing. What is man? He is full of doubts and prone to seek the applause of the world. He should come to Christ. He should be neither below him nor above him. The devil is as much pleased to see one down in the valley of despondency as up on the pinnacle of vanity.

Keep close to your Saviour. 'I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, etc.; and be not conformed to this world but be ye transformed,' etc. The sinner converted must have a changed mind, a changed appearance, a changed conduct. We are apt to ascribe power and honor to ourselves when it should be given to God.

Ministers of the Gospel speak of the number of converts they have made. The fact is they were only instruments in God's hands to whom the honor belongs. Some men are at work in a field; the old-time horn is blown for dinner. Presently they are all seated around a table well supplied with food. Should the horn

have the praise for the meal on the table? Certainly not. It was merely an instrument for calling. To the good mother of the house belongs the credit for the dinner. So God should have the honor for the gospel meal which He has prepared for us. Ministers are only the horns—the instruments for calling sinners to partake of it.—From the Bucks Co. Intelligencer.

THE RELATION OF THE PASTOR TO THE SUNDAY SCHOOL.

Address by D. J. Johns at the S. S. Conference.

I do not wish to talk to you of the relation of the pastor to the Sunday school when he is chosen as Superintendent or as a teacher, but of the relation into which he is brought by being called to be the pastor of the church.

It has been stated here to day that "the Sunday school is the child of the church," so there must be a parental relation between the church and the Sunday school, and it is universally considered that the pastor is at the head of the church as far as man's work is concerned, and is, by the true head of the church, the Savior, commanded to "feed the lambs" as well as the sheep. Hence it would appear that the pastor bears the relation to the Sunday school that the father bears to the child.

The Sunday school is simply the way or place in which the church is at work directly with the children, and because, as a rule, there are other brethren chosen to superintend this special part of the church's work, we as pastors sometimes think we have but little to do with that part of the work, and are sometimes but little concerned how, or by whom this work is carried on.

Paul tells us that the husband is the head of the wife, even as Christ is the head of the church, and that the wives are to be subject to their own husbands, even as the church is subject to Christ, and surely the church is to be subject to Christ in all things; so the Christian wife to the Christian husband, and yet the wife is commanded to guide the house, but by the counsel and advice of the husband.

So, if the Sunday school is, as we all admit, a part of the church's work, and is for the upbuilding and prosperity of the church by teaching the children carefully and directly the true principles of the Gospel of Christ, it must be first under the supervision of the pastor, (who is the overseer of the flock.) and the church, who entrusts the work direct to some brother, as superintendent to guide the Sunday school. The husband might as well say, "I have nothing to do with the affairs of the house, the wife is to

guide that," as the pastor to say he has no connection or relation with the Sunday school.

But the pastor should not only be interested in this work because it is a duty resting upon him, but because there he has an opportunity to get acquainted with and gain the confidence of those with whom he is likely to have to counsel and work in the years to come.

Let the child fully realize that father and mother are really concerned and interested about its welfare, comfort and future happiness and it will love them, love to be in their company, and will enjoy helping to make home pleasant. So let the Sunday school pupils realize that the pastor loves them, and that he is really interested in their eternal welfare, and they will also love him in return and gladly listen to what he has to say and will not be distant, or afraid of him. Thus the way will be prepared that when they grow up they may be easily won into the church, and trouble will be avoided after they are brought in, because they love the pastor and they love the church.

Let no pastor think that he owes nothing to the Sunday school or that he is not needed there to help along in the work of implanting the true faith and doctrine into the hearts and minds of those with whom he must expect to build up his congregation; neither let us as pastors think that we are free if the Sunday school fall into the hands of those who are not qualified or not willing to teach that which tends to the upbuilding and advancement of the good cause, if we use not our influence to have the proper persons and methods employed.

Sad results have been experienced by some pastors who thought they had no special relation to the Sunday school until they were forced to realize their sad mistake by seeing the fruits of the seed sown by careless superintendents and teachers.

The pastor is closely related to all the different ways in which the church works.

It was ignorance that brought destruction upon the antediluvian world. It was ignorance that caused the destruction of the Sodomites, that caused the destruction of ancient Babylon, Nineveh, Tyre, Jerusalem, and all the vast national glory of past ages. God said of Israel, "My people are destroyed for lack of knowledge." "My people know not, neither do they consider." And again, "The princes of this world knew not, for had they known they would not have crucified the Lord of glory." And Jesus said of the inhabitants of Jerusalem, "O that thou hadst known, in this thy day, the things that belong to thy peace, but now they are hid from thine eyes."

ITEMS.

ARIZONA was admitted to statehood on the 15th of December. New Mexico will follow in a few days.

THE new trial of Dan Coughlin at Chicago for the murder of Dr. Cronin in 1891 is attracting much attention.

THE losses by fire in Canada and the United States during the year 1893 amounted to about \$150,000,000.

FOR murdering four people at Dennison, Texas on May 17, 1893. Dick Edwards was recently sentenced to 99 years imprisonment.

THE recent strike on the Lehigh Valley Ry., cost the employes about \$150,000. The loss to the company was likewise heavy.

A FIRE which broke out in a seven story furniture building in New York on the 15th ult., caused a damage of over \$450,000.

In a railway collision at Soznovka, Russia the second week in December, 14 persons are reported killed and 13 wounded.

In a head end collision of two trains on the New England R. R. at Providence, R. I., on the 16th of Dec. one man was fatally and seven others severely injured.

It is reported that about 10,000 people in the province of Rhein Hessen, Germany were down with the Grippe the first week in December.

A WESTBOUND passenger train on the N. Y. & P. Ry., on the 16th ult., broke through a trestle at Sheridan Crossing, N. Y. Eight people were killed and many more injured.

THE Chicago Post office was robbed of about \$8,000 on the night of December 12. The cashier of the stamp department was sandbagged by an unknown man who took the money and escaped through a window.

THERE are said to be about 117,000 unemployed people in Chicago, aside from those who are viciously idle. There is a movement on foot to make an appropriation of \$1,000,000 by the city for the relief of the poor.

ON the 16th of Dec. while a large force of men were at work upon a new bridge across the Ohio river at Louisville, Ky., the middle span suddenly gave way and dropped 110 feet into the water, carrying with it nearly fifty men. But few of the men succeeded in reaching safety after the first sign of danger, and of those who went down between twenty and thirty are believed to have been killed, some being buried beneath many tons of iron and wood. A high wind was the cause of the accident. Through two previous accidents in the building of this bridge 21 men lost their lives by drowning.

THE cost of sustaining the armed forces of Europe in 1892 was upwards of \$1,015,250,000. This sum, together with the interest paid on national debts (caused almost entirely by wars or military expenditures), amounting in 1892 to about \$992,115,000 would be much more than enough to give one dollar to every man, woman and child living in the world at this moment.

THE Governor-General of Canada, Lord Aberdeen and his wife Lady Aberdeen, have refused to give their patronage to operas given under the auspices and for the benefit of the church. They are opposed to supporting or conducting church work in this manner. A healthful example indeed.

FINANCIAL REPORT OF THE HOME MISSION.

Money received by cash:

Oct. 5	Sisters from Ohio.....	\$ 2.00
25	J. W. Zerbe	10.00
Nov. 1	Sister H. Kauffman.....	5.00
6	A. B. Class, Mc Veytown, Pa.	5.00
6	Zion Church, Allen Co., O.....	13.85
6	Sister Yoder, Coshen.....	.50
Dec. 1	Walnut Grove S. S.....	8.10
1	W. Grover & S. Union Y. P. M.....	7.50
1	D. S. Yoder.....	5.00
1	Cullom Church.....	36.15
3	S. H. Musselman, B. Ball, Pa.....	1.00
5	A. M. Church, Smithville, O.....	25.20
5	E. J. Berkie.....	1.00
8	Oak Grove Y. P. M.....	5.40
10	Maria Hershey, Junction, Pa.....	5.00
10	Sister from Cullom.....	3.00
10	L. Eigist, Lombardville, Ill.....	1.00

Total receipts, \$137.70

Am't expended as follows:

Dec. 1	Song books.....	\$ 1.05
1	4 tables and 12 chairs.....	10.00
1	For rent.....	5.00
2	Lesson helps and cards.....	2.05
2	For rent.....	15.00
2	6 Doz. chairs.....	24.00
2	1 stove.....	10.00
2	1 stove pipe.....	4.35
2	Stove pipe.....	1.05
2	Coal and bucket.....	1.25
2	Dray.....	1.25
2	Lesson helps.....	1.55
2	Stove pipe.....	2.15
2	Broom and lunch.....	.40
2	Evergreen letters.....	1.30
2	Stationery.....	1.00
2	1 zinc.....	1.25
2	3 elbows.....	.40
2	Soap and comb.....	.30
2	Table spread and c fare.....	1.13
2	Songbooks.....	.35
2	Paint and brush.....	.45
10	Rent.....	20.00
10	Dispensary cards.....	1.40
15	Boards and expressage.....	.70
16	Deposit on gas.....	5.00
16	Gas.....	2.00
18	Deposit on gas.....	5.00
18	S. S. cards.....	1.58
18	Stamps.....	1.00

Total expenditure, \$121.94

The rent for January is due. We must have five dozen more chairs, platform, Sunday-school supplies, etc., etc. S. D. EBERSOLE.

Married.

STONER-KAUFMAN.—On the 3d of December, 1893, at the residence of the bride's father, in York Co., Pa., by Martin Whisler of Hanover, Pa., Albert F. Stoner of Hellam, Pa., to Sarah R. Kaufman. May the blessings of God rest upon these young people in their new relation.

ULRICH-SMITH.—On the 10th of December, 1893, at the residence of the officiating bishop, Joseph Buerck, in Milo, Bureau Co., Ill., Peter M. Ulrich, of Roanoke, Woodford Co., Ill., to Leva M. Smith of Woodford Co., Ill. Their many friends unite in wishing them abundant blessings and happiness.

SCHROCK-YORDY.—On the 3d of December, 1893, in the A. M. meeting-house near Thurman, Arapahoe Co., Col., by Joseph Schlegel, Joseph Schrock and Belle Yordy, both of Arapahoe Co., Col.

AUGSBURGER-SHANK.—On the 10th of Dec., 1893, at the residence of the bride's parents, near Columbus Grove, Ohio, by Bish. J. M. Shenk, Bro. Amos Augsburger of Adams Co., Ind., and Sister Elizabeth A. Shank of Allen Co., Ohio.

"May each in each still feed the flame
Of pure and holy love;
In faith and trust and heart the same.
The same their home above."

GARBER-GROVE.—At the residence of the bride's mother, near Cullom, Livingston Co., Ill., by Pre David Garber, of Elkhardt Co., Ind., Bro. Leonard Garber and Sister Addie Grove, both of the above mentioned place. May peace and prosperity attend them through life.

KREIDER-STAUFFER.—On the 7th of Dec., 1893, at the residence of the officiating minister, Philip Nice, Sterling, Ill., Bro. John H. Kreider and Sister Anna Stauffer, both of Whiteside Co., Ill. Their many friends wish them a long and happy life.

HOSSLER-SHELLY.—On the 17th of Dec., 1893, at the residence of the officiating bishop, Jacob N. Brubacher, Mt. Joy, Lancaster Co., Pa., John B. Hossler and Fannie E. Shelly.

AUGSBURGER-LITWILLER.—On the 14th of Dec., 1893, at the residence of the bride's father, Joseph Litwiller, Tremont, Tazewell Co., Ill., by Bish. John Smith, John Augsburger of Hopedale, and Lizzie Litwiller of Tremont, both of Tazewell Co., Ill. May God's word and spirit be their guide through a life full of domestic joy and felicity to a home above. J. S.

BISHOP ADAM KORNAUS.

Bishop Adam Kornhaus was born in Richland Co., Ohio, April 30, 1843. When about a year old his parents came with their family to Wayne Co., Ohio and located on a farm one mile south of Orrville. His father, about nine years ago, at the age of 68 years, was called to try the realities of another world. His mother still survives him though she is old and feeble, and was unable to attend the funeral. He was united in marriage with Ann Beutler, Nov. 2, 1865, and about 21 years ago they moved on the farm occupied by him until his death. By this union they have had five children; two have preceded their father to the grave and three with their mother are mourning the loss of a loving father and a faithful husband. May God comfort them by teaching them that their loss is his eternal gain.

He united with the Mennonite church a number of years ago, since which time he has been faithful and true, living according to the faith he upheld. He was ordained to the ministry on Nov. 10, 1887. He possessed rare traits of character and great zeal for the cause of Christ, so that by his death an important pillar has been taken from the church. In Sept. of '92 he was called to the important office of bishop, but having been affected with Le Grippé it rendered him incapable of performing the duties pertaining to his office as he might otherwise have done.

The morning of the 26th day of Nov. 1893 found him in Martin's M. H. his usual place of worship and feeling better than he had for some time. He took a part in the opening services, but at 11:30 A. M. while Bro. Buchwalter was engaged in the discourse he was interrupted by the falling of Bro. Kornhaus from his seat to the floor by his side and being raised up was found to be dead in a few minutes. While his death was very singular yet he was at his post of duty, ready to go.

His remains were carried to their last resting place on the 29th and were viewed by a large concourse of friends. The brethren David Hostetler and Moses Brenneman conducted the services, making use of the 8th Psalm, which had been read by Bro. Kornhaus a short time before his death. The deceased was aged 50 yrs., 6 mo., 26 days. Though our dear brother has left us yet his memory and the truths presented to us while here will long be remembered.

A BROTHER.

DIED.

REDICER.—On the 29th of November, 1893, near Thurman, Col., infant son of David and Catharine Rediger, aged 1 year, 9 months and 13 days. Buried on the 1st of December in the graveyard near Thurman. Funeral services by J. Roth and J. Schrock.

MUSSER.—On the 20th of Nov., 1893, near McAlisterville, Lost Creek Valley, Juniata Co., Pa., of heart trouble, John Musser, aged 69 years, 6 months and 9 days. He was a consistent member of the Mennonite denomination for many years, and was loved by all who knew him. He leaves a widow, two sons and one daughter to mourn their loss. Buried at Lostcreek meetinghouse. Funeral services by Wm. Auker, William Graybill, and D. Hostetler and A. H. Brenneman from Orrville, Ohio. Text, Matt. 24:44.

ZEAGER.—On the 30th of Nov., 1893, in Mt. Joy, Lancaster Co., Pa., Susanua Zeager, aged 60 years and 1 day. Eleven children followed her to the Greentree meeting-house, where she was laid by the side of her husband who preceded her only a few months before. Text, Rev. 22:12.

SNYDER.—Dec. 1st, 1893, in Mt. Joy, Pa., Henry Snyder, aged 73 years, 9 months and 4 days. He fell from a chair and in a few moments was in eternity. Funeral at Landisville, on Sunday, 3d. Text, Psalm 39:4, 5.

SOLLENBERGER.—Dec. 4, 1893, in Brecknock township, Lancaster Co., Pa., of infirmities of old age, Anna Sollenberger, (maiden name Hutchinson,) aged 84 years, 8 months and 21 days. Buried at Pine Grove Mennonite meeting-house. Services by Solomon R. Ott and Benjamin Horning. Text, Heb. 5:8, 9. Peace to her ashes.

KORNER.—On the 7th of December, 1893, in Pontiac, Livingston Co., Ill., of shaking palsy, Sister Mary Dorothy Korner, aged 67 years, 2 months and 4 days. She had been afflicted for a number of years, and was altogether helpless. She had a desire to depart and be with Christ. Funeral services in the Cullom M. H., by D. S. Brunk of Ohio, A. Mumaw of Indiana and E. M. Hartman.

CUSTER.—Dec. 1st, 1893, near Tub, Pa., Uriah Custer, aged 41 years, 2 months and 16 days. Deceased was in apparent good health in the morning, worked in the field for a neighbor until nearly noon when he complained of headache and went home. He suffered severely for a few hours and expired about 4 P. M. He leaves a wife but no children. He had been a member of the German Baptist church. His sudden demise is a warning to all. Buried in the Mennonite cemetery. Funeral services by D. H. Bender and Bish. S. C. Miller of Monitor, Kansas. Text, Amos 4:12.

LEHMAN.—On the 3d of December, 1893, of spinal trouble, Howard, son of Simeon and Salome Lehman, aged 2 months and 19 days. Buried on the 4th at Yellow Creek. Funeral services by Noah Metzler and Samuel Yoder. Text, Matt. 18:3. The bereaved parents have the sympathy of a large circle of friends.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unlighted,
By sin undefiled.
Like the dove to the ark,
Thou hast flown to thy rest
From the wild sea of strife,
To the home of the blest."

HARTZLER.—On the 29th of Nov., 1893, Lydia, wife of Benjamin Hartzler, aged 69 years, 1 month and 27 days. The funeral services were largely attended by relatives and friends. Sister Hartzler will be sadly missed in the family, and also in the church where her seat was seldom vacant at meeting.

LANDIS.—On the 7th of Dec., 1893, near Waterford, Elkhardt Co., Indiana, of kidney troubles, Bro. Frederick Landis, aged 79 years, 8 months and 12 days. He was born in Lancaster Co., Pa. He was married to Catharine Holdeman on the 21st of March, 1839, in Wayne Co., Ohio. He united with the Mennonite church when a young man and lived a devoted Christian life until the Master called him home. He and his wife lived together nearly 55 years. They had 14 children, nine of whom, 4 sons and 5 daughters, are still living. He was buried on Sunday, Dec. 10th at the Yellow Creek M. H., where a large concourse of people met to offer the last tribute of respect. Funeral services were conducted by Noah Metzler and John F. Funk from Pa. 909, 10. The bereaved ones may indeed comfort their hearts in the promises of God, for they need not mourn as those who have no hope.

RICH.—On the 22d of November 1893, near Hartford, Kansas, John Rich, aged 69 years, 7 months and 3 days. Buried on the 25th, in the Hartford burying ground. Funeral services from 1 Cor. 15. The deceased brother was a faithful member in the Amish Mennonite congregation of the above place and was highly esteemed, his mind being to "live at peace with all men." He leaves his widow and six children to mourn his departure. His hope was in the Savior he had learned to love, and when friends came to see him he asked them to pray with him. Peace to his ashes.

PLEITCHER.—On the 25th of Nov., 1893, at the residence of her son-in-law, Bartel Risser, Elizabeth, widow of Jacob Pleitcher, aged 76 years, 10 months and 7 days. She was born in Pennsylvania, was a member of the Mennonite church and though not well for some time she died unexpectedly. She was buried on the 28th at the Olive church. Funeral services by John F. Funk, assisted by Daniel Brunk of Allen Co., Ohio, and Amos Mumaw. May God comfort the sorrowing friends.

YODER.—Hiram D. Yoder was born April 9, 1855; died Dec. 7, 1893, aged 38 years, 7 months and 28 days. His death was caused by enlargement of the liver, heart, and pulmonary arteries. He suffered but little pain, and during his last sickness he was not confined to his bed, and when he died, he fell asleep quietly, so calmly and so peacefully, that his mother who was in the room with him did not notice his departure until it was all over. She supposed him to be sleeping and bending over him she found, to her great grief, that the spark of life had fled. She called him, but then, for the first time, he refused to answer; his spirit had returned to Him who gave it. His mortal remains were interred at Oak Grove, near Smithville, Ohio, on Sat., Dec. 9. Funeral services were conducted by D. Z. Yoder, assisted by John K. Yoder and Isaac Miller.

Hiram will be sadly missed in the family circle where he was the only son, the only brother; in the social circle in the neighborhood where he was everybody's friend, always having a cheerful greeting and a kind word for everyone; in the church where he was always loyal, obedient and honest; in the Sunday school where he was Superintendent of the primary classes; in the day schools where he had been a most successful primary teacher for upwards of 14 years. Only a little over 38 years were allotted to him, yet they were years fraught with kind words, good deeds, and above all, years which reflect a Savior's love and humility, years spent in his Master's service.

While other people talked of the way of salvation Hiram lived it. While some of us were agitating the questions of Missions and Evangelizing, Hiram was enlisting the sympathies of the little boys and girls around him, and directing their young minds to things that are noble, pure and good. Eternity, alone, can unfold the full fruition of the seed sown by the hand of our brother Hiram, but he is gone to his reward. We cannot call him back; we would not call him back. But as we stand near the shore of the chilly waters which he has crossed and with bleeding hearts and eyes dimmed with tears, we look beyond the scenes of our earthly cares, may we not, by this dispensation of a Divine Providence, have our affections more firmly centered on heavenly things? Can we not see that instead of the grim monster "Death," it has only been one of God's angels in disguise, touching our hearts, to open new fountains, and awakening our brother to a new life, to a brighter morning, on a fairer shore, to more glorious sunlight, to sweeter music, to Father's love, to a Savior's bosom, to heaven. C.—

KROPP.—On the 25th of November, 1893, near Pool, Ontario, of consumption, David Kropp, aged 48 years and 4 months. He leaves his deeply bereaved widow and 11 children to mourn his departure. Buried on the 1st of Dec. Funeral services to a large congregation of sympathizing neighbors and friends, by Peter Speller at the house, and by John Gascho and Jacob M. Bender.

MELLINGER.—December 12, 1893, in Upper Leacock township, Lancaster Co., Pa., of consumption, John M. Mellinger, aged 41 years and 22 days. Funeral on the 14th. Buried in the Griffsdale cemetery. Services were conducted by David Buchwalter and Jacob N. Brubacher. Text, Eph. 5:14. He leaves a sorrowful widow and nine children to mourn their loss, but we hope their loss may be his eternal gain. ISAAC SHIRK.

GROFF.—December 7th, 1893, at the home of her son-in-law, in New Holland, Lancaster Co., Pa., of infirmities of old age, Sister Leah Groff, widow of Isaac Groff, aged 91 years, 11 months and 6 days. Her husband died about 17 years ago. She was a faithful member of the Mennonite denomination for a number of years. Funeral on the 11th at Groffdale, conducted by Joseph Wenger in German and Isaac Eby in English. Text, Heb. 13:14. Deceased had been blind for a number of years.

WEAVER.—Died on the 11th of December, 1893, in Scotland, Franklin Co., Pa., at the home of her sister, Lydia Burkholder, Sister Hannah Weaver, aged 67 years, 1 month and 5 days. She was long a sufferer, but we believe she is now enjoying that rest which is prepared for the people of God. Buried on the 13th at the Chambersburg meeting-house. Services by P. H. Parret, P. Wadle and S. D. Lehman, from Job 14:14.

LEHMAN.—On the 27th of Nov., 1893, near Stoutstown, Franklin Co., Pa., of diphtheria, Ida May, youngest daughter of Bro. Samuel and Sister Magdalena Lehman. She was in her 16th year, and the news of her early death was received with deep sorrow by her many friends. Buried on the 30th at the Chambersburg meeting-house. Services by P. H. Parret, P. Wadle and S. D. Lehman from Matt. 24:42-44.

HOERNER.—On the 5th of December, 1893, near St. Agatha, Waterloo Co., Ont., Magdalena, maiden name Kennel, wife of Abraham Hoerner, aged 36 years and 2 days. Buried on the 8th in Lichty's graveyard. Funeral services by Christian S. Zehr and John Gascho. We mourn not for her as those who have no hope.

CRIFE.—On the 10th of Dec., 1893, in Clinton township, Elkhardt Co., Ind., of lung fever, Barbara Alice, wife of Jacob Crife, aged 37 years, 3 months and 1 day. She leaves a sorrowing husband and three daughters, a father, brothers and sisters to mourn her early departure, but they need not mourn as those who have no hope, for she left a bright evidence that all was well. May her patient endurance of suffering and trials be imitated by others in similar circumstances. Services at the Clinton M. H. on the 12th, by Pre. Isaac Berkey and David Garber from John 5:25.

LANTZ.—On Nov. 28th, 1893, on Haw Patch, La Grange Co., Ind., Emma R., daughter of Joseph and Rebecca Lantz, aged 36 years, 9 months and 13 days. Sister Emma was working in Logan Co., Ohio, and in company with her sister came home the day their father took sick, expecting to have a pleasant visit with parents and friends, but God ordered it otherwise, and in a few days two of the family—father and daughter—were called to eternity. This falls on the family as a heavy trial, but they need not mourn as those without hope, but with the living hope of meeting them with all the blood-washed of God's Israel. Services at the Maple Grove M. H. on the 30th by D. J. Johns from Prov. 14:32.

GARBER.—On the 9th of December, 1893, in Woodford Co., Ill., Christian Garber, aged 79 years, 1 month and 8 days. He was born in France in 1814, was married in 1840, and came to America in 1842. God blessed him with 8 children, of whom four died in childhood. His widow, four children, 32 grand children and 8 great-grandchildren mourn his death. He was a true member of the Amish church. His remains were laid to rest in the Metamora graveyard. Funeral services were held in the Metamora meeting-house by John Smith, John Luginbill and Peter Sommer. J. S.

LANTZ.—On Nov. 24th, 1893, on Haw Patch, La Grange Co., Ind., of lung trouble, Joseph Lantz, aged 64 years, 11 months and 11 days. Buried on the 26th. Services at the Maple Grove M. H., where a large concourse of friends had gathered to pay their last tribute of respect and show their sympathy, as there were three more of the family that were not able to follow the remains of their father to their last resting place. Services conducted by D. J. Johns from Jer. 22:10.

HALLMAN.—On the 10th of December, 1893, in Berlin, Ont., of paralysis, from which he suffered about three weeks, Bro. John S. Hallman, aged about 64 years. He was buried on the 13th in the Blenheim graveyard. Funeral services at the house by Moses Erb, Jacob B. Bowman and David B. Sherk. He leaves a widow and a number of children and grandchildren to mourn their loss. Bro. Hallman was highly esteemed by all and his loss will be deeply felt.

NISSLEY.—December 14th, 1893, in Florin Lancaster Co., Pa., of lock jaw, Milton E., son of Chr. S. and Mary N. Nissley, aged 17 years, 9 months and 2 days. Funeral on the 18th. Text, 1 Sam. 20:3. Buried at Kraybill's meeting-house. A solemn call to the young.

KILMER.—On the 11th of December, 1893, in Harvey Co., Kansas, of lagrippe, Sister Sarah Kilmer, widow of the late Michael Kilmer, aged 77 years, 9 months and 25 days. She was sick one week, and calmly fell asleep in Jesus. "Blessed are the dead who die in the Lord." Funeral services were conducted at the Pennsylvania house by M. Horst and D. Zook from Mark 13:33 and 1 Thess. 4:18.

HERSHEY.—December 12, 1893, near Mantown, Lancaster Co., Pa., Sister Fauny, wife of Deacon David Hershey, aged 73 years, 3 months and 14 days. Funeral on the 15th. Text, Numbers 23:10. Buried at Kauffman's meeting house. Sister Hershey was a faithful and lovely member of the church. May the good Lord comfort the bereft family.

MILLER.—December 3d, 1893, near Petersburg, Lancaster Co., Pa., Sister Elizabeth Miller, widow, aged 86 years, 7 months and 9 days. Funeral on the 6th. Text, Isaiah 3:10. Buried at the Petersburg meeting-house. Sister Miller was a faithful Christian.

STUMP.—December 2d, 1893, in Landisville, Lancaster Co., Pa., Sister Sarah Stump, widow, aged 84 years, 7 months and 17 days. Funeral on the 7th. Text, Rev. 7:16, 17. Buried at the Landisville meeting-house. Sister Stump was patient during her sickness. She had a desire to depart.

FRY.—Dec. 5th, 1893, near New Haven, Lancaster Co., Pa., of scarlet fever, Emma C. Fry, youngest child of Samuel and Amanda Fry, aged 2 years 7 months and 11 days. Funeral on the 8th. Text, Rev. 3:20. Buried at the Hess meeting-house. May the Lord sanctify the affliction unto the bereft parents.

Letters Received.

WITH MONEY.

A—Bertha H. Albrecht.
B—Annie Blankenship, John Baer, A. M. Boyer, Andrew D. Birky, S. W. Bender, Mary C. Beyer, S. Buckwalter, Daniel Book, Leah Byler, C. Bachman, P. M. Bachman, W. H. Brubaker, Geo. R. Brunk, Samuel Brunk, Noah Brunk, D. Bender, J. W. Bender, J. B. Bechtel, Chr. Byler, E. N. Beachy, John Burger, Ronj Baer, J. S. Bixler, J. S. Brubaker, E. A. Borttreger.
C—Anthony Cronk, H. H. Cassel, J. A. Cooper.
D—Elmer H. Gill, H. K. Dillinger, F. W. Decker, Henry DeWeller, J. C. Driver, John DeWeller, Henry Davidson, E. C. Eichel, J. S. Eby, Cora E. Ebersole, Peter Epp, H. B. Eby Sr., Elias Eby, David Eshleman, Peter S. d. Eger.
F—Mary Foreman, Peter Freed, Martin H. Ferguson, D. W. Forry, Henry Fisher, Jos. Foutik, Nancy Foreman.
G—Sarah A. Gerber, Daniel Graber, Anna Garber, Chr. Guengerich, S. D. Guengerich, C. C. Guengerich, Henry Good, Lena N. Guingerich, G. Garver, Amos Groll, H. Groll, J. L. Groll, David L. Groll, P. N. Gerber, S. G. Good, Jos. Gerber, Albert Guingerich, Elizabeth Gehman, Daniel G. Gabel, John Gehr, Elias Guingerich, B. Garber, Elizabeth Gehr, M. S. Graybill.
H—S. M. Hershey, Joel Hoover, L. L. Herr, John Herr, H. H. Hackman, John Haas, C. H. Herr, Samuel Hershey, C. G. Honder, Jacob Holter, C. H. Hochstetler, Peter Hatter, Lydia Hammond, Amos Huber, Geo. Holst, Jacob Harm, Henry Horst, J. B. Harshbarger, J. K. Hartler, S. M. Hoover, Catharine Hershey, J. C. Hartsler, H. F. Hartler, Samuel Herr, Isaac Harshbarger, L. C. Horst, Annalie M. Herr.
J—A. Jones, J. J. Johns.
K—John Klopfenstein, Levi Kauffman, C. I. Kennel, Besie M. Kenagy, J. K. King, J. G. Kreider, J. Y. Kurtz, M. K. Kindig, Jonas Kurtz, Elsie Kauffman, N. Kauffman, H. Kinsinger, Samuel Kratz, Samuel B. Kline, Elizabeth M. Keagy, Maud King, Rebecca Klopfenstein, E. J. King.
L—J. S. Leaman, P. J. Lehman, R. K. Landis, E. J. Leatherman, Rachel Lantz, Samuel G. Lint, Isaac Landis, Jos. Litwiler.
M—Catharine Moulden, David Martin, Jos. L. Moyer, Israel W. Moyer, Lizzie Moffit, Peter Miller, A. B. Munch, John Moser, Win. K. Miller, Jacob B. Moyer, Samuel Myers, J. B. Musser, Moses I. Miller, Jos. Miller, Josiah Martin, Peter S. Miller, Levi M. Maud, J. Z. Miller, S. J. Miller, Adam Martin, L. C. Martin, Mary Miller, Abm Meas.
N—Jos. Nafziger, J. P. Nafziger, J. W. Neuhanser, Henry Nuss, Henry Neff, A. Neuhanser.
O—D. Orendorf, Jos. S. Orendorf.
P—Malinda Z. Frechly, Barbara Fletcher, J. W. Plank, H. S. Price.
R—M. N. Reesor, Mary M. Rath, J. Kingenbuck, R. Ranc, U. Rufenacht, I. Rosenberger, J. Kingenbuck, J. J. Resz, John Roth, Chr. Kyecheuer, F. A. Rose, Chr. Kisser, Esther Kieck, Chr. Rohrer.
S—Samuel Short, John Schlatter, Levi C. Schlachach, Fanny Strohm, Jos. Springer, John P. Schmitt, Rebecca A. Sherk, J. J. Schwartzentruber, M. Salaman, Philip Schrock, John Shenk, Peter Schrock, Samuel Shenk, Barbara Schreits, Elizabeth Siever, A. Schaeffer, Charles N. Schenk, Elias Shau, J. M. Smucker, Elizabeth Smith, Josephine Streid, John Sprunger, Elizabeth Spittler, D. A. Schneck, D. Shabugh, Daniel Sander, Jos. Stalter, J. P. Smith, Daniel Stamp, Peter C. Steiner, Martin Scenger, Polly Shellenberger, Eli Schneck, F. C. Shope, J. D. Sauder, Emma Shank, Eli Stoffer.
T—Peter Tschantz, E. Troyer, John Treichler, Abm Thomas.
U—M. Unsicker, H. P. Unruh.
W—H. Wall, Isaac G. Wismer, H. B. Wenger, John Weaver, Solomon Wenger, H. A. Wiens, F. W. Weaver, Y—Herman Yoder, Leah F. Yoder, C. Z. Yoder, Margaret Yoder, Hannah Yoder, Mary N. Yoder, J. Z. Yoder, J. C. Yoder, John Yaggy, Jos. D. Yoder.
Z—D. D. Zook, Peter Zehn, L. D. Zook, D. Zehr, C. C. Zimmerman, S. L. Zavitz.

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1:05	7:31	St. Louis	7:15
1:33	7:16	Berrien Centre	7:18
1:32	6:58	Niles	7:38
1:05	6:35	Granger	8:00
12:43	6:15	Elkhart	8:30
12:19	5:52	Goosha	8:42
11:42	5:24	Midford	9:08
11:16	4:57	Warraw	9:34
7:25	1:25	Lv. Anderson Ar.	1:20
6:00	11:55	Lv. Indianapolis	2:50

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Semi-Monthly.

ELKHART, IND., JANUARY 15, 1894

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

SOME one has truly said that what is known as "common sense" is one of the uncommonest things found.

WHOSO mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not go unpunished.—Proverbs.

It is wicked for a slothful man to criticize the activity and consecration he sees in others. Slothfulness and criticism in one person make a very poor picture.

ANY of our subscribers whose date on the label remains unchanged for two weeks after they have paid their subscriptions will please inform us of the fact.

REPORTS from nearly every point in the U. S. and Canada show that the weather during and immediately following the holiday season has been unusually mild. Such weather in winter is however exceedingly dangerous, and it is well to be especially careful to guard against exposure of any kind.

THE WALDENSIAN colony in Burke Co., South Carolina has recently had quite an addition of about 150 persons who came over from their Piedmont

homes to settle among their brethren in the New World. We wish them prosperity and God's blessing in their temporal and spiritual interests.

WESTERN CONFERENCE.—Bro. Joseph Buerck of Tiskilwa, Ill. informs us that the Western Amish Mennonite Conference announced some time ago to be held in the Willow Springs M. H., Bureau Co., Ill. will be held at Hopedale, Tazewell Co., at a time to be decided upon later.

WE desire to call attention again to our Family Almanac for 1894. This almanac is neatly printed, has all the astronomical calculations and information of the best almanacs. It contains also an excellent selection of reading matter, illustrations, weather prognostications, etc. Also a list of our meeting houses in the United States and Canada with their time of meeting, and a list of our ministers' names and addresses. Every Mennonite family should have a copy of this almanac. Price six cents.

THE WORDS OF CHEER, our eight page illustrated monthly children's paper should be in every family. It is filled with bright, interesting and instructive reading matter suited for the little folks, and they are sure to be entertained and benefited by reading the paper. The price is only 25 cents per year, and each subscriber receives in addition to the paper, a beautifully illustrated premium book containing bible and other instructive stories. Besides this we offer liberal rewards to all agents who will canvas for this paper. Sample copies sent free to any address.

THE "Home Mission" work, recently begun by our Chicago brethren, is already proving a blessing to those for

whom the work was begun, and our brethren are kept busy every moment they can spare in looking after the spiritual and physical needs of those among whom they labor. God bless their noble efforts to relieve want and woe, and to brighten hearts and homes by introducing Jesus there. Of course, the expenses are rather high to begin the work, as so many things have to be procured in the way of furniture, fuel, etc., etc., for their mission rooms and dispensary, but we feel safe to say that there is no city mission conducted more economically than the Home Mission, and that every contribution made for it is as carefully expended as possible. Contributions may be sent to Dr. S. D. Ebersole, 79 1/2—22d St., Chicago, Ill.

ON account of other reading matter which we have on hand for the HERALD we will for the present be unable to publish in our columns any lists of burials in 1893. If we were to publish the lists of the burials among all our congregations we would probably be able to fill several issues of the HERALD with reading matter of that kind. We believe too that but a very small percent of the readers read these lists, especially when they have previously seen the death notice in the columns of the HERALD. If any congregation desires it we will print for them any number of copies of such lists in pamphlet form at lowest prices.

ONCE in a while a subscriber informs us that he or she does not receive the HERALD regularly, and one even thought that on this account some one in our office did not attend strictly to his business. Well, the fact of it is that, if a subscriber once gets his paper with the printed label pasted on his paper, it is a sign that his name is on our printed subscription list, and that in mailing the paper his name

cannot be skipped. A paper is addressed to every subscriber on our mail list, and if the subscriber fails to get the paper the blame rests not upon our mailing clerks, but upon those who have charge of the mail after it leaves our hands. We are always glad however to have our subscribers report to us promptly any delinquencies, and we will supply the missing papers free.

A LITTLE boy about fourteen years old was recently arrested in this city for stealing money from a dairy wagon. The way he spent the money shows in a general way how a depraved taste is satisfied. The articles he bought were shown at the trial and consisted of one red silk handkerchief; one brass breast pin; three brass watches; one hand mirror; one mouth organ; three boxes of cigarettes; one plug of navy tobacco half a foot long; one package of smoking tobacco; one pair of rattling bones; one box of dominoes and a pocket book. The party who sold him the cigarettes violated the law and is simply one of the many who aid in destroying the hopes and blasting the lives of our rising generation.

A CERTAIN person, in giving his testimony in one of our exchanges recently, spoke so much about himself that the poor printer's stock of the capital letter "I" was exhausted, so he used the Italic capital "I" until that font was also exhausted, when, as a last resource, the printer made use of the figure "1". Testimonies are all right and good in their place, but the proper testimonies do not have the ear-marks of self—the big "I"—so prominent as to become both monotonous and ridiculous. We believe that some people get into the habit of speaking about themselves, and forget how much self they expose thereby. It is better to let God speak through the heart and in the actions of a man than for that man to be saying so much about himself.

NOTES BY THE WAY.

On the 1st of January the *Junior* on the editorial staff of the *HERALD* took a short outing. Accompanied by our youngest brother we bade good bye to home and friends for a few days and started for the train. One of the first lessons we learned in the new year was that

trains, like time and tide, wait for no man. There being a trunk to check, we proceeded to do so while Bro. Titus got on the train. When the check was procured and we came round the corner of the depot, there was the train some distance ahead and moving faster every second. Birds were made to fly, and although humanity, in making use of its pedal extremities for locomotion, is generally supposed to keep close to the earth, there was at least one pair of limbs on New Years morning that reached *terra firma* only once in several feet. There are times and circumstances when it is advisable to move slowly in a matter, but had some good friend just then been there to say, "Move slowly, brother" the advice would in all probability have been unheeded.

After a most exciting, and well-nigh hopeless chase, the train was caught by the rear end and forced to accommodate one more passenger, even though for about 12 miles it was on the rear s'ep, the car being of the vestibule pattern with the side door locked. Had we not been free of satchel and every other unnecessary weight, we would have had a fruitless chase. While standing there on the step in the cold morning air, two very distinct thoughts came to mind. In "the race that is set before us" they only reach the goal who start in time. A poor man, some years ago, while on his death-bed, deplored the fact that he had not turned his footsteps heavenward while he was in health. On being assured that Christ saves to the uttermost all who come to Him, he replied, "Ah, yes, but I did not start out in time." He had waited too long before he secured his passage on the train that leads to the celestial city, and although we hope that he was at last taken in, yet he almost missed it, and what was done had to be done in a dangerous hurry. The other thought was, that by starting so late for the heavenly train, though we may by a most determined effort get on and be saved, yet we will find the door locked to many pleasures and privileges and fields of usefulness that we might have enjoyed had we only started earlier.

Arriving at Mishawaka we quickly alighted and went forward and found brother T. L. who had concluded, of course, that we had missed the train, as it had started about as soon as he had got aboard.

Reaching the 22d St. depot at Chicago we went over to No. 99 on the same street, where several of our young brethren are in charge of a lunch room and restaurant. We were met here by Bro. DeWitt Good, and some time afterward Bro. M. S. Steiner hove in sight. After a hearty breakfast we started out for the Home Mission Rooms at 145 W. Eighteenth St., which we found located in a quarter of the city where Gospel work is indeed necessary.

Two Catholic churches and one Lutheran are the nearest, and they are many blocks away. Saloons are plentiful and many of the people are sadly in need of help, temporally and physically as well as spiritually.

Our brethren have good courage to press forward in this long neglected department of our church work, but they are in need of workers. The harvest is great, but the laborers are few. Their Sunday school is steadily growing, but there is a lack of teachers. They expect to organize and hold regular appointments in the near future. They were much encouraged by a visit from the ministering brethren A. Mumaw of Wapakoneta, Ind. and D. Brunk of Elida, Ohio a few weeks ago. We believe that our dear brethren in Chicago are consecrated to their work, a work that deserves the hearty support and co-operation of our brotherhood.

Leaving this part of the city, we wended our way toward the Chicago & North Western Ry. depot on Wells St., and shortly afterward were speeding westward, past many pretty suburban villages toward Freeport, Ill., where we arrived at 3 P. M. Bro. C. C. Shoemaker was there to convey us to his home, some six miles north-east of the city. Upon learning that the editor intended to return home on the following morning Bro. S. at once proposed several calls, one at his father's and the next at his brother's, Pre. J. S. Shoemaker with whose hospitable family we took supper, and enjoyed a very pleasant conversation on various topics. We then returned to the home of our brother C. C. to spend the rest of the evening and the night there. It was a pleasure to us to meet him and his family and to spend several hours there in conversation and singing.

Bro. Shoemaker, as our readers know, is engaged in the poultry business, but we had no idea of its extent until we were shown through the large, roomy poultry houses where about every variety of chickens, turkeys, geese and ducks are kept. The sight was a beautiful one, the different individuals of each variety being well nigh an exact counterpart of the other. Our brother informed us that there is a certain standard to be attained for each variety, and that all the fowls which do not reach that standard are simply "culls" and must be rejected, and that it requires an expert to detect all defects in any one fowl. Here was another thought for us to ponder upon. How careful the poultry breeder must be to preserve his standard and to keep his flock free from all fowls that do not measure up to the standard required by the "Poultry-book." The Bible places a standard which a man must reach if he would be registered upon the book of life and obtain eternal happiness. It is "freedom from sin" through the

atoning blood of Christ. Nothing else will be accepted at the great day when Jesus shall come to judge mankind. To the human mind and eye some of these professing Christians, housed with other church members, may be looked upon as measuring up to the required standard, yet there will be many at the judgment who will say, "Lord, Lord," etc. and shall not enter in. God demands of His church—the body of believers—that they be wholly sanctified—entirely separated from worldliness—that they be preserved blameless unto the coming of our Lord Jesus Christ. They must be "in peace, without spot and blameless." Christ gave himself for the church, that He might "sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Such thoughts crowded upon our mind as we lay awake at night thinking over the experiences and scenes of the day, and the question came to me, if so much care is exercised to preserve the standard of purity and perfection in a flock of fowls, and all this for only temporal interests, why is the Christian church at large so negligent and careless about the spiritual standard of its members and the interests that concern our eternal welfare? People are received into church upon a paltry confession, and but little attention seems to be paid—in many cases at least—to the real spiritual condition of the person to be received. And as a result, what do we find inside of the church of many denominations? The names of many members "in good standing" on the church-book—and ministers too, alas—are also to be found on the lodge-books of this and that society, bound by horrible oaths with men of avowed antipathy to the Christian religion. These and many other evils in a church are an abomination in the sight of God. Verily, when the Lord comes He will "thoroughly cleanse his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

Bro. Shoemaker informed us that he had poultry at 40 other places and that his whole flock numbered about 4000. His men were busily engaged in adding new poultry houses to those already standing and in rebuilding what had been burned down by a fire which broke out on the 28th of September and which for a time threatened to envelop all his buildings. But we must close or our readers will think this is a paid advertisement of Bro. Shoemaker's business.

Next morning, after bidding Bro. S.'s family good bye, glad for having had the pleasure of sharing their hospitality, we were conveyed by Bro. S. to Freeport, where, after taking leave of him and our brother T. L., who will remain with Bro.

Shoemaker, we took the train for Chicago, reaching that place at 10 A. M. In company with Bro. Steiner we attended to some business matters which took us over a considerable portion of the great city. We were greatly impressed with the vast number of unemployed in Chicago. At several places we saw large rooms that had been rented by the city to give shelter to the unemployed men. Their beds are the bare floors, with perhaps here and there a newspaper under them to protect them from the filth. These men obtain this lodging on condition that they do street cleaning for three hours a day. The result of this is that one sees many large gangs of men with street brushes cleaning the pavements. Thus the men are cared for, but the poor women and girls are less fortunate, and many of these could be seen wandering along the streets, their general appearance showing that hope was almost if not entirely gone. Oh what dangers beset these poor, unfortunate, homeless beings! What pangs must be endured by such every day in a large city! And how many, with hope, money, friends, all gone will in sheer desperation, and for the sake of keeping alive, sell themselves over to a life of shame and misery that in a few short years ends in death of body and soul! We believe that, according to the example of Christ, it is the duty of Christian people everywhere to aid in alleviating want and woe and helping these poor people out of their misery by clothing and feeding them, and above all, trying to save them from the pit of destruction and teaching them the principles of morality and Christianity. We could but wish that our mission work could be in such a condition that we could cope with this problem. Let us hope that by the grace of God work of this kind may soon be done.

Bidding farewell to our brethren we once more wended our way to the depot (this time in ample season), and in a few hours we were at home again, thankful to God for the experiences of the past few days and ready to begin work in 1894.

A. B. KOLB.

For the Herald of Truth. CHURCH SHOWS.

A clipping from the *Western Advocate* says: "From a church kitchen to a church stage is, after all, not far. The path to be traveled is already indicated by church bowling alleys, church gymnasiums and here and there a church billiard table. The parish sociable, parish strawberry festival, parish lawn party, have lost the attraction of novelty. But the appetite for entertainment is not appeased. These have only whetted it and now ingenuity is looking about for a

new card. What next? There is nothing of entertainment in the Ten Commandments; nothing funny about the Sermon on the Mount, nor do we find in and utterance of the men who wrote the Epistles and Gospels the faintest suggestion that they were possessed with the spirit of entertainment. The church of God is not a house of frivolous attractions. The lust of entertainment and the teaching of the 'cross' go not together."

How true the last sentence is! The lust of entertainment and the teaching of the cross go not together; but we find some of the "popular" churches to day advancing just such motives. It is sad to see what inducements are thrown out to win lost humanity, but the change offered does not bring about the desired effect. This unsettled, unconverted condition brings about a doubt. We frequently hear people speak quite disgustingly of the example and light set forth by so called professors of religion to day. They keep aloof for a time, but at length some "refiner" comes along and makes the way to glory, so plausible and light that they soon forget what once was a great hindrance "the Christian (?) frolics." We feel very happy to say now that our people are actively engaged in spreading the Gospel, we trust purely and acceptably before God. We see the great necessity of keeping near the cross and living so we may rise glorious at the judgment day.

L. H.

CHOOSING THE SAFE SIDE.

An animated discussion took place not long since between several intelligent parents as to the advisability or otherwise of compelling children to attend church and Sunday-school. Cases were cited where men and women had conceived so strong a dislike for everything pertaining to church worship through such compulsion during childhood years, that they never wanted to see the inside of a sanctuary after attaining years wherein they could exercise their own will in the matter.

This is a hackneyed form of argument sure to be reproduced whenever this subject comes up. And so on this occasion a prominent member of the community was alluded to, one who was exceedingly popular in business and social circles, yet never was seen of a Sunday in the house of God. And no secret was made of the fact that in youthful years when the rigid rule of the home admitted of no child's absenting himself or herself from church-service who was able to be up and about the house, there was made the firm resolve that once years of discretion were reached the habit of church going would be abandoned at once.

We happened to know something of the methods pursued in this really Chris-

tian household. Both parents were largely engaged in church work. One a pillar in the church, the other a willing helpmeet. Those were the days when a rule was a rule. It was not considered necessary, hardly proper by many parents to give a reason why certain laws of the home should be strictly adhered to. There was the law of God and the requirements of the Sabbath plainly set forth in the Bible, children could understand it as well as grown people if they only chose. When Sunday came the proper thing to do was to attend two church services and the Sunday-school. And attend them the children must, that was enough.

Now we contend that the old time idea of simply making and enforcing a law in the family was a great, however unintentional injustice to the active, thinking, sensitive children, who under such conditions were trained very much as if they had no ideas, will, or prejudices of their own; very much as the kittens or canaries were.

There may be many who will smile at all this, and wonder where the writer has been for years not to have seen and known that these days of exaction have passed away; that a new order of things seems to have sprung up in the land, and that parents nowadays are often forced as it were to surrender at discretion to the will and wishes of the children.

But not too fast: there are yet thousands of judicious parents abroad, and thousands of Christian homes wherein firm, judicious discipline is observed as of yore, only let us hope it is in many instances more judicious than in the past. And moreover, we are of those who hold unflickeringly to the belief that the little people should be trained from the outset to regard church-going and attendance at the Sunday school as one of the most fixed and solid duties of life.

Some person gifted with plain common-sense has said it would be quite as reasonable for parents and guardians to accept every little weak flippant excuse that could be devised as a reason why the school should not be attended during the week, as to allow the flimsiest pretense at excuse to suffice for absence from the services on the Lord's Day.

But we spoke advisedly in saying children should be "trained" in this respect. The first visits at church are usually diverting and full of interest. Even in these early days the little folks can receive the idea that God wants them always to go up to His gates as often as His day comes round. But if as the novelty wears away, and years come when a little independence of feeling creeps in, there comes a disposition to neglect church-going, we certainly hold that at the risk of stirring up a little rebellion if must needs be, parents should keep to the safe

side and insist that God's Day be properly observed.

Let gentle insistence do all it can. Winning counsel and bed-side talks accomplish much with these impressive darlings of our households, and most young people are far more easily won than driven. Yet there are natures hard to yield, determined, unwise, and needing counter-balancing firmness and decision. It may be of incalculable worth to many such natures in after years to remember how gentle yet decided was the requirement in youth that the service of the Sabbath must be attended.

But as a defiant child now and then resolves that because of this wise rule he or she will neglect the observance of Church-worship when free to exercise their own will the sad departure is made at their own risk and responsibility, and parents need never deplore having chosen the safe side even in the face of the unflinching threat. We believe cases are few and far between where those who have been really tenderly and judiciously influenced and biased with reference to God's day, refuse to follow the precept and example of Christian parents. But no fear of possible adverse results should ever deter a conscientious parent from choosing the safe course and insisting that those committed to their care really must "Remember the Sabbath day to keep it holy."

And is it the part of wisdom to expect that lax judgment in enforcing the requirements of religion on the part of earthly parents is at all likely to engender a desire to obey the commands of God?

Come ye, and let us go up
To the mountain of the Lord,
And to the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths."

—Isa. 2:3 and Micah 4:2
Christian at Work.

BEAR INFIRMITIES.

Paper read at a Y. P. Meeting at Pleasant Hill meeting house, Wayne Co., O.

Infirmitie, we are aware, are imperfections or weaknesses. Many of us perhaps are too well acquainted with them to desire very much information in regard to them.

Still when the apostle Paul says, "We then that are strong ought to bear the infirmities of the weak," (Rom. 15:1), would it not become us, as Christian professors, to devote more attention to "bearing infirmities"?

"But," says a voice within me, "I have enough to do with bearing my own weaknesses; how can I bear the infirmities of others?" Is it not in thought and work for others that our own burdens become easier to bear? "Bear ye one another's burdens and so fulfill the law of Christ," says Paul. This then brings us back to

the old subject,—much talked about but too little practiced—"Helping one another in life."

We are responsible to our fellow beings and to God for all that we can do for the advancement of others in the Christian life. It matters not so much how we help others to live more nobly, but it surely is our duty, nay, our blessed privilege, to do all we can for the welfare of others. We may do them good by bringing them the necessities of life if they are needed, by encouraging them on their way to heaven if discouraged or weary; or by denying ourselves things that to us may be right, if by them we offend or weaken our brother.

This is a work I fear too many of us neglect or even despise, and perhaps think the offended or weak brother or sister a fanatic because they do not believe just as we do.

Do we remember our Savior's words about offending one of these little ones, (Matt. 18:6)? When man's opinion is contrary to the Bible, we must "cling to the Bible," in life and work; but rest assured, if we deny ourselves, though it be but a trifle for the sake of a weaker brother, we are "fulfilling the law of Christ."

You remember when the great temple at Jerusalem was built by King Solomon, what a large army of men was required to prepare the cedars in the mountains and to quarry and dress the great stones to such perfection that, when they were brought to the site of the temple, each stone and timber fitted so perfectly, "that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." The eighty thousand men who did this work must have been skillful workmen, but they, with all their skill, could not do all the work; there were yet seventy thousand burden-bearers—common people, perhaps—doing a common, humble work, but they were as necessary to the perfection of that great temple as the skilled workers.

The church of Christ is compared to this temple, Christ Himself is the Master-builder. Out in the mountains and quarries of sin, are noble workers—gatherings from the world and sin, precious souls as stones to be used in the construction of this great spiritual temple, and remember only those who have been cut entirely loose from the world can be used in the church.

But besides these workers in the mountains and quarries of sin, we still have another class of workers, a noble army who are engaged in the simple, humble, undignified work of bearing burdens. Oh for more real burden-bearers in the Christian church to day, who by prayer, instruction and example would prepare souls for the spiritual temple. This is bearing burdens, or infirmities, if you

please, for if we really bear infirmities, we surely help the infirm to a higher, a nobler, a better life.

Fellow Sunday-school workers, perhaps if we were better bearers of infirmities as well as Superintendents and teachers, we would see more of the much desired results in our work. Perhaps many of us are wishing for better language, more skill in teaching, better manners, when the real necessity is more consecration in the position we are occupying, more study of God's word, more grace to live out the gospel, and more help from above to bear infirmities.

We cannot expect all ease in our Christian work. Those seventy thousand burden-bearers likely worked very hard, and there was so much to be done, they likely felt discouraged sometimes too, but, imagine their joy when the temple stood in all its grandeur and completeness, perfect, and filled with the presence of God. Do you not think that even the most humble were thankful for having had an opportunity to help in the construction?

We sometimes hear people wishing for better or more developed talents for Christian work. We sometimes wish we could talk like some one else, or teach or preach like others or do a "great work" in the church. Has it ever occurred to us, dear brethren and sisters, that if we are fully consecrated to the Lord, He has put us in the position where we can do the most good for Him if we are faithful. The Lord has been so good in providing so many positions for the workers in His cause, and they who work quietly by living out the gospel—by encouraging others, by bearing infirmities if you please, are doing a work as grand in the sight of God as the work of the most skillful workers.

Will it not be a day of rejoicing when all the earnest laborers in Christ's kingdom, who have been "faithful in that which is least" shall be gathered home? Then the humble workers, who have been engaged in seemingly humble positions, shall with rejoicing view the work which here may have seemed hard, because unnoticed and unappreciated. Jesus notices the little services for Him, and He will bless them. If we are only bearers of infirmities here, He promises us the crown of life and palms of victory over there.

"Oh when the Savior shall make up His jewels
When the bright crowns of rejoicing are won;
Then shall His weary and faithful disciples
All be remembered by what they have done."

GOD'S CARE FOR HIS OWN.

A correspondent of the *Christian Advocate* of New York furnished to that paper the following incident, which he says formed a chapter in the history of a New York business man of whom I heard the Editor of the *Christian Advocate* say:

"He is as fine an accountant as I have ever known."

For years the subject of my story, whom I will call T. C., held a lucrative position in a large manufacturing concern having its headquarters in New York city. He was a Christian; had saved his money, invested it carefully, and was known as a wealthy man.

Believing he could better his condition he resigned his position and, joining with another, entered upon a business which in a few years utterly failed, leaving him bankrupt, with a large family. From his comfortable home in New York city he moved his family into small quarters in Brooklyn and began life anew.

No business offered itself. Weary weeks of earnest seeking for any kind of work closed their unfriendly time upon a heart broken family, a foot-sore and despondent man.

Another week had nearly gone; Saturday afternoon had come with no money or provisions for the Sabbath; a husband and father in New York city, without friends and without sufficient money to cross the ferry to his destitute home. Such were the circumstances which might well have caused him to stagger in dismay.

Reflecting upon the past, with its host of friends and many pleasures, and contrasting it with the present, his soul burned with indignation at the thought of the perfidy of his former friends, when, as if by magic, his perturbed spirit was calmed by a voice audible only to the inner consciousness, which said to him: "T. C., you are a Christian. You have one friend left; isn't He able to care for you? Dare you trust Him?"

Immediately all care ceased. He determined to trust God and was sure He would care for him.

New life possessed him, and turning up Broadway he walked amid the throng as unconcerned as though he were a millionaire. He had nowhere in particular to go, and no definite plan in mind. Yet so happy was he in his assured future that he was hardly conscious of the crowds about him or the direction he was taking. At last he was attracted by the sign of an old friend, one whom he had not seen for years, and who knew nothing of his trouble. With no thought of asking his help, he crossed the street and entered the door. The friend saw him as he entered, and grasped his hand, exclaiming: "T. C., as sure as I live! I have been thinking about you all the afternoon, and wishing that I might see you. Have you ten minutes to give me? I have a scheme in which I want to interest you."

A manufacturing enterprise was proposed. The friend was to furnish the capital, a third party the experience, and T. C. was to introduce the business and

act as general manager, with salary and commission. The contracts were signed immediately, and the business was to be undertaken on the following Second-day.

As he was about to leave, not a word having been said relative to his stranded condition, the friend placed a check for one hundred dollars in his hand, and said: "This is the first installment upon your salary; draw upon me whenever you desire the balance."

With the Doxology in his heart he found his way home to surprise his dear ones.

Monday morning found him ready for business. Success attended him from the first, and at the end of three weeks he had to his credit over two thousand dollars.

Years afterward, again in his old position, a prosperous man and earnest Christian, he related this story to the writer, and added: "I have trusted Him and He has cared for me. I shall trust Him ever."—From "The Friend."

THE LOVE OF CHRIST.

There was kneeling one day in the church, a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer, a sad, wistful look was on his face. I kneeled by his side.

"I want to be good," said he, "I want to belong to the Saviour, but I could trust Him if only I could be sure that He loves me."

His had been a hard life in the world, poor heart, how shall I convince him of the fact of the love of God? I spoke to him of friends and playmates.

"Is there any one you have ever known, who, if you had to die, would be willing to die in your stead to save you?"

A moment's silence, and then with a sweet smile he looked up and said:

"I believe my mother would." In that brief pause he had looked back on life, and measured a mother's love. Perhaps there passed before his mind the vision of her toil late at night to mend his clothes, or earn to-morrow's bread, and convinced of the reality of a mother's love his heart told him it would be strong unto death.

"Then see what Jesus has done," and I spoke to him of the bleeding hands and feet of the Crucified. He bowed his face in his hands, as he said:

"I can love Him back again, and trust Him, too."

Thus was the victory of the Crucified won in that young heart. So is it ever with us all.—*The Way of Life.*

PEACE.

In the bitterness of exile, away from Florence which he had immortalized by his divine poem, and pacing the cloisters of a convent, where a sympathizing monk inquired, "What do you seek?" Dante answered, in accents distilled from the heart, "Peace, Peace!" In the memorable English struggles, while king and parliament were rending the land, a gallant supporter of the monarchy, the chivalrous Falkland, touched by the intolerable woes of war, cried, in words which consecrate his memory more than any feat of arms, "Peace, Peace, Peace! Not in aspiration only, but in benediction, is this word uttered. As the apostle went forth on his errands, as the son forsook his father's roof, the choicest blessing was, *Peace be with you!* As the Saviour was born, angels from heaven, amid quivering melodies, let fall that supreme benediction, never before vouchsafed to the children of the human family, '*Peace on earth, and good will towards men*' To maintain this charity, to promote these aspirations, to welcome these benedictions, is the sublime object of the American Peace Society. The injunction, "In time of peace, prepare for war," is of heathen origin. As a rule of international conduct, it is very questionable in a Christian age. The proper rule is, "In time of peace, cultivate the arts of peace." By so doing, you will render the country truly strong and truly great; not by nursing the passions of war; not by nursing men to the business of blood; not by converting the land into a flaming arsenal, a magazine of gunpowder, or an "infernal machine," just ready to explode,—but by dedicating its whole energies to productive and beneficent works.

Religion, knowledge, freedom, virtue, happiness, in all their manifold forms, depend upon peace. In the name of religion profaned; of knowledge misapplied and perverted; of freedom crushed to the earth; of virtue dethroned; of human happiness violated.—in the name of law, order and government, I call upon you to establish the supremacy of peace. Let no person hesitate. Let the old, the middle-aged and the young combine in a common cause. Let the pulpit, the school, the college and the public street, speak of it. Preach it, ministers of the Prince of Peace. Let it not be forgotten in conversation sermon or prayer. Instill it, teacher of childhood and youth, in the early thoughts of your charge; exhibit the wickedness of war and the beauty of peace. Poet, sing it, so that all shall love it. Let none be dazzled by that greatest, most preposterous and most irreligious of earthly vanities, the monstrous reflection of war.

There is a legend of the early church, that the Saviour left His image miraculously impressed upon a napkin which had

been placed on His countenance. The napkin was lost; and men attempted to portray that countenance from the heated models of Jupiter and Apollo. But the image of Christ is not lost. Clearer than the venerated napkin, clearer than in the colors or marbles of the choicest art, it appears in every virtuous deed, in every act of self-sacrifice, in all magnanimous toil, in every recognition of human brotherhood. It will yet be manifest, in unimagined loveliness and serenity, when the commonwealth of nations, confessing the true grandeur of peace, renounces the war system, and dedicates to beneficence the comprehensive energies so fatally absorbed in its support. Then, at last, will it be seen, that *there can be no peace that is not honorable, and there can be no war that is not dishonorable.*—CHARLES SUMNER.

DAILY WEATHER RECORD FOR 1893.
Kept by JUSTUS B. BAKER, Woodside, Fayette Co., Pa.

The year 1893 goes on record as one of the most remarkable ones in this latitude since 1854. Below we notice the average temperature for the seasons, the rain and snow fall in inches, the greatest precipitation at any one time, the dates of the coldest and hottest days and all the other natural phenomena of the atmosphere. No. of days in which rain or snow fell, 182; No. of days in which no rain or snow fell, 161; No. of days clear, 22; No. of days in which hail fell, 2; sleet, 4; fog, 36; dew, 69; wind, 110; sm. ke, 41; thunder, 51; lightning, 46; rainbow, 4; frost, 54. The greatest single rainfall, April 20 and May 16; 13½ in. The greatest single snowfall Jan. 10; 3½ in. The coldest day the 18th of January. The hottest day July 25, 98° in the shade. Last spring frosts, May 7 and 19. The first fall frost, Sept. 2d. The first ice formed Sept. 29. The first snow, Oct. 15. Total rainfall for the year, 39 inches. Total snowfall for the year, 50¼ in. Temperature taken each morning before sunrise; average for winter, 26½; for spring, 56; for summer, 63; for fall, 40. January came in mild and by the 11th of the month mercury dropped to 8° below zero, and by the 18th of the month another drop to 12° below zero, and by the end of the month it was very little below freezing. Feb. came in with mercury 44° and raining and by the 21st mercury had dropped to 7° below zero and the month closed with mercury 44°. March dropped in upon us with mercury at 24°, cloudy and high winds and the lowest mercury registered was 10° above zero. April came in with mercury 66°, high winds and smoke from south-west and by the 8th of the month mercury registered 84°. May came with mercury 56°, and rain, wind, thunder and lightning and by the 5th of the month our rains stopped and a dry season set in. June came with mercury 67°, high winds and a sprinkle of rain, and went out with high winds and heavy fog. July came in with mercury at temperate, heavy fog and a sprinkle of rain; went out with mercury at 66°, thunder, lightning and rain; ¾ of an inch of water fell. August was ushered in upon us bright and clear with mercury 68°, and mercury ranging from 60° to 70° most of the mornings, it being a nice month for work.

September came in fine and balmy, with mercury at 56° at daylight, and more rain than June, July, or August, and went out with a

frost and a sprinkle of rain. October came in pleasant and went out with mercury 22° with a heavy frost, with wind and smoke. November came in rough, frosty, cloudy and windy and was a month of considerable freezing; quick changes in temperature and high winds were the order of the month. December burst in upon us with mercury at 30°, rain, sleet and snow were then in order—mercury seemed to run rather low till the 15th, at which time it rose to 51°, followed by high winds and ¾ inch of water, at which time shallow springs and streams began to flow as they did the first of May; another rise in the waters on the 29th at which time deeper streams were reached. The month went out with mercury at 30° and 1¼ inches of snow fall.

THE SECOND ANNUAL REPORT
OF THE MENNONITE BOOK
AND TRACT SOCIETY.

As previously announced the Second Annual Meeting of the Mennonite Book and Tract Society was held near Bluffton, Ohio in the house of the Zion congregation on the 7th of October, 1893. After the opening exercises the report of the secretary was approved.

The publishing of a paper for "Young People" was discussed, and on motion the following resolutions were adopted:

Resolved, That the Mennonite Publishing Co., and the Mennonite Book and Tract Society jointly publish a paper for young people.

Resolved, That J. S. Lehman be appointed manager, of said publication.

Resolved, That M. S. Steiner be appointed Editor.

Resolved, That J. S. Hartzler, Abr. Ebersole and S. F. Coffman be appointed contributing Editors. (D. H. Bender and Chas. McClintic have since been added).

Resolved, That the following persons, having signed the Constitution, be hereafter considered as members of the Tract Society, viz: S. D. Ebersole, Chicago, Ill.; D. H. Bender, Tub. Pa.; E. S. Hallman, Berlin, Ont.; E. R. Greenwalt, Ligonier, Ind.; C. R. Herr, Lime Valley, Pa., and Menno Z. Troyer, Ransom, Kansas.

The Treasurer's report was then read and approved which was as follows,

Paid out during the year
For printing.....\$331.18
" Electrotyping.....8.36
" Distributing papers.....5.00
" Donating books.....13.50
" Postage and Express.....17.98

Total.....\$376.02

Received during the year,

By free-will offerings.....\$261.42

" Sale of Tracts.....23.75

Total.....\$285.17

Balance due Treasurer.....90.85

Total.....\$376.02

RESOURCES.

Value of tracts on hand Oct. 7-93.....\$191.75

2 Shares Mennonite Pub. Co. stock

donated by J. K. Hartzler.....50.00

Total.....\$241.75

Tracts on hand Oct. 7, 1892, 26,750.
Tracts printed during the year, 175,600.
Tracts distributed and sold during the year, 63,680. Tracts on hand Oct. 10, 1893, 138,670.

The Society, though still in its infancy, has reasons to feel that its efforts are appreciated, and with the hearty co-operation of the brotherhood and the liberal offerings of our congregations the future is full of hope and promise for grand results. It is our purpose to push the work with renewed vigor and make greater efforts and greater sacrifices if need be, in the distribution of good Christian literature, speaking mightily for God and His kingdom that sinners may repent and the wicked flee from the wrath to come.

If the Society is well supported and offerings freely given the good work will go on and prosper and do much good for the Master's cause.

Since the publication of the YOUNG PEOPLE'S PAPER has begun we earnestly solicit the support of this paper as half of all the net earnings of this paper will go direct to the Tract fund and thus help to send out more tracts, books, papers, etc. It is therefore to the interest of every Christian worker to support this enterprise, for as its support, so will be, in a great degree, the condition and success of the work of the Society. We have now a selection of 24 different tracts, a list of which is herewith given with prices, for such who would wish to buy them, the prices being lower than any other in the country.

No.	1.	The Christian and the Modern Dance	Per Doz.	Per 100
"	2.	Secret Societies By M. S. Steiner	15	\$1.00
"	3.	Bible Readings By J. S. Coffman	04	30
"	4.	Close Communion	02	15
"	5.	Bible Mode of Baptism By L. H. Shank	15	1.00
"	6.	Jacob Schoonerhaven on Sanctification	02	15
"	7.	Why You should be a Christian By Clara M. Brubaker	02	15
"	8.	The Way of Salvation By C. H. Spurgeon	06	45
"	9.	The True Ground of Safety and Peace	04	30
"	10.	The Only Safe Way Out	02	15
"	11.	The Source of Spiritual Life By J. S. Coffman	02	15
"	12.	There Salvation for Me? By J. S. Backus	01	07
"	13.	Questions and Resolutions By E. S. G.	01	07
"	14.	Serpents in the Wall By Theodore L. Cuyler	02	15
"	15.	Close Working Try Believing	02	15
"	16.	Take Warning By J. C. Ryce	02	15
"	17.	A Word to Those Who Seek End Conformity to the Will of God By C. Larew	04	30
"	18.	The Use of Tobacco	01	07
"	19.	The Last Letter	01	07
"	20.	What Faith Is	01	07
"	21.	Which Route	01	07
"	22.	Bible Teaching on Dress	02	15

We intend during the year, as the work prospers, to add more tracts to the above list, and we hope by another year to have a much greater variety of tracts. (On account of over-work on the part of the Secretary the report has been delayed).

M. S. Steiner, Sec.

SUNDAY SCHOOL LESSONS.

LESSON III.—JANUARY 21.

CAIN AND ABEL.—Gen. 4:3-13.

Golden Text.—By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11:4.

Time.—Probably about B. C. 3875, over 100 years after Adam and Eve were driven out of Paradise.

Place.—The region of Eden, near the Tigris and Euphrates rivers, outside the Garden of Eden.

INTRODUCTION.—Population of the World.—At this time 125 years after the creation of Adam and Eve, their descendants might easily have numbered half a million, had their children married as early as is the modern custom. It was probably much less than this, but we can easily see how there might have been remote people with whom Cain could come in contact.—*Peloubet.*

Cain.—The name means "possession," or "offspring." "With each child that comes into the world some fresh hope is brought." It was so with the first child that was born. Eve no doubt thought she was realizing the promise of chap. 3:15, and joyously exclaimed, "I have gotten a man from the Lord."

Abel.—The name means "breath," "transitoriness," and was given either after his death, or as expressing her disappointment connected with Cain, or she was feeling the trials of her life outside Paradise.

Training in the first family.—It is not possible that Adam and Eve could have forgotten Paradise, and their communion with God, and all of His teachings; or that they could have failed to teach their children from their own experience. We conclude that Cain and Abel were trained religiously. This is evident also from the fact that they worshipped God by offerings. They had similar training and home influences, but gradually, by their early choices, by the working out of natural tendencies, they must have grown very far apart in character. The only explanation of the difference between them lies in their freedom of choice. One chose the way of life, the other the way of death.

DAILY READINGS.

M. Cain and Abel. Gen. 4:3-13
T. Blood for blood. Gen. 9:1-6
W. Thou shalt not kill. Ex. 20:1-17
T. Murder punished. Num. 35:29-34
F. Source of murder. Matt. 15:10-20
S. Hate is murder. 1 John 3:7-15
S. No murderer in heaven. Gal. 5:14-21

LESSON IV.—JANUARY 28.

GOD'S COVENANT WITH NOAH.—Gen. 9:8-17.

Golden Text.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13

Time.—According to the commonly accepted reckoning the time of this lesson was B. C. 2348, over fifteen hundred years after our last lesson. But these dates are not settled to a certainty.

Place.—Where Noah lived before the flood is unknown, but probably somewhere in the region of the Euphrates. The ark rested somewhere on the mountain regions known as Ararat, but probably not on the high peak known as Ararat.

INTRODUCTION.—New Testament Light.—Peter's warning from this event (2 Peter 2:4, 5, 9). The ark as a type (1 Peter 3:20, 21). Christ the door (John 10:7). "The door was shut" (Matt. 25:10). Noah saved by faith (Heb. 11:7). The danger to which sinners are exposed (Matt. 25:41, 46; 2 Thess. 1:9). The way to be saved (John 3:16, 36; 10:9).—*Peloubet.*

The Bible as a History.—The Bible is not a complete history of the world, nor even of the human race. It is a history of God's dealing with our race on the basis of redemption. Hence the exceeding rapidity and brevity with which the earlier ages of the race are passed over, the historian only touching upon those facts which are necessary to his purpose. Adam, Seth, Enoch, and Noah are brought before us, because in these men faith was kept alive, and with them God continues to deal in mercy.—*Pentecost.*

Cause for the Flood.—One portion of the race seems to have been selected out as the children of God (Gen. 4:26). But these were at length corrupted by intermarriage and too close alliance with the wicked world (Gen. 6:2-5). Man had been on the earth for over fifteen hundred years, and the race had grown very wicked. The long life of individual man gave great opportunity for the growth of wickedness, even as it was intended to be favorable to greater goodness and longer usefulness. Here was a world of free agents going swiftly on to moral and physical ruin. There was danger that the whole population would be destroyed by violence and vice. How can God save the race? He could take away their free choice, but then they would no longer be men. A world of good men who chose the good while they might have chosen the evil; this alone would be success in the creation of man.

The Ark.—God warned the people 120 years beforehand, that a flood would come and destroy the people on account of their wickedness. And Noah was commanded to build a great ark for the salvation of himself and family, and doubtless for any others who would believe and repent. "The ark was not a ship, but a huge oblong box, 450 feet long, 75 broad, and 45 deep (if a cubit equals 18 inches), not larger than some of our great steamships. The ark was built of gopher wood, probably cypress, a tall, straight evergreen tree."—*Cook.*

The Flood.—Besides the Bible account the flood is confirmed from the traditions of nearly all nations. Lenormant says they are found in all races except the black race. This fact of such similar traditions of the flood being found in nearly all nations points to some great, real event in the ancient history of the race.

DAILY READINGS.

M. God's covenant with Noah. Gen. 9:8-17
T. Covenant of the Sabbath. Ex. 31:12-18
W. Book of the Covenant. Ex. 24:1-8
T. Cov. bet. David and Jon. 1 Sam. 20:13-21
F. The new Covenant. Heb. 8:1-13
S. An unchangeable Cov. Ps. 54:1-10
S. The everlasting Cov. Heb. 13:9-21

HERALD OF TRUTH.

January 15, 1894.

THE HERALD OF TRUTH is one dollar per year.

Der Herald der Wahrheit is one dollar per year.

BOTH of the above papers will be sent to one address for \$1.50 per year.

We give the names of a few interesting reading books and call attention to this column and the last page for description of valuable books.

Peloubet's Notes should be in the hands of every minister and Sunday-school teacher.

The beautiful Booklets are very fine and do not cost much. Ten cents or fifteen or twenty five cents will pay for a pretty book for a nice present.

We are still selling Family Bibles at greatly reduced prices. Three dollars is our cheapest. Five dollars for better binding and gilt edge with Dictionary, Apocrypha and Concordance. The \$10 Parallel, Self Pronouncing Bible in full Morocco very fine binding with Dictionary, Concordance, etc., we are still selling at \$7.50 for a little while longer.

BOOKS — If you want to buy a nice Bible, a book for the family, a book for the Sunday-school, or a good book of any kind send to the Mennonite Publishing Co., Elkhart, Ind. Books will be sent as you may direct either by mail, express or by freight.

PELOUBET'S SELECT NOTES.—A commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 356 pp. Illustrated, Price \$1.25.

SHORT TALKS TO YOUNG CHRISTIANS ON THE EVIDENCES.—Explaining the Foundation.—The Bible. How it was made and how the *New Testament* was developed and other interesting subjects by C. O. Brown. Price 60 cents.

A TALK TO GIRLS on an Ideal womanhood. Girls to Mothers—Girls to Brothers—To School Girls—On Truthfulness—On Friendship—On Talking—To Working Girls—On Courage and Self Control—Week day Holiness, etc.

"A perfect woman, nobly planned To warn, to comfort, and command, And yet a spirit still, and bright With something of an angel-light." Wordsworth.

Fine cloth binding. Price 60 cents.

TALKS TO BOYS on many interesting topics. The table of contents has the following subjects: A Talk to Business Boys

—A Talk to Poor Boys—A Talk to Rich Boys—A Talk to School Boys—On Telling the Truth—On Spending and Saving—What to Read and How to do it—What to Read and How to Read—Being Pleasant—Missions for Boys—Getting acquainted with Christ and Being a Christian. A very good book for Boys. Price 50 cents.

THE LIFE OF JESUS CHRIST. A new and revised Edition. Peloubet says: Everyone needs a brief, comprehensive, and attractive Life of Christ, that may be almost committed to memory, so that whatever is read thereafter may find its fitting place in our Lord's history. For this purpose I know of none equal to 'Stalker's Life of Christ.' This is the best written Life of Christ for a cheap edition that is published. Full cloth binding. Price 60 cents.

THE LESSON HELPS QUARTERLY for the first quarter of 1894, are now ready to send out. The lessons for January commence with the first chapter of Genesis—the Creation of Man, The first Adam—showing God's Providence in dealing with man from the Creation to the Crucifixion. They are full of interest, and a valuable help to the study of the International Sunday-school Lessons during the coming year. Sample copies free to any address.

OUR FAMILY ALMANAC for 1894 contains a list of ministers in the Mennonite and Amish Churches, the names of the different churches, and their time of meeting, besides a large amount of other valuable information on different subjects. Sent postage paid as follows:

1 copy	\$.06
5 copies .....	.25
12 copies .....	.50
25 copies	1.00
100 copies	4.00
Sent by express, purchaser paying the charges:	
\$3.00 per	100 copies

THE YOUNG PEOPLE'S PAPER IS ESTABLISHED.—The thousands of sample copies, sent out to the young people and the readers of the HERALD, introduced themselves, and judging from the letters received, the lists of subscriptions coming in, and the recommendations given, they made a good impression, and gained many friends, proving beyond question that the YOUNG PEOPLE'S PAPER will supply the long-felt want of good reading for the young.

A few lines from some of the agents and correspondents show what they think of it. One writes: "As this is the beginning of another year, I thought I could spend my first 75 cents no better, than

pay for a good paper. Your YOUNG PEOPLE'S PAPER is just what I have been for some time looking for." Another says: "The quality of the reading matter in the YOUNG PEOPLE'S PAPER should be an inducement for every family to subscribe for it, so that the children may learn to take an interest in that kind of literature that builds up Christian character. The name Young People does not exclude the older ones who may also learn from it many practical truths. The pure Christian doctrine it advocates should give it a wide circulation. May God's Spirit be its moving and sustaining power."

The second issue of the YOUNG PEOPLE'S PAPER will appear Jan. 20. Send for sample copies.

CORRESPONDENCE.

ARKANSAS CITY, KANSAS, NOV. 13, 1893.—Bro. Noah Metzler of South West, Ind. was with us on his western trip and held two meetings. His preaching awakened a good interest among the hearers and was highly appreciated.

ABRAHAM MEANS.

RAINHAM, ONT., Dec. 23 d 1893.—Bro. Noah Stauffer of Strasburg, Ont. spent a few days this beautiful Christmas time in this locality, teaching and preaching to the edification of many, which we trust will be long remembered. Bro. Moses Hoover also assisted in the services, being the first appointment for him here. We realize his important position and see the need of assisting him and supporting him in prayer.

COR.

HOPEDALE, TAZEWELL CO., ILL., DEC. 18, 1893.—Sunday the 17th inst. our ministering brethren John C. Lugbill of Leo, Ind., Peter Sommer of Washington, Ill. and J. Littwiller of Tremont, Ill. preached the Word from 1 Cor. 9. Thanks be to God that His ministering servants are becoming still more and more willing to go out and proclaim His word of truth to the salvation of many souls. We also thank our dear brethren for their visit and their words of encouragement.

J. O. O.

THURMAN, COL., DEC. 30, 1893.—We recently had a very pleasant visit from our brethren, John E. Birky and Joseph H. Birky of Decatur Co., Kansas. They arrived on the 22d and remained until the 28th, during which time we were richly admonished on the way of life and of the power of the word of God. The brethren earnestly entreated us to search diligently therein the way of happiness which is open to them that submit themselves entirely to God's will.

COR.

MILFORD, NEB., DEC. 29, 1893.—Dear friends and Brethren: Enclosed find 50 cts. for which please send me four doz. copies of tract No. 3, "Bible Readings," and for the balance any other of your tracts. I have been here for two weeks and have enjoyed a time of blessing in the Lord. Quite a number of persons could with joy confess forgiveness of their sins and peace with God through the atoning blood of Christ. Glory to the Lamb! I expect, if the Lord will, to start homeward next Monday. To-morrow we expect to hold baptismal and communion services. C. R. EGGLE.

Flanagan, Ill.

HINTON, VA., DEC. 26, 1893.—We have had great reasons for rejoicing in the last three months for the many dear souls who have become willing to unite with the people of God. Since the third Sunday of Sept. 40 persons have been received into the church in Rockingham Co. Bro. Andrew Shenk of Allen Co., Ohio came into our midst on Nov. 24, and preached quite a number of interesting as well as profitable sermons, which were all well attended. Our brother G. D. Heatwole, left here Dec. 13 for Florida to visit one of our weak churches. May God bless the dear brethren in their work.

J. A. H.

FROM BOWMANVILLE, LANCASTER CO., PA.—On the 11th of November baptismal services were held in our congregation, when 12 persons were received into membership by baptism, and one by confession. The following day communion and footwashing was observed. Nearly all of the members participated. The brethren, Henry E. Longenecker of Mt. Joy and Eld. Martin Rutt of Maytown officiated. Well could we say with Peter, "It is good to be here," for we were permitted to enjoy a rich spiritual feast, and we believe that the Gospel seed was not sown in vain.

COR.

FROM STEPHENSON CO., ILL.—On Tuesday, Dec. 26th, Bro. Amos Mumaw of Wakarusa, Ind. and Bro. Daniel Brunk of Elida, Ohio arrived in our midst, and remained with us several days, during which time we had four meetings. Fervently and earnestly (during their stay) did they break unto us the Bread of Eternal Life. We pray and trust that the Lord may abundantly bless their labors to the salvation of many precious souls. May the Holy Spirit assist them to ever proclaim the glad tidings of salvation with power to the children of men. We truly feel to thank and praise the Lord for their kind visit, and would say, Come again, and others also.

COR.

KENNARD, OHIO, JAN. 5th 1894.—The brethren D. J. Johns and J. S. Hartzler from Indiana have diligently labored

here in Logan and Champaign counties for the past two weeks, preaching justification and regeneration or "Christ crucified for the remission of sins," and as a result of their work 25 young people signified their resolve to become soldiers of Jesus. Yet it seems that the work ceased too soon, as others were under conviction. Many were encouraged to be more faithful in the future, thanks be to God the Lord. The brethren leave here to-day for Allen Co. and other fields of labor. The Lord bless them.

LEVI HOOLEY.

BOWLING GREEN, FLA., JAN. 4, 1894.—The brethren Heatwole and Geil of Virginia were here about one week recently and preached four sermons to appreciative congregations. It was food for our souls. During their stay we had communion services followed by the divine ordinance of footwashing. Eight persons participated in these exercises. It was especially appreciated by us as my dear wife is in the last stages of her disease (consumption) and cannot last many months, and she felt that she would like once more to partake with us the emblems of the Lord's body till He come. There seems to be an opening here for evangelizing work if the proper effort were made, for there are people here who seem ready to accept the truth.

L. H. SHANK.

LANCASTER, PA., JAN. 6, 1894.—On Dec. 31, 1893, the congregation at Lancaster was favored with a visit by Bro. J. S. Lehman of Elkhart, Ind., who preached a very impressive sermon to a large and attentive audience. On the following evening (on New Year's day) the brother filled an appointment at the Landisville M. H., where he also delivered a very interesting discourse, the meeting being largely attended. We remember his earnest appeals, before the close of the meeting, to those out of Christ to "enter into the army of the Lord," which was followed by singing the Hymn, "When Jesus has found you tell others the story." We were glad to have the brother come into our midst, and we feel especially grateful to him for so kindly admonishing and encouraging us in the Christian graces. We have been refreshed and invigorated. May God bless the brother in all his efforts in the Master's service.

S. M. H.

AUGUSTA CO., VA., DEC. 21st 1893.—On the 3d of Dec. Pre Joseph Heatwole and wife David Swope and wife were with us. Bro. Heatwole spoke to us of the necessity of living nearer to Christ and not giving way to worldly things. We can plainly see that many are drifting into worldly things and we that have named the name of Christ should ever be on our guard that Satan will not lead us

back into things of this world, but that we may be a light unto the world and that the world can say of us, "He practices what he preaches."

On the 19th Pre. Andrew Shenk of Ohio, accompanied by Dea Daniel Good of Rockingham Co., and J. W. Hasberger of the lower part of Augusta were with us. Bro. Shenk presented to us the word of God and proclaimed the glad tidings of salvation very earnestly. Truly we can say these are seasons of spiritual refreshings, and we wish the grace of God to be with these brethren as they journey from place to place that they may be enabled to preach the unadulterated word of God and that it may have its desired effect on the children of men to the salvation of their souls.

COR.

PEABODY, KANSAS, DEC. 10, 1893.—On the evening of the 10th of Dec. we had the first of several meetings at our M. H. five miles north-west of Peabody. Bro. John Weaver and Bro. Tillman Erb from Harvey Co., Kansas conducted the services. This was indeed a very encouraging week. Our hearts were made to rejoice when five dear young souls became willing to accept Christ. We are very thankful to see God's work still prospering in our midst, although dark clouds hover over us sometimes; yet we rejoice to know that the sun of righteousness shines bright as ever, and in God's own good time His rays will penetrate the darkest cloud and cheer His true and humble followers. Be faithful and prayerful, dear brethren and sisters; heed the kind and loving admonitions of our dear brethren, and may God's blessing attend them in their labors that they may accomplish much good in the upbuilding of the cause of Christ. Ever remember us at the throne of grace, that we may be more faithful and at last be more than conqueror, through the atonement of the Lamb. On Sunday Dec. 17 Bro. Tillman Erb addressed our Sunday-school in a way that gave us much courage to go on in the good work. Remarks were also made by Bro. Abraham Hess from Harvey Co. We feel grateful for the words of encouragement. May the Lord richly bless the efforts put forth by the brethren.

L. L. BECK.

FROM WEAVERLAND, LANCASTER CO., PA.—The ministering brethren David Hosteler and Adam Brenneman of Wayne Co., Ohio, were with us on New Year's day, at the Weaverland meeting house. They preached a very plain, interesting and powerful sermon here to a large congregation, and it was a "happy new year's" treat to all. We rejoice and feel thankful to our heavenly Father, also to the brethren who came here out of pure love, for visiting us, and so earnestly pointing us to our duties, and for their earnest prayers for our afflicted, scattered

church. We were greatly refreshed and strengthened by their visit, and hope that others will follow them and feel a like sympathy for our church which has at present only one minister John Zimmerman of Churchtown to take charge of four congregations. The neighboring ministering brethren are however standing nobly by him and helping us along. On the 2d inst these brethren filled an appointment at Bownsville, on the 3d at Groffdale. They intend to visit many other places before they return home. May the good Lord give them grace and strength, and be with them wherever they go. Having had such an earnest and appreciative sermon on New Year's day to start on, let us now manifest new love, new efforts, new courage, and new strength, binding ourselves together with the bond of perfectness which is love, so that the New Year just begun may be a fruitful and not a barren one. COR.

FROM JOHNSTOWN, PA. — It was stated in the HERALD of Dec 1, that Bish. S. C. Miller of Monitor, Kansas was with us a few days then left for Lancaster Co. I will now state that he returned on the 9th of December and preached several sermons in the Blauch M. H. He then went to the Thomas M. H. where he preached four sermons, Dec. 19 he came to the Stahl M. H. where he preached three times. Saturday the 23d he went to Cambria Co., and preached that evening and on Sunday and Sunday evening and Monday in the Weaver M. H. Monday afternoon he came to Somerset Co., again and preached that evening in the Stahl M. H. Tuesday and Wednesday evenings he held instruction meetings in the Blauch M. H. Thursday the 28th he held baptismal services at the same place, where 18 dear souls were added to the church, 17 by water baptism and one from another church. May God bless them all and help them to prove faithful. The above meetings were all well attended, considering the amount of sickness around here. Our bishop, Bro. Jonas Blauch, was not able to meet with the dear brother, though he expressed his satisfaction and thankfulness to God for what was done. The dear brethren and sisters all feel the same, for the harvest truly is great, but the laborers are few, therefore let us pray the Lord of the harvest to send more men into His vineyard.

I could also heartily wish that our monthly meetings would be changed to every two weeks. And let us also ventilate our church houses so that the congregation can have the benefit of the pure air that God gives free to all. I will further state that Bro. Miller, while with us, preached four funerals. On the 20th of Dec. 1893 he and his wife and sister Fanny East left for Indiana, where they will spend about two months, laboring to win souls for Christ. LEVI BLAUCH.

ALLEN, CUMB'D CO., PA., JAN. 1, 1894. — Last August Bro. D. H. Bender of Somerset Co., Pa. stopped with us just long enough to preach one sermon. He, by our earnest request, promised to come at Christmas and spend a week in our county. To fulfill that promise he came on Saturday Dec. 23d 1893. He preached in the Churchtown M. H. in the evening, Sunday morning and evening. On Christmas morning he spoke on the Christ child. In the afternoon the Sunday school had Christmas exercises, after which he talked to the children. In the evening he spoke on God's part in the salvation of man, when one precious young soul confessed Christ. On Tuesday evening he spoke on what man had to do in this great work. The people were manifesting a deep interest in the meetings, but Bro. Bender had to leave this field for the present to fill other appointments in the county as follows: Wednesday evening at Mechanicsburg, Thursday forenoon, Slate Hill, evening at Shiremanstown, Friday evening Milltown, Saturday afternoon, Slate Hill, and evening at Mechanicsburg. Crowded houses greeted him and deep interest was manifested at all these meetings.

According to previous announcement he returned to Churchtown on Sunday morning to preach on doctrine. This sermon was listened to with great interest, as it was the first of the kind ever preached at this place. In the evening he spoke to the young people of whom his congregation was principally composed. After this sermon another precious young soul confessed Christ. May these two young souls be kept faithful and safe from the fiery dart of Satan, and may God give others who were almost persuaded courage to tear loose from the world and boldly come out on the Lord's side. After giving goodbye Bro. Bender took the 11 o'clock train Sunday night at Mechanicsburg for his home. May God bless him and all his efforts put forth to save souls, and in upholding Christ's kingdom.

On Christmas day the Amish brethren J. Byler, Pre. P. Hostetter, — Hartzler and — Kurtz from Mifflin Co. came among us and remained until Friday when they returned to their homes. We enjoyed the company of the brethren and felt sorry when we had to take the parting hand. We would say to them as well as to all other brethren in Mifflin Co. Come again. COR.

SOUTH WEST, IND., JANUARY 4th 1894. — To the many readers of the HERALD OF TRUTH: May we all be bound together with the love of God, all firms in the faith once delivered unto the saints, and may God abundantly bless us all with an outpouring of the Holy Spirit so that we may be a flowing well of living water, springing up into everlasting life.

I will now give you a brief sketch of my trip to Kansas. I would prefer to tell you of the love of God and of the saving power of Jesus. By request of the Evangelizing Board, I, in company with Bro. Noah Stauffer of Canada left Elkhart, Ind., on the 16th of Oct. 1893, and landed safely in our field of labor on the eve of the 17th. I filled a few appointments at the Pennsylvania M. H. and on the 21st I left for the Spring Valley congregation of MacPherson county, Kansas. Here I spent a week very profitably for myself, and trust for the good of others. The church is seemingly in a good condition. There are quite a number of young brethren and sisters in the congregation at this place. May God bless and keep these precious young souls. Their S. school is also in a flourishing condition. From here I went back to the Pennsylvania M. H. in Harvey Co. and remained about one week with the brethren of this place. There were 11 precious souls there who desired to unite with us in church membership. We believe that these dear people will add strength, light and life to the church. The members seem to be awake to a sense of their duty. Here I saw what peace, union and united efforts will do in the way of glorifying God and the saving of souls. Peace from God the Father is a blessing, while strife and contention is a curse. Next I found myself with the congregation at Peabody. The church here is not in as good a condition as might be desired by God and man, yet the Lord was with us very presently in blessing the efforts put forth in comforting His well beloved Zion. Hymn No. 46 (Hymns and Tunes) may bring comfort to some dear troubled heart. Let us all remember these people in our prayers.

On the eve of the 7th of Nov. I was blessed with the privilege of speaking to an interesting congregation in the Evangelical M. H. of Lost Springs, Kan. On the 8th I met with the congregation at Harper, Kan. This is a happy and cheerful band of Christ's followers, moving at the impulse of God's love. We trust the efforts put forth at this place were not in vain. Our next meeting was with Bro. and sister Abraham Means and family of Arkansas City, Kan. Our hearts rejoiced to meet with these dear people. Here we had two soul cheering meetings in the Zion Hill church of the Methodist congregation. This family seems to be alive to Christ, and we trust they will be able by the help of God to hold out faithful until death.

Neutral, Kan. was my last place in the field. The church at this place was not so spiritual as it might have been, but when I left, Bro. Kuhns, their minister, with the rest and myself felt revived.

On the 21st of November I found myself at home with my dear family. We have every reason to rejoice in the God of our salvation for His protecting care

over us. Thanks to you dear brethren and sisters for your love bestowed upon us while with you. "God be with you till we meet again."

NOAH METZLER.

ACKNOWLEDGMENT.

I herewith gratefully acknowledge for the Brethren Oesch the receipt of \$2.00 from Missouri; \$9.00 from Peter Shantz, Ill., and \$10 from a sister in Washington, Tazewell Co., Ill. This amount, added to previous receipts, makes a total of \$37.00 received. JACOB AEBY.

SUNDAY SCHOOL ITEMS.

INMAN, KANSAS, Dec. 26, 1893. — On Dec 17th we reorganized our West Liberty Mennonite Sunday school for six months. Bro. Henry Hostetter was chosen superintendent; Bro. Charles Yoder, assistant; Bro. Abraham Yoder, secretary; and Bro. Jerry Troyer, treasurer. COR.

LARNED, KANSAS, JANUARY 1st 1894. — A Happy New Year to all the readers. Yesterday Dec 31st we re-elected officers for the S. S. for the coming year, as follows: Superintendent, J. H. King; Ass't, B. J. King; Sec.-Treas., J. H. Zook; Chorister, B. J. King; Librarian, Flora Kamlage. We have thought it beneficial for each member to repeat some scriptural quotation every Sunday. This is the first year that we are having an "evergreen" S. S., and we hope we will be blessed in so doing, and desire an interest in the prayers of all interested in S. S. work. COR.

FLANAGAN, ILL., DEC. 29, 1893. — Again Christmas has come and gone, and the question was brought up in our S. school, Will we continue, or will we close our school? For some reason the decision was in favor of closing, so we will not have an "evergreen" school this year. We have been using the Mennonite Lesson Helps and expect to use them again when we open in April 1, 1894. We again reorganized our school, and we can gladly say that it fell to the lot of our young brethren Samuel Baughm to be Supt. and Bro. C. Stinemann, Sec'y. May the Lord bless the young brethren that when the school opens they with joy put their hands to the work for the purpose of fitting and preparing souls for the advancement of the Kingdom of Christ. May the brethren give themselves up simply as instruments in God's hand. J. W. B.

FROM MAHONING COUNTY, O. — Our Sunday-schools will all be kept open during the winter. In reorganizing the school for the new year in the Oberholzer

congregation, Bro. J. L. Yoder was re-elected Supt. and David Lehman Ass't Supt. At the Metzler M. H. Bro. E. Y. Lehman was re-elected Supt., and S. P. Yoder Ass't Supt. At the Nold M. H. (Leetonia) the school was but recently organized and the old officers are retained. Bro. Jonas L. Culler was chosen secretary and treasurer, and Bro. S. Basinger Ass't secretary.

It is encouraging to note that where a few years ago we had but one school that was kept open only about five months in the year, we now have three "evergreen" schools. We trust that God will continue to add His blessings that the interest which has been manifested during the past few years may constantly be on the increase, and that progress may be stamped on every effort made to advance the cause of Christ's kingdom, and to gather the lambs into His fold. May the day not be far distant when our church, as a unit, will see the necessity of instructing the young, not only during the summer months, but all the year round. M.

ELKHART, IND., JAN. 5 1894. — DEAR HERALD: Will you please take an item from our Elkhart S. S. on your next journey? We reorganized our school at our last weekly Teachers' meeting in 1893. Bro. J. S. Coffman was appointed chairman, and the election of officers was then proceeded with resulting as follows: Superintendent Bro. S. F. Coffman; Assistant, Bro. G. L. Bender; Secretary and Treasurer, Sister Phebe Mumaw; Librarian, Bro. W. K. Jacobs; Assistant, Bro. D. R. Miller. Sister Phoebe Kolb was retained as superintendent of the Primary Department. The chairman was then authorized to appoint a committee of seven including the ministering brethren at home and the deacon, to rearrange the classes and appoint teachers for 1894. The committee accordingly met on the evening of the 30th to perform their duty. The next day (Sunday) the closing exercises of the school were held. The different reports showed the school to be in a prosperous condition. Some very interesting addresses were made by young and old, and at the conclusion of the exercises the faithful pupils were rewarded with books as prizes for regular attendance.

It was also decided to continue the weekly teachers' meetings and to have in addition a special teachers' meeting once a month for the purpose of considering methods of work and for better preparing ourselves for the important position of teachers of the Word of God. We have good courage to labor more earnestly than ever before for the instruction of the young that they may be gathered into the kingdom and augment the ranks of the workers. We humbly invoke God's blessing upon our work, and His guiding spirit that our labor may be according to the Divine will. COR.

MISSION FUND.

Freewill offerings received during the month of Dec. 1893.
Clinton (A. M.) cong. Elkhart Co., Ind., \$10.95; Susanna Ward, \$2.00; Seward Co., Neb. (A. M.) cong. \$13.75; Rainham S. S. Ontario, \$4.20. Casselman cong. Garrett Co., Md. \$9.08; Folk cong. Somerset Co., Pa., \$9.92; Peter Gingerich, dividend on M. P. Co. stock, \$1.50; Caledonia cong., dividend on M. P. Co. stock \$1.50; S. K. Plank dividend on M. P. Co. stock, \$1.30; J. C. Hostetter, dividend on M. P. Co. stock \$2.60; Michael Horst and wife, dividend on M. P. Co. stock, \$1.61; Barbara Kauffman, dividend on M. P. Co. stock, \$1.37; Martha and Barbara Long, dividend on M. P. Co. stock, \$2.42; Folk cong. Somerset Co., Pa., dividend on M. P. Co. stock, \$1.23; P. B. Good, dividend on M. P. Co. stock, \$1.00; J. S. Augspurger, dividend on M. P. Co. stock, \$1.87; P. R. Eshleman, dividend on M. P. Co. stock, \$1.19; Dividend on 9 shares of M. P. Co. stock donated to Meun. Ev. Board, \$13.50; Interest on note \$15.00; Moses Hoover, 50 cents; S. M. Hoover, \$1.00; John Byers, \$1.00; B. B. Lehman, \$1.00; Abraham Means, \$1.00; Daniel Hoover, \$2.50; Sarah A. Hoover, \$1.00; Susan Gebhart, \$1.00; Annie L. Nissley, \$1.00; Martha Christophel, \$1.00; Zion cong. Morgan Co., Mo., \$6.85; Jacob Burky (Ohio), \$5.00; Jos. R. Fretz, 50 cents; Margaret J. Smith, \$3.50; Samuel Reesor, \$5.00; Lizzie Snyder, \$1.00; Susan Grobb, \$5.00; Chr. Garver (Pa.), \$5.00; Sugar Creek (A. M.) cong., \$20.00; Salem cong. Allen Co., Ohio, \$5.60; Samuel Myers, \$2.00.
Gratefully acknowledged,
G. L. BENDER Treas.

TRACT FUND.

Dividend 2 shares M. P. Co. stock donated to Meun. Book and Tract Fund, \$3.00; Rose-land cong. Adams Co., Neb., \$8.60; John C. Hartzler, 20 cents; Jacob Yoder, \$1.25; Daniel Hoover, \$2.50; Sarah A. Hoover, \$1.00; Anna M. Charles, 25 cents.
Gratefully acknowledged,
G. L. BENDER Treas.

ITEMS.

TOLEDO, Ohio had a \$780,000 fire on the 3d of January. It was the worst fire that ever occurred in that city.

The total bonded debt of American railroads now in receivers' hands, according to the New York Post, is \$1,301,000,000.

The Institute of France has been left 100,000 francs by a lady who designates the bequest as a prize for the first person who, within ten years, communicates with a celestial body and receives an answer.

At the special election for mayor of Chicago, John P. Hopkins, Democrat, was declared elected by a majority of one thousand two hundred over the Republican candidate, George B. Swift.

The Supreme Court of Indiana has decided that saloons are nuisances when damages to adjoining property on account of them can be shown. This is very important, and may afford relief in many cases, where heretofore none was expected.

The first English school in America was opened in Massachusetts in 1622, with six pupils. Now the public schools of this country have 369,000 teachers, 13,000,000 scholars, and cost last year \$148,724,647.

THE Northwestern Congregationalist, the Methodist Herald, the Free Baptist, the North and West (Presbyterian), all published at Minneapolis in the same office, have broken with the Typographical union on the wage question and are to be boycotted by trades' union.

THE government of St. Louis has introduced a novel way to secure payment of taxes. The names of persons who do not pay are posted up in saloons and restaurants, the proprietors of which dare not serve the men who are thus mentioned under penalty of losing their licenses.

GEORGE H. BABCOCK, 62 years old, inventor of the Babcock and Wilcox boiler, the chromatic printing press and the shrapnel shell, died at Plainfield, N. J. Deceased amassed a large fortune. THE HERALD has for several years been printed on a Babcock press.

THUNDER AND LIGHTNING IN JANUARY.—Fort Wayne, Ind., Jan. 5.—This city was visited by a terrific thunder and lightning storm last night. The telegraph poles and wires were prostrated and other damage was done. The oldest inhabitant does not remember a thunderstorm in January.

CHARLES E. EGGLESTON, son of Charles B. Eggleston, of Chicago, head of the board of trade firm of Eggleston, Mallett & Brownell and founder of the suburb of that name, was fined \$100 in a police court of the western metropolis for threatening to kill his father. The fine was suspended. Drink and cigarettes, so it is said.

AFTER a twenty days' trial and an hour's deliberation on the part of the jury, Patrick Prendergast has been found guilty of the murder of Carter Harrison, Chicago's late mayor, the general impression being in favor of the verdict, and that the murderer was a "responsible crank," actuated by malice.

SLAVERY IN AFRICA.—Forty of the principal chiefs in Uganda have signed a letter asking that slavery may be entirely abolished in their land. They write, "All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and free completely all our slaves. Here are our own names as chiefs."

A NEW YORK dispatch says:—Special telegrams to Bradstreet received from regular correspondents at 119 cities throughout the country show there are wage earners in enforced idleness at the present time numbering more than 80,000, and that there are dependent for support upon these idle employees of industrial and other establishments more than 1,965,000 persons.

MONTELOVA, Mex., Dec. 25.—Squads of Chinamen, numbering several hundred in all, have passed through here during the last few days on their way to the Rio Grande, where they expect to find an easy entrance to the United States. They are miners and agricultural laborers, who have been organized by immigration agents from the United States.

An exchange says: "It is ridiculously amusing to see a man empty his mouth of a large quid of tobacco in order to plead that 'times are too hard' to take his church paper, pay his pastor or give to missions." Another exchange says: "To us such a spectacle is more sad and pitiful than amusing." We say, it is not only amusing, sad and pitiful, but in an eminent sense, unbecoming and unnecessary.

Now that the minister of the U. S. has written to the provisional government of Ha-

wai, requesting that they surrender office, as the U. S. government had decided in favor of the restoration of Queen Liliuokalani, the provisional government are defiant and are taking measures to set up an independent government. It has seemed all along that the desire of the revolutionists there was to obtain power by means fair or foul.

AFTER February persons who so desire can have private telephone lines and instruments of their own at a cost much below the annual rental heretofore exacted. The patents on the Bell receiver expires Jan. 30 and there will be no longer any necessity of paying royalties to the Bell Telephone Company for use of instruments. The expiration of the patent will not, however, it is said, affect the price of public telephones, for the reason that the telephone company has many other valuable patents which enter into its service, and which no one else can use.

BUELOS AYRES, December 28.—Very bad news has reached here from Rio de Janeiro. It is announced that the unfortunate city that for months past been suffering from the ravages of war is now a victim to the ravages of the worst and most dreaded of all diseases, yellow fever, and five deaths from this disease are already reported. The government is taking every precaution possible under the circumstances to prevent a spread of the disease. It is added that the yellow fever which has broken out in Rio de Janeiro is not the mild form of that fever, but is the worst form of black vomit.

A CURE FOR SLEEPWALKING.—A correspondent of the New York Evening Post, commenting on an instance in which a sleepwalker was killed by falling from the roof of a house, says: "Such accidents can be easily prevented by laying upon the carpet, the side of the sleepwalker's bed a strip of sheet metal, iron, zinc, or copper, so wide and long that when he puts his feet out of the bed they will rest upon the metal. The coldness felt will awaken him thoroughly, and he will go to bed again. A friend broke up the habit of sleepwalking in his son by placing a strip of wet carpet by the side of his bed."

LONDON, December 27.—The Pall Mall Gazette to day published a review of the trade of the year, compiled from the official returns, in which it says: Trade during 1893 was worse even than in 1892. A general gloom now hangs over the country's industries. The imports for eleven months declined \$17,500,000 as compared with 1892, and exports declined \$6,500,000. There has been a shrinkage in every important class of imports and exports, tobacco with an increase of imports of \$67,000 and manufactured articles made in Germany and elsewhere with increased imports amounting to \$600,000 are the only exceptions.

CHICAGO has a population of 1,500,000 with 600 churches of all denominations, including Roman Catholics. An average of 500 sittings would be a liberal allowance for each church, which would be an aggregate of 300,000 sittings. Suppose some bright Sabbath morning the Spirit of God would come upon the people and they should conclude to attend religious services somewhere! If 500,000 should remain at home to guard the property and take care of the children who are to young to go to church, and you had filled every church to its utmost capacity, there would remain out on the streets 700,000, who would be without church accommodation. Yet there are some ministers and laymen who think "there are already too many churches."

GRAND RAPIDS, Mich., Dec. 22.—The Supreme Court of Michigan to day handed down a decision in the celebrated United Brethren Church case, appealed from the Circuit Court of Allegan County, in which the decision of the lower court is reversed, the Supreme court deciding in favor of the party known as Conservatives or Radicals. The case just decided derives its importance from the fact that it has been made a test case for the State, and has been very bitterly contested for nearly four years. It practically shuts out the Liberals and gives all the church houses and other property in the State of Michigan to the Conservatives. The Supreme Court held the case under consideration for several months.

Married.

REIL—STAUFFER.—On the 30th of Nov. 1893, at the Fair View M. H. Millford Co. Neb., by Bish J. Schlegel, Peter Reil and Lena Stauffer. God bless them in their new relation with a long and happy life.

EBERSOLE—WEAVER.—On the 21st of Dec. 1893, at the home of the bride's mother, sister Barbara Weaver, in Sterling, Ill., by Philip Nice, Bro. Jacob E. Ebersole and sister Martha A. Weaver. May God grant Bro. and sister Ebersole a long and happy life.

DILLER—HUBER.—On the 21st of December 1893, at the residence of the bride's parents, by J. M. Shenk, Bro. Andrew Diller and sister Mary C. Huber, both of Allen Co., Ohio.

"Still hand in hand their journey through,
Joint pilgrims may they go;
Mingling their joys as helpers true
And sharing every woe."

BICKEL—BARE.—On the 24th of Dec. 1893, at the residence of the bride's parents, in Marion Co., Kansas, by Bish. B. F. Hamilton, Bro. John Bickel to sister Alice J. Bare.

BURKHART—BARE.—On the 24th of Dec. 1893, at the residence of the bride's parents, in Marion Co., Kansas, by Bish. B. F. Hamilton, Bro. Eli Burkhardt, to sister Fannie E. Bare.

CHRISTOPHEL—HARTMAN.—On the 20th of December 1893, in Cullem, Livingston Co., Ill., at the residence of the bride's parents, by E. M. Hartman, Bro. Elias J. Christophel to sister Martha Hartman, both of Cullem, Ill. May their life be a pleasant one in the service of the Lord.

OBERHOLTZER—MARTIN.—On the 21st of December 1893, at the residence of the bride, by Bish. Jacob N. Brubacher, Bro. John Oberholtzer and sister Elizabeth Martin, both of Lancaster Co., Pa.

SWARTZ—BURKHOLDER.—On the 21st of December 1893, at the residence of the bride's father, Pre. Abram Burkholder at Newville, Cumberland Co., Pa., by Bish. B. F. Zimmerman, Robert Swartz and Alice Burkholder.

BRUBACHER—NEFF.—On the 26th of December 1893, by J. K. Brubacher of Roberts-town, Lanc. Co., Pa., Christian H. Brubacher of East Hempfield, to Amanda M. Neff of Manor, Lanc. Co., Pa.

LANDIS—WEAVER.—On the 28th of Dec. 1893, by J. K. Brubacher of Roberts-town, Pa., Edwin H. Landis to Emma F. Weaver of Greenland, Lanc. Co., Pa.

LINES

on the death of Barbara Alice Cripe, wife of Jacob R. Cripe. Written by AMOS S. CRIFE.

Dear husband do not weep for me,
Since it is in vain you see;
The God we love, He knew best,
And has given me an eternal rest.

Go then and dry your flowing tears,
Live on through many hopes and fears,
Strive but to do your Master's will,
And every duty to fulfill.

The cares of life we thought to share,
You now are left alone to bear;
But trust in God and He will be,
In every need a help to thee.

Be earnest, then, and faithful prove,
To God whom you both serve and love,
That we beyond the tomb may meet,
And each other lovingly greet.

Where all our sorrows end in mirth,
Secure from all the pangs of earth,
We shall together happy be,
Forever in eternity.

Dear children, whom I dearly loved
We from each other are removed,
You're of a mother's love bereft,
And to you other friends are left.

I used to cherish and to smooth,
Your tender, loving hearts to soothe;
But alas, 'tis all in vain,
And to leave you gives me pain.

But I trust that God will prove,
To you, instead of a mother's love,
And point you to the narrow way,
Which leads to an eternal day.

Dear father, brothers, sisters true,
Words cannot tell my love to you,
All my friends that numbers swell,
My love to you I cannot tell.

I bid you all a kind adieu,
Be ever faithful, then, and true,
That you may come and dwell with me,
At God's right hand in eternity.

DIED.

AUGSPURGER.—On the 21st of Dec. 1893, at Trenton, Butler Co., Ohio, after three days of suffering, Emily Augspurger, maiden name Kennel, aged 53 years, 4 months, and 12 days. Buried on the 24th. Funeral services by Bro. I. Imhoff from John 16: 22 and H. J. Krehbiel from Isa. 3: 10 in English and from Lam. 5: 15 in German. The deceased leaves her husband and 8 children, her aged parents, three sisters and one brother. The high esteem in which she was held by all was shown by the large congregation which assembled at her burial.

SUTTER.—On the 10th of December 1893, in Hopedale, Tazewell Co., Ill., of consumption and hemorrhages, Bro. Jacob, son of John Sutter, aged 20 years, 9 months and 20 days. He was buried on the 12th in the graveyard near Hopedale. Funeral services by Daniel Nafziger, John Egly and Chr. Nafziger in the meeting-house and by Joseph Egly at the grave. Bro. Jacob was received into church membership last fall with seven others and proved himself, though young, an earnest and efficient laborer in his Master's vineyard, and on his death bed he had the assurance of his acceptance with God. His end was peace.

BRILIER.—On the 29th of December 1893, near Bird-in-Hand, Lancaster Co., Pa., Samuel Briler, aged 67 years and several months. Buried on New Year's day. Funeral services by Benjamin Fisher and Benjamin Stoltzfus from Luke 12: 39, 40.

STOLTZFUS.—On the 2d of January 1894, near Monterey, Lancaster Co., Pa., Elizabeth Stoltzfus, aged 77 years, 2 months and 27 days. Buried on the 5th. Funeral services by Benjamin Fisher and Henry Stoltzfus from 2 Cor. 4: 16-18.

THUT.—On the 15th of November 1893, of the infirmities of old age, sister Christina Thut (maiden name Bechtel) a faithful member of the Zion congregation, Allen Co., Ohio, aged 80 years, 1 month and 2 days. She was born in Westmoreland Co., Pa., married John Thut, Sept. 13, 1832, who died Aug. 23d 1867. She was the mother of 13 children (eight living), 72 grandchildren (63 living), and 41 great-grandchildren (37 living). Funeral services by Moses Brenneman, John Moser and Isaac Burkhardt. She was a faithful member of the church of her choice since her youth. She hailed the time of her departure with joy; glad to be released, and be with Christ. Peace to her ashes. F. G.

LAPE.—On the 25th of November 1893, in Cambria Co., Pa., of diphtheria, Henry, son of Levi and sister Lizzie Lape, aged 3 years, 7 months and 4 days. He was buried on the 27th at the Weaver M. H. Funeral services by Bish. Jonas B. Auch and Alexander Weaver.

LINT.—On the 5th of December 1893, in Somerset Co., Pa., of diphtheria, Nora May, only child of Bro. Hiram and sister Eliza Lint, aged 2 years, 6 months and 12 days. Not quite ten months ago these parents buried 3 children in a week's time of the same disease. Little Nora had been left to them at that time, but now they had to give her up also. It is indeed a hard stroke to the parents, but they have the blessed hope that their little ones are at rest. Little Nora was buried on the 7th in the Blough Mennonite grave-yard. Funeral services by L. A. Blough and Sam Gindlesperger.

"Little Nora, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us—
He can all our sorrows heal."

LEHMAN.—On the 12th of Dec. 1893, in Conemaugh Twp., Somerset Co., Pa., Lydia, wife of Bro. Joseph Lehman, aged 31 years, 2 months and 10 days. She was buried on the 14th. Funeral services were preached in the Stahl Mennonite M. H. by Bish. Sam'l Miller from Kansas, Samuel Gindlesperger and L. A. Blough. Sister Lehman had been helpless for nearly 7 years. Her sufferings had sometimes been very severe, but she bore them patiently until death relieved her. We have the hope that her afflictions here worked for her a more exceeding and eternal weight of glory.

GINDLESPERGER.—On the 9th of December 1893, in Conemaugh Twp., Somerset Co., Pa., sister Elizabeth, wife of Bro. Joseph Gindlesperger, aged 58 years, 4 months and 18 days. She lived in wedlock with Bro. Gindlesperger a little over 38 years. Her descendants were 3 sons and 4 daughters, of whom 2 sons and 2 daughters survive her. She also had 11 grandchildren (10 living). One of her dear wife falls heavily upon Bro. Gindlesperger, as he has a helpless daughter that he had to nurse and handle for 3 years, but we trust God will bless him in his sore bereavement. He need not mourn without hope. She was buried on the 11th at the Blough M. H. Funeral services by Bish. Sam'l Miller from Kansas, Jonathan Herschberger and L. A. Blough.

PFILR.—On the 11th of December 1893, in Somerset Co., Pa., Amor, son of John Pfilr, aged 15 years and 9 months. He was buried on the 13th at the Blough M. H. Funeral services by Sam'l Miller of Kansas, L. A. Blough and Sam'l Gindlesperger. This young man died very suddenly. In the morning he was yet out and about the house and at 2 o'clock in the afternoon he was dead. A loud call to the unconverted. Let us all prepare to meet our God.

LIVINGSTON.—On the 22d of December 1893, in Somerset Co., Pa., Levi only child of Bro. John and sister Barbara Livingston, aged 6 months and 5 days. He was buried on the 25th at the Blough Mennonite M. H. Funeral services by Samuel Gindlesperger and L. A. Blough.

GINDLESPERGER.—On the 24th of December 1893, in Somerset Co., Pa., of dropsy, Bro. Peter Gindlesperger, aged 64 years, 1 month and 15 days. He was buried on the 26th at the brethren (Dunkard) M. H. Funeral services by Bish. Sam'l Miller from Kansas, Levi A. Blough and Sam'l Gindlesperger. The brother left a grand consolation behind to his friends that he was prepared to die. The writer had visited him a few days before his death, and on asking him if he had any fears of death he said, no, but he was willing to go any time. He was the father of 13 children, (11 living). May God bless the bereaved sister and children that they also may meet a happy end in Christ Jesus.

NIESLEV.—September 1, 1893, Anna Niesley. She was the daughter of George Brindle, of near Churchtown, Cumberland Co., Pa., and the wife of David Niesley, of near Churchtown. He was the son of Jacob Niesley who moved from Lancaster Co., about 60 years ago to Cumberland Co., where they all lived together; but Jacob who with his family went to Lawrence, Kansas, 15 years ago, father and mother and the oldest and youngest sons are dead. David and Anna Niesley, were both members of the old German Baptist Brethren he being an elder. She was sick about 8 weeks and had to pass her time mostly in her large rocking chair. Her complaint was dropsy and Bright's disease. She suffered intensely, but was patient and hoped to be released where pain and sorrow is no more.

BURKHOLDER.—On the 16th of Dec. 1893, near Berinton, Marshall Co., Ind., Bro. John Burkholder, aged 80 years, 8 months and 9 days. He was a faithful member in the old Amish branch of the Mennonite denomination since his youth. He leaves three sons and many grandchildren and great grandchildren to mourn his death. Buried on the 17th near Burkholder's school house. Appropriate remarks were made on the occasion by John C. Schlaabach from John 5: 24-30, and 1 Cor. 15, and 1 Thess. 4: 13-18.

MILLER.—On the 6th of Dec. 1893, near Emma, Ind., infant daughter of John and Veronica D. Miller, aged 1 year, 5 months and 5 days. Buried on the 8th of Dec. Funeral services at the residence of John Herschberger, by Emanuel J. Miller and Daniel T. Hochstetler from Mark 10: 13-16 and John 5: 25-29. Buried in the Miller graveyard.

HENGY.—Nov. 11th, 1893, in Carlisle, Cumberland Co., Pa., of cramps, sister Mary, wife of Henry Hengy, aged 48 years and 29 days. Buried on the 14th in the Dunkard graveyard at Hunsdale. A large congregation gathered to show their sympathy for the bereaved husband and six children who mourn the loss of a dear wife and a good mother. But their loss is her gain.

COOK—Robert Cook was born near York, Yorkshire, England, Feb. 18th, 1813, and died December 23d, 1893, aged 80 years, 10 months and 5 days. In 1833 he emigrated to America, making his home for a few years in the State of New York. In 1835 he came to Indiana to the neighborhood of Mishawaka, where, after his marriage with Catherine Lichtenberger, he lived in Mishawaka for five years. They then moved on a farm near by, where he continued to follow his favorite occupation farming—till eleven years ago, when he moved to the farm near Elkhart, where he died. Their family of six sons and five daughters are all living. Of his numerous family of 59 grand-children 52 are still living. There are 5 great-grandchildren in the family—alliving. Buried on the 24th at the Baptist church, Jamestown, Ind. Funeral services by J. S. Coffman.

KENNEL—On the 31st of Dec., 1893, in Trenton, Ohio, Bertha, wife of Frederick Kennel, aged 45 years, 6 months and 9 days. Buried Jan. 2, 1894. Services by H. J. Kreibitz, English text, Cor. 2, 9, and in German from Phil. 1:21. She was a sister to Sister Augsburg whose remains were laid away Dec. 24th. Both were faithful members of the Trenton congregation. Her sudden death cast a gloom over the whole community.

LEHMAN—On the 22d of December, 1893, at her home in Green Village, Franklin Co., Pa., of the grippe of which she suffered about ten days, Leah, wife of Joseph Lehman, aged 78 yrs., 2 mos., 25 days. She was a faithful member in the Brethren in Christ (River Brethren) denomination, and mother of Bro. J. S. Lehman, business manager of the Mennonite Publishing House. A few days before her last sickness came she literally "put her house in order," and made arrangements as if she were going away on a visit, so that her friends were surprised, not knowing that she had any intention of going away. Soon after she took sick she said, "This may be a Christmas funeral," and so it proved to be. During her sickness she earnestly admonished all who came to see her to make "their calling and election sure." As the time of her departure drew near she became overwhelmed with the glory of the abode of the blessed and in rapture she exclaimed, "O happy, happy place!" She was fully resigned to God's will and said, "The time of health and strength is the time to prepare for death. Then, when the message comes to go, it will be a welcome one." Thirty minutes before her death she carefully smoothed down her hair under her prayer head covering which she adjusted and tied neatly. She uttered those around her not to mourn, for she said all was well with her. She was conscious to the last, and when she was gone we felt that a dear mother in Israel had left us, yet her kind and timely words of advice and her noble example will continue to live and speak while her form moulders in the grave. Her matrimonial life of 58 years was a happy one. Her husband, 4 children and many children of the third and fourth generation survive her. Buried on the 25. Funeral services by Martin Oberholzer assisted by others.

WENGER—On the 4th of January, 1894, in Elkhart Co., Ind., of lung fever, George Delbert, only son of Abraham and Alice Wenger, aged 1 year and 4 months. Funeral services were held at the Olive church on Sunday the 7th, from Matt. 18:2-4. A large number of friends met on the occasion. His little sister, six years old, selected two hymns, without any assistance from others, which she said she would like to have sung at her little brother's funeral. The hymns were No. 7 and 207. May God bless the mourning family and direct their thoughts to the home above.

SHANTZ—In Wilmet, Ont., on the 14th of December, 1893, Simon Shantz. He was born May 13th, 1818, and arrived at the ripe old age of 75 years, 6 months and 29 days. In 1845 he was married to Judith Stauffer, whom he survived nearly 32 years. He was the father of 4 sons and 5 daughters, of whom 3 daughters preceded him. His funeral, which was largely attended, took place on the 17th of December. Buried in Geiger's cemetery. Funeral services by Moses S. Bowman in German from 2 Cor. 4:17, 18, and 5:1; and Daniel Wismer in English from Philippians 1:21. His friends mourn not as those who have no hope.

HESS—Dec. 2d, 1893, at Slate Hill, Cumberland Co., Pa., Sister Judith, widow of Christian Hess, aged 80 years, 4 months and 1 day. Buried in the Slate Hill cemetery, where she was followed by many friends and neighbors, which showed in what respect she was held. Sister Hess was a shining light in the church and community in which she lived, and was permitted to see all her children unite with the church and the youngest of her two sons a minister of the gospel. Peace to her ashes.

REIFF—On the 24th of Dec., 1893, Sarah, wife of Deacon George L. Reiff, of Worcester, Montgomery Co., Pa., died of typhoid pneumonia, after an illness of about a week. Her age was 47 years, 2 months and 13 days. She was buried at the Worcester Mennonite meeting house on Saturday Dec. 30th. A great concourse of people had assembled at the meeting-house to pay their last respects. She was a devoted member of the Mennonite denomination, and a true Christian. She leaves a husband and six children to mourn her departure. Funeral services at the meeting house were conducted by Jacob B. Menesch, (text, Philippians 1:21-24), and Andrew Mack. It was a sad funeral.

YODER—Lidia, wife of Benjamin Yoder, was born Feb. 19, 1831; died Dec. 22, 1893, aged 62 years, 10 months and 3 days. Buried on the 24th at the South Union M. H., at which time and place services were conducted by C. K. Yoder and Jacob Franze. Sister Yoder had long been a sufferer of consumption which she bore patiently. Her last words were, "I am going to Jesus."

GLICK—On December 24th 1893, near Intercourse, Lancaster Co., Pa., David Glick, aged 53 years, 4 months and 22 days. He was a faithful brother in the Amish congregation here and was highly esteemed by all who knew him. He was taken ill with la grippe, of which he suffered quite a while. Feeling that his time had come to meet his Savior, he called his wife and nine children to his bedside and after giving them good advice and wishing them every needful blessing he bade them a last farewell and calmly fell asleep. Two children preceded him a few years ago. Funeral services were held by David Beiler and Daniel Stoltz. Text, Mark 13:35-37. The remains were buried in the Ronk Amish grave yard, where a host of warm friends were assembled to pay the last tribute of respect and to comfort the sorrowing widow and children. We hope their loss is his eternal gain.

O father, father, head of all
Your family, you did leave,
The Lord our Savior loud did call
And thus caused us to grieve.

Again we hope to meet you there,
In that bright land above,
Where parting words no more we'll hear,
There all is peace and love.

LYDIA Z. BEILER.

GROSS—On the 30th of Dec., 1893, in Pottsville, Bucks Co., Pa., suddenly of heart-disease, Hettie, wife of John L. Gross, aged 66 years and 6 months. She had been working apparently in usual health up to within an hour of her death, when she was suddenly stricken down and died before a physician could be summoned. She leaves a husband and four children to mourn her death. "In the midst of life we are in death."

MILLER—Bro. Henry A. Miller, bishop of the church at Shore, LaGrange Co., Ind., died on Nov. 30th, 1893, of grippe and heart trouble, aged 73 years, 7 months and 11 days. His funeral on Dec. 2d was very largely attended. Services in German by A. S. Cripe, from 2 Tim. 4:6-8, and David Garber in English from the same text. He was sick not quite a week, and his death was quite a shock to his numerous relatives and acquaintances. He will be sadly missed in the home by his aged companion, and in the church where he so earnestly and faithfully held forth the counsel of God, and in the neighborhood, where he was highly respected and loved by all, yet we feel that our loss is his gain. The community has lost one of its best citizens, the religious circle one of its most influential workers.

A watchman from the walls is taken,
His warning voice is stilled,
A place in the ranks is vacant,
Which scarcely can be filled.

With care he watched his Master's flock,
And kept them in the fold.
He firmly stood upon the rock,
And called both young and old.

His arduous work on earth is done,
His toils and cares are o'er,
To his Master he has one,
Who has bade him toil no more.

Now he rests from all his labors,
Over in the glory world,
So may all the valiant soldiers,
Enter with banner wide unfurled.

A. S. C.

HEMMINGER—On the 13th of December 1893, near Newville, Mifflin Twp., Camb'd Co., Pa., of La Grippe, Martha Hemminger, maiden name, Burkhardt, widow of John Hemminger, aged 78 years and 4 months. She leaves one son and two daughters and nine grandchildren to mourn her departure. She longed for many years to be with Jesus. Her departure occurred in the morning. Funeral services by Pre. Metzger from Blosser's. May the good Lord comfort the bereaved children. Dear children remember mother.

"How many were the silent prayers
My mother offered up for me;
How many were the bitter cares,
She felt when none but God could see.

Oft let me think of what she said,
And of the kind advice she gave;
O let me do as she's dead,
And sleeping in her lowly grave."

YODER—On December 30, 1893, near Davidsville, Somerset Co., Pa., of La Grippe, Tobias Yoder, aged 84 years less 7 days. Buried Jan. 1, 1894. His wife, who is also sick, was not able to attend the funeral, which was preached in the Kauffman (Amish) M. H. of which congregation he was a member. Services by Moses B. Miller and Jonathan Harshberger.

LACHMAN—On the 15th of Dec., 1893, in St. Joseph Co., Ind., Susanna Lachman, aged 66 years, 4 months and 29 days. Funeral services were conducted by — Powers and Henry Weldy from Heb. 9:27. May God bless the sorrowing friends.

SHEINK—On the 23d of December 1893, near Chiquis, Lancaster Co., Pa., Sister Mary S., wife of Henry Sheink, aged 60 years, 8 months and 26 days. Buried on the 27th. Text, Psalms 115:18. Buried at Maytown. Sister Sheink suffered very much of cancer and Bright's disease, and death was a welcome relief to her.

HARNISH—On December 15, 1893, in New Danville, Lancaster Co., Pa., Maria Harnish, aged 74 years, 7 months and 20 days. She was a faithful member of the Mennonite denomination, and we may say, "None knew her, but to love her," for her kind and gentle ways and child-like trust in God won a place for her in many hearts. "I am going home," she said in her dying moments, and to an aged pilgrim at her side. "You will soon be coming too." She heard the call "Come up higher," and passed from death to life immortal, but the sweet influence and lovely example of her life still remain, and long will she live in the memory of those who knew and loved her best. Funeral services by the brethren John Harnish, Abram Herr and Benjamin Hertzler from Rev. 14:13.

BOWERS—On the 2d of January 1894, in Fort Wayne, Ind., sister Mary, beloved wife of Delbert Bowers of Elkhart, Ind., aged 35 yrs., 7 m., 12 d. Bro. and sister Bowers had gone to Fort Wayne a few days previous to have an operation performed upon her for the removal of a tumor. The specialists who undertook the operation were very hopeful for her case, but when the operation began they at once saw that it was far more serious than they had anticipated, and that the result would be very doubtful. The operation was however successfully performed, and the patient breathed freely well. But some time afterward she began to sicken, and next day about noon she calmly fell asleep. When she left Elkhart she bade her friends good bye and was cheerful. She expressed her trust in God and said that in any case all was well. When death approached she said to her husband who was at her side, "Delbert, I'm almost gone, but I'm so glad that I can say, 'The Lord's will be done.' She hoped that this dispensation of divine Providence had been sent for good to some one, and with perfect consciousness she gradually approached the river of death only to pass over into life eternal. Her death was a triumphant victory through faith in the Lord Jesus, and though we mourn the loss of a very dear sister and friend, we can smile through our tears in the assurance that she has passed from death unto life. The remains were brought back to Elkhart on the 3d, where funeral services were held in our meeting-house on the 4th by J. S. Coffman from Psalm 73:24, assisted by J. F. Funk. The remains were then taken by train to Bronson, Mich., for interment. May God comfort the bereaved husband and friends in their sore trial.

ROTH—On the 31st of December, 1893 near Milford, Seward Co., Neb., of grippe, Bro. Christian Roth, aged 59 years and 9 days. He was laid to rest in the Fairview cemetery. He lived in matrimony 26 years and 10 months. He leaves his wife and 3 sons to mourn his departure. Funeral services by Joseph Schlegel. Text, 2 Cor. 5:1-8.

BERLINCOURT—On the 2d of January, 1894, near Kennard, Ohio, of lung fever, Samuel Berlincourt, a faithful member in the Amish congregation at that place, aged 55 years, 10 months and 4 days. He leaves a companion and 3 children to mourn his early death. Funeral services on Jan. 4, by J. S. Hartzler in German and Jessie Sward in English.

SNYDER—On the 25th of Nov., 1893, at his home at Kanorado, Kansas, of blood poisoning, John Snyder, aged 32 years, 8 months and 9 days. Buried in the Kanorado cemetery. He leaves a wife and two child en, mother, brothers and sisters to mourn his death. Funeral services by Rev. J. W. Hedges, of Goodland, Kansas.

WEAVER—On the 31st of Dec., 1893, in Harrison township, Elkhart Co., Ind., of a malignant tumor, Jane Detweiler, wife of Moses B. Weaver, aged 60 years, 2 months and 22 days. Sister Weaver was born in Backs Co., Pa., Oct. 9, 1833. In 1839 she moved, with her parents and an only sister, to Fairfield Co., Ohio, where she engaged in teaching school, and was married to her surviving husband Sept. 15, 1853. In the fall of 1860 they came to Elkhart Co., Indiana, where they have since lived. She leaves a husband and 9 children to mourn her death. During her sickness she suffered severe pain only on two occasions, which were of short duration, one occurring not long before her death. At no other time did she evince any special discomfort, but often remonstrated with herself for being weak and dependent on her family during the waning of her fast fading light. On the morning of her death she expressed the family of her desire to go home, and shortly after fell asleep, and slept her life away without moving a muscle. In reflecting over her past life, the gradual decline of her health during the past nine months and her quiet easy death, we can only feel the truth of the words of Paul, "O death where is thy sting?"

She was buried at Yellow Creek M. H., where services were conducted by Martin Hoover, J. F. Funk and Chr. Schaum from 1 Cor. 15:54-58.

HRER—On the 28th of Dec., 1893, in Elkhart, of consumption, Mary, wife of Levi L. Herer, aged 44 years, 4 months and 25 days. Bro. Herer and family moved from the vicinity of Dayton, Ohio, to Elkhart, about a month ago. Sister Herer had been in failing health since last August. Her remains were taken to Hanover, York Co., Pa., her native place—for burial. Services were held on Friday morning at the Mennonite M. H. by J. F. Funk. Bro. Herer and 4 of the children accompanied the remains to their former home. Funeral services were held there by Martin Whisler.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy fond and earnest care;
Thy home is dark without thee—
We miss thee everywhere."

MISLER—On October 28th, 1893, Mabel May, daughter of Bro. James and Sister Lydia Mishler, near Shipshewana, LaGrange Co., Ind., of rheumatism and heart trouble, aged 10 years, 1 month and 8 days. Funeral Oct. 30th, in the Mennonite meeting-house at Shore, LaGrange Co., Ind. Services by J. J. Weaver in English from the 103 Psalm 15th and 16th verses, and A. S. Cripe in German from Isa. 40:6-8. Buried in the Henry Miller burying ground.

"Fond parents, calm the heaving breast,
The Savior calmed her home;
Grieve no more, your darling is at rest
Beyond this vale of gloom.

Let hope's bright beams dispel the gloom,
And fill your throbbing breast;
'Twas Jesus kindly bade her come
And called her to her rest." A. S. C.

BOWMAN—Dec. 15th, 1893, near Newville, Cumberland Co., Pa., Sister Catherine Bowman, aged 85 years, 2 months and 7 days. Buried at the Diller M. H., where the remains of her husband were consigned years ago. Sister Bowman was a consistent member of the Mennonite denomination for many years, and has now gone to enjoy her reward.

TOMAN—Mary Toman (maiden name Bricker), widow of the late Abraham Toman, was born in Waterloo township, Waterloo Co., Ont., November 3, 1806, and died in the township of Wilmet, December 26, 1893, aged 87 years, 1 month and 23 days. She survived her husband for over 26 years. She leaves a posterity of 9 children, 65 grandchildren, 79 great-grandchildren and 1 great-great-grandchild. Funeral on Dec. 29th, 1893, on which occasion M. S. Bowman preached in German from John 14:3, and Noah Stauffer in English from Isaiah 28:29. Buried in Blenheim cemetery. Her end was peace.

MARTIN—On the 29th of Dec., 1893, at the residence of his son, Bro. Christian Toman, aged 80 years, 9 months and 29 days. He was born in Pennsylvania, lived near Wskarna, in Elkhart Co., for many years. His wife having died some years ago, he resided with his children. His remains were brought to his old home and on Sunday, Dec. 31, were laid to rest at the Olive church, where services were conducted by J. F. Funk and Amos Mumaw from Jno. 15:5. "Without me ye can do nothing." He was a faithful member of the Mennonite church, and said he was prepared to die, and admonished his children also to live for Christ. May God comfort the sorrowing ones and lead them in the way everlasting.

RESSLER—On the 16th of December, 1893, Elsie, daughter of Jacob and Lizzie Ressler, aged 4 months and 18 days. She was their only child. She was taken ill on the 10th at a late hour, with catarrhal fever. Human life tried to save her, but all in vain. During the sufferer's last days convulsions set in, she was soon past medical aid, and death closed her eyes on earth, to be opened on the other shore and to join her little sister gone before a year ago. The remains were taken to Strasburg graveyard. A number of relatives and friends met to pay their last tribute of respect, and to comfort the fond yet sorrowing parents.

"All is vacant everywhere,
For there is no baby there.

The love of many hearts is gone,
The light of many eyes;
Her little race on earth is run,
Her home is beyond the skies.

Oh sweet children when we meet you
In those joyous realms above,
Gladly will we haste to greet you
There to dwell in heavenly love.

SARAH FISHER.

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strength of the mighty arm of our Lord. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Psa. 55: 22.

FROM SOUDERTON, PA.—Our aged brother, H. K. Godshall writes under date of Jan 8th:

"We are in usual health. There are however many sick, and many deaths in our vicinity. La Grippe prevails to a considerable extent among the people, and also some pneumonia. On Tuesday Jan. 11th, Bro. Jacob Rosenberger here in Souderton will be buried. He died at the age of 84 years. There are again several persons who have made application to be received into the church here at Souderton by baptism, which is indeed very encouraging."

BRO. DANIEL KAUFFMAN's article in another column on the advisability or practicability of a General Conference of our fourteen State and District Conferences should be read by every member of our denomination. This question is looming up and demands the serious attention of us all, for it will have to be settled in the near future and it would be unwise to try to ignore the matter until a decision is forced upon our denomination without being prepared to deal with it properly. In the meantime the columns of the HERALD are open for deliberation on this important matter. However we kindly ask all who write on this subject to do so only in a spirit of charity, to the end that brotherly love may continue and that the best interests of the cause may be served instead of violated.

WE noticed in the report of a recent trial in Bucks Co., Pa. a number of our brethren had been summoned as jurors, but by standing up to Gospel principles and declaring their conscientious scruples against capital punishment (the prisoner in the case having been charged with murder), they were excused from serving on the jury. It certainly speaks well for our brethren in standing nobly for Gospel principle. A man who on such an occasion stands in defense of principle preaches a sermon that is not lost or forgotten. It also speaks well for the judge of the court who thus respected the consciences of honest men, especially when we contrast this with the action of the Ohio judge who a few years ago sent Bro. Steiner to prison because he could

not conscientiously serve as a juror. And yet just such occasions serve to bring out more vividly than sermons can, the principles that are taught in the Gospel. The value which we lay upon our principles, whatever they may be, is best shown by the amount we are willing to do or sacrifice to uphold them. If we adopt principles to *live* by they should be such as we will, it need be, sacrifice for or even die by.

FROM what we said in a previous number of the HERALD concerning the publication of lists of burials in 1893, we learn that at least one reader got the impression that we meant to refuse to publish death notices for the time being. We will say that we *will gladly* publish obituaries and death notices as before, but that for want of room in our paper, we cannot publish sextons' lists or annual reports of the names and number of persons buried in the graveyards of our congregations. We hope but *very* few of our readers misunderstood our previous editorial on this subject. Send the obituaries of departed friends, but not a tabulated list of last year's burials.

ANNUAL MEETING OF THE M. E. B. OF A.—The annual meeting of the Mennonite Evangelizing Board came and went, but we believe it has left many blessings. The attendance was fair, while the interest manifested by those present was very gratifying to all who are interested in the work. It is safe to say that it was the most interesting meeting of the kind since the revival of this department of church work in our denomination eleven or twelve years ago. The time of the year for holding this meeting was thought by some to be objectionable in some respects, notably in this that as it lasts but one day and that at the most inclement season of the year, those who do come from a distance are put to considerable expense without getting all the benefit they might receive for their loss of time and money, were the meeting held at the time of some annual conference, hence the time and place of the next meeting was left to the decision of the Board at some future time. The object is to make the benefits obtained by attendance at the Annual Meeting of the Board as far reaching as possible, therefore the reason for making this change is obvious.

WHAT OTHERS SAY.—From the Midgetown, (Pa.) Press of Oct. 7th, 1893, we give the following remarks from one of its correspondents over the signature "Uno." We greatly appreciate the kindness of the writer, and we believe our readers will read it with like appreciation.

MENNONITE PUBLICATIONS.

MR. EDITOR:—As there are many readers of the *Press* who adhere to the Mennonite faith, it is for their interest that we mention the fact that the Mennonite Publishing Co., of Elkhart, Indiana, is able to furnish them with regular church and Sunday-school publications in either the English or German language. There has been placed on our desk an interesting book of 40 pages, entitled, "The Mennonites, their history, faith and practice," which can be had for only a dime. The Mennonite Almanac for 1894 contains the names and addresses of all Mennonite ministers in the different states, as well as the time of services in their different meeting-houses. There is a memoranda column for each month of the year besides valuable information for those interested in the Mennonite faith and doctrine, and only costs six cents a copy. Some people think that Mennonites are opposed to Sunday-schools, which is not the case, as you will perceive by examining the SUNDAY-SCHOOL LESSON HELPS, a well prepared quarterly on the International lessons by this company which surpasses many Lesson Helps by other churches. The HERALD OF TRUTH published twice a month is their church paper, which contains much that is of interest to members and others in Eastern Pennsylvania. Having been asked as to Mennonite publications and where they could be had, we were induced to write this article. UNO.

DO YOU KNOW HIM?—That universally quoted and yet but seldom seen or known English authority, "They Say," is perhaps the most unreliable and most studiously to be avoided authority of present and past times. At no place is he better at home than on the tongue of Mrs. Gossip. And yet, nine times out of ten, where he seems to be most intimately acquainted, and where he seems to reveal most of his myriads of secrets, there he is least known and least often to be found when his real name and identity are sought for. He springs into life in a moment, nearly always on the tip of somebody's noisily idle tongue, sends perhaps a dart that causes whole neighborhoods to wonder and talk, wounds perhaps the soul of some innocent person for life and as suddenly disappears leaving no trace but a black mark upon the heart of the person upon whose tongue he for a moment made his home. He is the curse of many communities, the father of many an anguish, the poison of many a soul.

From such an unfavorable description of his character it does seem as if Christians had a perfect right to spurn him from their homes and family circles, and not to shelter, feed or clothe him. Reader, shall we not watch for him more closely in the future. His intentions are nearly always evil, and we can therefore well afford to do without him. The fact that he travels and works under an assumed name is evidence enough that all is not right. He is own cousin to the Scandal and Slander families, and one of the oldest surviving grandsons of old Mr. D. Evil. K.

For the Herald of Truth.

SHOULD THERE BE A GENERAL CONFERENCE OF MENNONITES?

THE HERALD OF TRUTH is called the "Organ of 14 Mennonite and Amish Conferences in the United States and Canada." Upon examining the reports from these conferences we find a practically unanimous sentiment on all the essential doctrines of our faith. Non-resistance, non-conformity to the world, feet-washing, the sisters' prayer-head-covering, the salutation of the holy kiss, and simplicity in form of worship are everywhere recognized as Gospel doctrine, while a salaried ministry, secret societies, and the swearing of oaths are as strongly opposed, and for the same reasons. The church, moreover, is everywhere being awakened to the necessity of increased exertions to spread the Gospel, and there seems before us an era of prosperity that has a tendency to make some of our workers a little over-enthusiastic.

With these facts before us, we are led to inquire, are there any agencies at work within our ranks that have a tendency to cause a division in our church? If there is any difference of opinion in regard to scriptural doctrines, the fact is not brought out in our conference reports.

But it is not upon scriptural doctrines that divisions in churches are usually made. Some thirty years ago, several denominations were divided upon the slavery question (strictly a political question). Numbers of instances are on record in which denominations were rent asunder because the leaders failed to agree on matters with which the Scriptures were only indirectly concerned. Among our own people, more trouble has been caused from a failure to agree on such questions as Sunday-schools, mission work, evening meetings, etc., etc., than has ever resulted from opposition to any doctrines set forth in our Confession of Faith. It is upon questions that are neither commanded nor forbidden by the Scriptures that a difference of opinion first shows itself.

While it is true that our church is a unit upon scriptural doctrines, it is equally true that there is some difference of opinion as to the *best and proper means* of leading people to accept these doctrines. Any one who is not blind can not fail to see that there are some of our congregations who are drifting toward worldliness, while there are other congregations that are looked upon by part of our church as being "spiritually dead." Sunday-schools, Bible readings, teachers' meetings, series of meetings, missions and the expedients for carrying on the good work have their advocates and opponents among our membership.

It is not the purpose of this article to take sides on any questions upon which any of our people have different views, only to state that these differences of opinion are often the result of a failure to understand one another's motives and surroundings. The character of our occupation, the customs of the people with whom we associate, and other local causes have a tendency partly to shape our ideas. Hence we find in each community, customs peculiar to itself. The more isolated a community is from the surrounding world, the more marked will become its peculiarities. Peculiar traits of character lead to customs, and customs to convictions. We are not surprised, therefore, to find different congregations resorting to different means to maintain the prosperity of the church.

We should not condemn other congregations for resorting to what we consider improper means to maintain the principles of our faith before we have impartially studied the conditions which have impelled them to adopt these means, and can show that their practices are contrary to the spirit of the Gospel. Hasty judgment upon things not understood has done more to retard the growth of our church than anything we can think of. At the same time we should not fail to work against any false teaching or practices that make their appearance within our ranks. To guard against hasty judgment on the one hand, and, on the other, against practices that have a degrading influence upon our people, we believe that there should be a closer union among our congregations than has heretofore been maintained. In order that our people of the East, West, North, and South may each learn more fully what our congregations in different parts of our country have to contend against, and counsel with one another as the best means of meeting this opposition; in order that we may be more closely drawn together in the cause for which we are devoting ourselves; and in order that those congregations that have been inclined to drift toward worldliness may be brought back to the truth, we need a General Conference, where our brethren from these 14 conferences may come together, counsel in a Christian

spirit, and use their united efforts to maintain the unity, the purity, and the prosperity of the church.

But, says some one, "Don't you attempt anything of this kind! You will split the church as sure as you undertake it. There are things carried on by some of our people that we could not tolerate, and you will see that if we attempt anything of this kind the church will go to pieces."

Split the church! Where is the philosophy for such a statement? If we are so widely different in our customs that we cannot agree in a General Conference, why do we claim to hold to the same church? If there are any elements of discord among us, we certainly can not hope to get rid of them by ignoring them. "A little leaven leaveneth a whole lump." The reasons given why a General Conference should not be held, are among the strongest reasons why one should be held. If we are to keep our church pure, and free from those petty quarrels which are never for the best, we must stand closely together, and carefully guard against anything that tends to rend us asunder. If any of our congregations have so far drifted toward worldliness that they can not be reclaimed by the united efforts of the whole church they had better be cut off entirely, than to be allowed to exert a degrading influence upon the whole church. But we cannot persuade ourselves to believe that any serious results would come from a General Conference. On the other hand, we believe that it would be just as harmonious as a district conference, and that in every way the church would be unified and strengthened by it.

It is not alone to promote the unity of the faith and maintain the purity of the church for which we advocate the General Conference. These are among the most important ends to be sought, but the item of prosperity must not be overlooked. The more united a church is, the better its condition for work; for then the workers may direct their attention to their common enemy, rather than spend their energies in settling disputes among themselves.

Anything that is done in the name of the church, should be done by consent of the church. Evangelizing work, tract work, mission work, the building of orphan homes, Sunday school conferences, Bible readings, young people's meetings, etc., etc., are all questions for the consideration of the whole church. New fields of labor are opening up, new questions are presenting themselves for solution, new dangers are making their appearance. To meet these new conditions, we need the counsel of the whole church, for when part of the church takes one side of any important question, and part the other side, discord must follow.

It is idle to argue that this would be

introducing a new feature into our church work. Where was our "Confession of Faith" adopted but at a General Conference? If a General Conference resulted in good *then*, why would it not *now*? But the question is not what our fathers have done, but what is best for us to do. Would a General Conference be for the better or for the worse? Would it create harmony or discord? Would it encourage worldliness or would it discourage it? Would it put us in a shape that we could do more or less for the cause of Christ? In addition to this, we might ask, If a district conference strengthens the congregations of the conference district in which it is held, why would not a General Conference strengthen the whole church? Finally, if a General Conference would strengthen the whole church, why not have it?

DANIEL KAUFFMAN.
Versailles, Morgan Co., Mo.

EVANGELIZING SERMON

preached by Bish. D. J. Johns at the
Elkhart Mennonite M. H.
Jan. 17, 1894.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

We have already heard in the opening lesson (2 Cor. 5.) that the apostle Paul had received the ministry of reconciliation, and the Gospel of reconciliation to God by Jesus Christ was his theme. The word of God is sometimes written to individuals, but in our lesson we find it addressed to a church. The Corinthians were entrusted with a work; they had a part in the great ministry. But the work was not entrusted to them alone; in all times and ages God has had His people to whom He entrusted the "ministry of the reconciliation," and He has committed this ministry unto us. For although some might say that the Gospel was preached everywhere then and we need not trouble ourselves about work outside of our own borders, yet this is a different generation under different conditions and the great ministry of the reconciliation was not entrusted to the Corinthians only but to all ages and also to us. It we could but have this fact indelibly impressed upon our minds that we are *all* to have a part in the work, it would be a great benefit to us indeed. Had all the virtue of the first preaching remained in effect and had all the churches and their successors in following centuries remained in the way of life it would be different to-day. But we have not all remained in the truth. *All* have gone astray and the preaching of the gospel of reconciliation to God by the atonement of Jesus Christ is just as necessary now as ever, and could we but all have the feeling that Paul had when he

said, "I am a debtor both to the Greeks, and to the Barbarians." Paul had not always this feeling toward those who were not Jews. But few years before Paul was filled with the spirit of persecution, toward all who were not Jews, and especially toward the followers of the Lord Jesus, even desiring letters of authority to persecute and to take captive men and women wherever he could find and apprehend them. But a mighty change was wrought in Paul, and his interests became as much and more for the cause of Christ than it had formerly been against it.

Are we really as much interested in our Master's work as Paul was? The last and great commission Christ gave His disciples—as though He would have them remember and proclaim it above every other—was, "Go ye into all the world and preach the gospel unto every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." I have never yet found that Paul knew that this command had been given, but he was so filled with love for his Master that he labored by the constraint of love. On that memorable journey to Damascus, when he was struck down by the glory of God and heard the voice "Saul, Saul, why persecutest thou me?" he cried, "Lord, what wilt thou have me to do?" The Lord told him he should go into the city, and it should be told him there what he should do. After he had received his spiritual, as well as recovered his natural sight, he was so filled with a desire to labor for the Jesus whom he had once persecuted, that he was constrained to go whether people wanted to hear him or not.

That was Saul with the Spirit of God in him. We love to think of his earnestness, his readiness to bear the cross and, like his master, to endure the toil, and despite the shame for the glory that was set before him, and that souls might be saved. But the same work that fell upon him has devolved upon us. Are we so filled with love toward God and our fellow men that we really *want* to go, or do we simply go because we are *told* to do so? The work is pressing still on every side, and it is a wonder to me sometimes that we as a church have so fallen away from this work. The command is just as direct to us as it was to the disciples, because we believe the Savior's words are as much for us as for anyone else in any age or time. The same Spirit is still present to guide, encourage and direct. To some of the teachings of our Savior we hold very closely, and feel that others are not observing all the commands of our Lord but are we observing the "all things" which the Savior has commanded? One of those very "things" is to go out and teach "all nations," and baptize them,

etc. To the baptizing part we adhere very adhesively, but that is not all. They must first be taught the way of life. We need not go out of our own country to find those who have not heard the Gospel. We are to go everywhere, preaching the Word, and I believe that right here in Elkhart there are poor people to whom the Gospel should be preached, and in our fair so called Christian nation there are thousands of poor, unsaved people, greatly in need of the precious Gospel.

To us the ministry of reconciliation has been given, and as it has been given us, so we are in turn to give it to those about us. It is a gift from God, and as we have received it freely, so we are to give it again. Christ has been given us as a gift. And right here we want to hold up for a moment the goodness of God. At the Creation God gave man everything that was needed, every convenience, every comfort and every blessing, all were His. He even had dominion over all the animals, as though God would say to Adam, "Here is everything you need for your sustenance. It is all made for you, but I have made you *for* me." From this high estate in which he was in Eden Adam fell and with him the whole human family, and Christ came from God to reconcile us once more to God. He died, the just for the unjust, that we through His death might have life. Wonderful goodness of God, and yet we are so slow to accept His gift. When I review my past life I am surprised that I could remain in an unsaved condition so long, knowing that my soul is worth more than the whole world. And there are thousands and thousands of souls just as precious as mine that need to be saved.

God in His love, in His mercy and long-suffering holds out to us eternal life, yet there is nothing left for us but death unless we accept Christ. And when we did accept Him we could rejoice in His goodness in opening a way for us, not only to escape death, but to inherit eternal life, and we now feel, as Paul did, that we are debtors to God, and that we will gladly do all we can for Him who has freely done so much for us. There may have been times when we thought the world or some individual was deeply indebted to us, but since God has shown us His redeeming power, we feel that we owe much more to God and also to our fellow beings who have not yet received Christ, the gift which God desires us to tell the world of.

If we as a denomination realize that we are teaching the true principles and practices of the Gospel we do certainly owe this to God and man that we go out into the world and proclaim the truth. We are to "owe no man anything but love." What of it? Our love is shown by bringing to them the news of God's gift to man that they may accept it and live forever. And if we do not do so what will the

reward be? Surely he who is slothful will get the reward of the slothful servant.

The idea obtains with some people that the ministers and evangelists alone are to perform all church work, but this is very erroneous. How can they do all the work when there is so much teaching and personal work to be done. How can those around us be saved unless they hear the word of God for "faith cometh by hearing." All can and do have a part in spreading abroad the word of reconciliation, and everybody should hear of it, "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As Moses raised up the serpent in the wilderness, even so was the Son of Man raised up, in shame, that we might be raised up in glory. How are the people to be brought to this faith unless they hear the *whole* counsel of God? Let us not think then that ministers only need interest themselves in this work. But some say, "my talent is so small;" or, "I have so little to give," or "what can I do?" One thing every child of God can do is to *pray*! In this respect they can and should do just as much as a minister does. When we are out at work trying to lead souls into the way of life; we often realize that fervent prayers are going up to God in our behalf, though they are offered hundreds of miles away from us. Oh let us be filled with the love of God so that we *want* to do something for God. (To be concluded.)

For the Herald of Truth.

GOSPEL PURITY.

I am glad to hear that the church is waking up in many places. "Holiness becometh thy house, O Israel." Why are we so slow to believe it? Is it because we love sin? God forbid. "How shall we, that are dead to sin, live any longer therein?" (Rom. 6.) We seem to have had a wrong conception of Gospel salvation, as if it consisted in doing many good things. "We are indeed created into Christ unto good works," but that is secondary. There must first be a new creation, a new man, "created unto righteousness and true holiness." The Gospel is not a code of laws, for His laws He "will write upon our hearts, and not upon tables of stones," and paper only. Jesus compares the Gospel to "a great feast." So we get something. Now, if a man should offer us a large piece of gold, and we believed it to be brass, we would not appreciate it much and not care much to receive the gift. For a similar reason so many professors appreciate the real benefit of the Gospel so lightly; it *does* so little for them. Why? Because for lack of understanding (spiritual discernment) instead of being filled with its riches and richness—kings and priests unto God—they are but paupers and subjects of char-

ity. Instead of "delighting in fatness" they are spiritually lean and haggard, in short, the last part of that prodigal son's life seems to be their experience—hard service and poor pay. But how different when he came home! Though he intended, and probably expected, to be and remain no more than a servant, yet his home coming resulted in much more than servitude. He was reinstated as a beloved son.

Willingness to become a servant may seem like true humility, yet pride often lurks at the bottom, and will not submit to the righteousness of Christ. It wants to help God. Men would rather labor hard than to fall helpless upon the mercy of God.

The Gospel idea is "Rest," not "Labor;" a feasting on fat things rather than begging and hunger; a wholly new man rather than a patched up old man. Man is so corrupt that he needs to be made *all* new, spiritually, and that is Gospel, "good news."

Yes, says a multitude, that is right. We must seek to grow into holiness. A friend, that is a sad mistake. Please, how fast must we grow? You say, As fast as we can. Ah, but this is not a work that we can do, neither is it a growing process at all. Think of the idea of *growing* a filthy garment clean. The psalmist had a better understanding when he prayed, "Wash me and I shall be whiter than snow." "Create in me a new heart O God." To create means to make out of nothing, since in the heart of man dwelleth no good thing, and therefore new life, new desires must be created, and God alone has power to do that. And Paul says, "Not of works, but by the washing of regeneration, and the renewing of the Holy Ghost" we are saved. If God has not made provision for us to be holy now, then He cannot condemn us for being unholy if He has not made a standard as to *how* holy we shall be, and hence we would be left to be our own judges. This would be indeed a deplorable condition. For those who despise holiness (as so many professors do) would of course choose to grow into holiness at an exceedingly slow pace, even as we can see on every hand.

Take courage, ye holy workers of the Lord. You may have the world that is nominally in the church, as well as the world outside against you even as Christ and Paul sometimes did, yet you shall gloriously win. All heaven and the saints below are with you and pray for you only stand. Give no quarter to sin. There is deliverance. The old man can be slain and the new man reign supreme. There need be no lusting of the flesh against the Spirit and vice versa in the regenerated man. The Lord does not want such a war in His holy temple. He gives us power to win one continual round of victories over sin and the flesh. We will al-

ways be liable to such a war because of the conflicting nature of the flesh and the Spirit, and there *will* be as soon as the enemy has the least hold, but let every "root" be destroyed, though the "seed"—the mortal body of flesh with its weaknesses—remain. This "seed" will be powerless when truly "hid in Christ;" for it is then even the same as if it were not in existence.

This seed, however, serves a good purpose, for it keeps us vigilant and watchful. We know we dare not sleep, for then it would spring up, and that very quickly too, for fertile soil we know fosters the growth of weeds as well as that of good seed. Without this "seed" in us we would grow indolent and self-reliant (and that is just what many of those come to who get so far as to believe that the "seed of evil" has been removed and they are *perfectly* holy. Ed.). No, No! Enough to do for the purest in heart, not in fighting down evil uprisings (for if the old man be crucified there will be none), but a continual exercise of faith and trust in God and Jesus Christ our Lord.

It is much easier to stand pure than only partially pure. To those dear ones who find yet many struggles—and perhaps momentarily sad defeats—let me tell you there is grand victory that will astonish you. Oh do not limit the "Holy One of Israel!" Never rest as long as there is a Canaanite alive or half alive. There is a *clean* "Highway of Holiness." Isaiah saw it; we can have it, only keep courage. The smallest sin will cripple us and rob us of our boldness. It is somewhat hard to preach a free Gospel when we are not altogether free ourselves, neither will our preaching have the desired effect. A pure Gospel from a pure heart must take effect. One weak spot will serve as an Achan in the camp and result in a fearful defeat.

Oh how much the blessed cause of Christ suffers for want of genuine holy workers. But I see they are coming, bless the Lord. Take courage, ye anointed ones, "ye ministers of His that do His bidding." Help is coming; God is with you. Only "be clean, ye that bear the vessels of the Lord." Amen.

Noble, Mich.

JOHN O. SMITH.

For the Herald of Truth.

TRUE FAITH

Whatever our faith may be, and however strong it is, it is profitable only when it is the Truth. The truth is the word of God. The word of God is revealed to us by the knowledge of good. The knowledge of good is that which agrees with the living principles of the Gospel. They are peace, friendship, kindness, love, purity, chastity, temperance. By the knowledge of these things, and by reason, comes faith, hope, patience, (faith comes

by hearing the word of God.) Hope by faith experience patience, (that which we hope for we also patiently wait for). Believing in Christ is that faith which teaches us that He is the Son of God. Consequently we believe His doctrine as the words of the Creator of all things. In Him is all wisdom, and knowledge complete. By believing His doctrine we simply believe the truth. ("The truth shall make you free.") Then our souls are saved by believing the truth, as it is revealed by the Gospel. God is truth, mercy and love. By obeying the truth which is God in us, we nourish and cherish the seed which is the word and gift of God. We are saved and sanctified in our bodies by bringing them into the service of God through obedience to the faith we have received by the knowledge of the truth, "as it is in Christ Jesus," thus yielding our bodies, minds and souls as servants.

Our bodies then are saved by obedience to the faith, sanctified by diligence and activity in the faith as our souls are saved by faith in the truth as it is in Christ Jesus. But we must yield ourselves through faith in Christ to the Lord that He may form us according to His pleasure, a new creature in Christ Jesus; then it will not only appear to us that His yoke is easy and His burden light, but all things that our Lord commands us to do will be our greatest pleasure. We will then from the heart obey Him, knowing that His commandments are light and life, and by keeping them we are not only pleasing our Creator, but are actually laboring for the meat that endureth through all eternity, as servants of the greatest and richest of all Masters, and consequently we grasp the promises as a note signed by God and Jesus. As a check on a bank, so is faith on and in the promises of God. It is God's pleasure to have us believe Him with all our heart, and also His pleasure to give us good gifts, for He is as a father who loves his children and will give what is best for us.

A. L.

For the Herald of Truth.

MUSIC IN THE CONGREGATION.

In the HERALD of Dec. 15, last, we notice the following from the *Gospel Messenger* which is termed "excellent advice."

"Is your church preparing to improve the singing in your congregation? If not, she is paying the way for the introduction of instrumental music. If our churches desire to stand firm in their opposition to instrumental music in our public services, they must give more attention to vocal music."

It is necessary for the young to have a certain amount of practice in singing; yet, there is a more sure way of keeping

instruments out of churches. If we once become so filled with the love of God—and that "Holy Spirit" which shall guide us into "all truth"—has once taken entire possession of us, we will have no desire for instrumental music; and we might ask,—What is a church organization worth in the light of the glorious Gospel of Christ without this "unerring guide?" It may well give us food for reflection.

Although as said before, it is necessary that our young people be taught to sing intelligently, yet, can we believe the way they are taught it, in many places, in our day, is pleasing to God? Is not the voice, as well as all talent, a gift from Him? Can we then better "His" work by taking "voice culture" and going through all kinds of ungodly practices, (we might say) to "strengthen the nerves?" Can such actions be the "fruit of the Spirit?" Is it not much more "desecrating" these "soul-inspiring, God-given" gifts? Do we not know, that, being "filled with the Spirit" will help us along wonderfully in singing and will give us grace to do it all to His "honor and glory."

O! let us "watch and pray" that we "fall" not into temptation and let us help each other to see into these "mysteries" which are hidden from the carnal mind. "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. And to do good, and communicate let us not forget: for with such sacrifices God is well pleased."

NOTE. To what our sister has said in the above article we can also bear testimony. However, we feel pretty sure that the editor of the *Gospel Messenger*, in encouraging the congregations to pay more attention to vocal music had no intention that said music should consist of choir singing, or that the congregation should go through a complete course of those excruciating, agonizing trills, swells, graziosos, etc. etc., but that good, intelligent singing, like good reading, should be encouraged and cultivated everywhere. It is a fact that where the least attention is paid to vocal music in our congregations one hears the greatest amount of voice culture (of a certain kind). For instance, the wellknown old tunes Windham, Waldeck, Mear and many others have become so adulterated in some localities that the original tune can hardly be distinguished. The tune Mear is written with 31 notes, but at least 25 would need to be added to give the tune as we have heard it sung. The result is that a member of one congregation cannot sing readily with another congregation which he may be visiting until he has learned the musical "dialect" of the tunes sung. Music forming a prominent feature of congregational worship it is necessary to try to overcome such difficulties, and the best way is to have young and old come together and exercise the talent that

God has given us for His glory. It is no more wrong to exercise this God-given talent than it is for a little child to learn to speak correctly or for a student at school to learn to read and spell so that he may become useful in life. It is generally the case that the excruciating kind of voice culture is practiced most by individuals where least attention is paid to congregational singing. Especially has this been the case in the city congregations of some denominations. The old fashioned singing school was frowned upon as out of date and congregational singing supplemented by choir singing and at last by hired quartets of singers. This latter kind of singing has been run to such an extreme that many people are getting disgusted and desire to return to the old and infinitely more elevating and edifying congregational singing. In one of the largest congregations of our own city singing has been so far neglected that they cannot get more than two voices from their membership to sing in their quartet choir, the other two are "hired hands." From this it might be supposed that their singing must be of a high order, but if our judgment is correct it is no better than any four voices out of a congregation that takes proper interest in music for the worship of God could produce.

We do not say all this as a criticism of our sister's article, for we agree with her and throw out the danger signal against extremes, but having for some time thought of saying something more on this subject we took this opportunity to do so, and we repeat that we believe that our congregations everywhere would, by paying due attention to singing and encouraging and assisting the young in the proper cultivation of this talent, make the work of the ministry far more effective and far-reaching, and thus be conducive to the upbuilding of the church.—Ed.

WHAT HE HEARD.

"Fine sermon, wasn't it?" asked one of Farmer Peters' boarders, referring to a scholarly discourse with which the Meadowville meeting-house congregation had been favored that morning by a city clergyman.

"Mebbe," returned Farmer Peters.

"Why," persisted the boarder, "that man knows more about the Bible, he has made a deeper study of Biblical history and geography than almost any other minister in this country."

"Has he, now?" inquired Farmer Peters, mildly. "Well, then, I reckon the trouble must've been with me. You see I'd cal'lated I sh'd hear somethin' about the way to heaven, an' I only learned the way from Jerusalem to Jericho."—*Youth's Companion*.

SUNDAY SCHOOL LESSONS.

LESSON V.—FEBRUARY 4.

BEGINNING OF THE HEBREW NATION.—Gen. 12:1-9.

Golden Text.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12:2.

Time.—B. C. 1921; 427 years after the flood, Abraham entered the Promised Land.

Places.—The land of Ur in Chaldaea; Haran; the land of Canaan.

INTRODUCTION.—History after the flood.—Let us still bear in mind that we are not studying the history of the world, but the history of redemption. At the time of this lesson centuries have passed away since God made His covenant with Noah. The world was well peopled again. The most noticeable story of this intervening time is that of the confusion of tongues at the tower of Babel, near the present site of Babylon. The people were scattered, and many new languages were begun.

Note. There are at present about 3,000 languages and branches, besides lesser dialects. But the leading languages are less than 300. The Bible is translated into over 300 different languages.

Noah had lived to see his posterity fall away from God in an apostasy almost as great as that for which God had destroyed the world by the flood. Soon after Noah's death Abraham was born. God's purpose of grace is not changed. His promises to Adam and Noah were not forgotten. He raised up Abraham and separated him from the nations of the earth and fenced him about, that through him might be established a nation or a family that would serve the living God. Through the training of this family and nation should come the redemption of the whole world. Therefore God called Abraham to leave his country and friends, and move to the land of Canaan.

Abraham's first call.—In obedience to the first call Abraham's father, Terah, took part of his family to Haran and dwelt there some years. Here Terah died. In chap. 11:31 we are told that they went "from Ur of the Chaldees to go into the land of Canaan." But this was the purpose of God, not Abraham's plan, for Abraham did not know that he was going to Canaan (Acts 7:3; Heb. 11:8). He remained in Haran till after his father, Terah's death, and then the Lord showed him that he was not yet at the end of his journey.

The land of Canaan left.—Ur of the Chaldees was their capital city. The people were idolaters (Josh. 24:14). This city in the time of Abraham, though now over one hundred miles from the sea, was on the shore of the Persian Gulf. Abraham, no doubt, often walked upon the sands of the seashore, to which the number of his descendants was compared.

DAILY READINGS.

M. Beg. of the Hebrew nation. Gen. 12:1-9.
T. Confusion of Tongues. Gen. 11:1-9.
W. Melchizedek blessed Abr. Gen. 14:13-24.
Th. Abr. justified by faith. Gen. 22:1-18.
F. Abraham an example. Isa. 41:1-8.
S. Abr.'s faith commended. Rom. 4:1-13.
S. His faith and works. Jas. 2:15-26.

LESSON VI.—FEBRUARY 11.

GOD'S COVENANT WITH ABRAHAM.—Gen. 17:1-9.

Golden Text.—He believed in the LORD; and he counted it to him for righteousness.—Gen. 15:6.

Time.—About B. C. 1918, occurred the separation of Abraham and Lot. The rescue of Lot was about five years later. The covenant of circumcision was made B. C. 1897 when Abraham was ninety-nine years old, 24 years after he left Haran.

Place.—Abraham and Lot dwelt near Bethel, twelve miles north of Jerusalem. When they separated, Lot went into the plain near the mouth of the Jordan. Abraham made his home at Hebron, twenty miles south of Jerusalem.

INTRODUCTION.—The history.—The course of study prescribed in this six years' series leaves large gaps in the story of Abraham, so that the student is particularly urged to make careful study of the intervening chapters (13-16). We last saw Abraham beginning his pilgrimage through the land of Canaan, and on his way down into Egypt, whither he went on account of the famine prevailing in Canaan. Twenty-four years have elapsed.

Abraham in Egypt. Abraham fell into difficulties in Egypt in which his faith seemed in part to give way. It appears not to have been an unusual thing for the husbands of fair women to be murdered by those early Eastern kings. This Abraham feared on Sarah's account. He used falsehood and deceit for which the Lord rebuked him severely at the month of Pharaoh, King of Egypt, who at the same time dealt gently with him. We must not be too hasty to censure him. The way of faith is a new way; the flesh is weak and liable to break down until the spiritual life becomes confirmed. Let those of us who have no sin first cast a stone at Abraham. Rather let us dwell on the patient grace of God.

Separation from Lot.—Coming up out of Egypt with Lot, his nephew, there arose a contention between their several herdsman on account of the pasture, which led to their separation. It was a most unseemly act in Abraham to renounce his own interests in favor of his friend, as he had the first right to the land. It was an act of faith; for it seemed to be giving up to others, for the sake of peace, the land promised to himself.

Lot's choice. Abraham gave Lot his choice. He took the most beautiful and fertile tract of land, in the valley, near the mouth of the Jordan at the head of the Dead Sea, in spite of the fact that it was under the influence of the City of Sodom, the most famed in the world for its wickedness. He immediately "pitched his tent toward Sodom." He did not go there at once, but ere long (ch. 18) we find him dwelling in the city. This experience of Lot has been repeated by multitudes. The approach to great sins is gradual. Any wrong or selfish act, unforseen, will naturally draw us toward evil.

Results of a bad choice.—One of the results of Lot's folly was that by being in bad company he was captured together with the Sodomites and carried away a captive. Abraham hearing of his friend's misfortune armed 318 men and went in pursuit. He overtook the retreating army in the vicinity of Damascus, and gained a victory over the much larger host, rescuing Lot and those of Sodom that had been captured. Faith and works go together. Faith and piety help one in every duty. But alas for Lot! He had once made a bad choice and he goes directly back to Sodom.

Abraham blessed.—On Abraham's return from the rescue of Lot and those of Sodom, the king of Sodom offered Abraham all the goods he had recaptured; but he ascribed his success to the Lord and would take nothing. It was on this return that Abraham was met and blessed

of Melchizedek the mysterious priest of the most high God. "One can well decline to be made rich by the powers of this world after meeting with Melchizedek."—*Pentecost*.

DAILY READINGS.

M. God's Cov. with Abraham. Gen. 17:1-9.
T. Abraham in temptation. Gen. 22:10-20.
W. Abr. entertains Angels. Gen. 18:1-8.
Th. God's mercy to Abraham. Isa. 41:1-14.
F. Righteousness by faith. Gal. 3:1-14.
S. Faith and works. Jas. 2:14-26.
S. Walking by faith. Heb. 11:8-19.

LESSON VII.—FEBRUARY 18.

GOD'S JUDGMENT ON SODOM.—Gen. 18:22-33.

Golden Text.—Shall not the Judge of all the earth do right?—Gen. 18:25.

Time.—B. C. 1897, not long after the last lesson.

Place.—Abraham was in Hebron. Lot was in Sodom.

INTRODUCTION.—A son promised.—After the events of the last lesson Jehovah distinctly told Abraham that he should become the father of a son in his old age; and that his own wife Sarah, who was also included in the terms of the new covenant, should be the actual mother, though she was long past the age when women become mothers, as Abraham was also past the age when men become fathers. This filled Abraham with joy, so that he fell on his face and laughed.

The three strangers.—Some time after this, while one day Abraham was sitting in the door of his tent, the Lord came to him again (18:1). This time we have a definite account of how the Lord appeared to him. "Three men stood by him." These are called messengers, but in fact they were three heavenly beings, who were as men to the sight of Abraham. They were welcomed and entertained after the manner of Eastern hospitality. They assured Sarah that she should be the mother of the promised son, and reproved her for laughing (perhaps partly in unbelief or derision). The Lord also reminds Abraham of the truth revealed in His great name, by asking "Is anything too hard for the LORD?" (verse 14).

Entertaining angels unawares.—Abraham's treatment of these strangers was such that he had no reason for regret when he found they were angels. "That is a good way of treating everybody whom we encounter, so that, if they should turn out to be angels, they would have no reason to complain of us, and we nothing to be sorry for in our treatment of them."—*H. C. Trumbull*. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). The friendless orphan, aided and loved, has in after years become to his benefactor the friend in need. The homeless child, cared for and trained, has become the support in old age. There are multitudes of people whose presence in the home is as precious as angels' visits. The hospitable homes are doubly blessed. "The houses of holy men are full of those heavenly spirits, though they may not be seen."

DAILY READINGS.

M. God's judgment on Sodom. Gen. 18:22-33.
T. Angels visit Abraham. Gen. 18:1-15.
W. How to entertain Angels. Heb. 13:1-16.
Th. Final judgment foretold. 2 Cor. 5:1-11.
F. Judgment described. Dan. 7:1-11.
S. Wicked angels judged. Matt. 25:31-46.
S. The righteous justified. Rom. 8:31-39.

HERALD OF TRUTH.

February 1, 1894.

THE HERALD OF TRUTH is one dollar per year.

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We give the names of a few interesting reading books and call attention to this column and the last page for description of valuable books.

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BOOKS — If you want to buy a nice Bible, a book for the family, a book for the Sunday school, or a good book of any kind send to the Mennonite Publishing Co., Elkhart, Ind. Books will be sent as you may direct either by mail, express or by freight.

PELOUBET'S SELECT NOTES.—A commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 356 pp. Illustrated, Price \$1.25.

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TALKS TO BOYS on many interesting topics. The table of contents has the following subjects: A Talk to Business Boys—A Talk to Poor Boys—A Talk to Rich

Boys—A Talk to School Boys—On Telling the Truth—On Spending and Saving — What to Read and How to do it — What to Read and How to Read—Being Pleasant — Missions for Boys — Getting acquainted with Christ and Being a Christian. A very good book for Boys. Price 50 cents.

THE LIFE OF JESUS CHRIST. A new and revised Edition. Peloubet says: Everyone needs a brief, comprehensive, and attractive Life of Christ, that may be almost committed to memory, so that whatever is read thereafter may find its fitting place in our Lord's history. For this purpose I know of none equal to 'Stalker's Life of Christ.' This is the best written Life of Christ for a cheap edition that is published. Full cloth binding. Price 60 cents.

CORRESPONDENCE.

FROM BON HOMME CO., S. DAK.—Bro. Aaron Wall, of Mountain Lake, Minn., has recently been to Bon Homme Co., S. Dak., and held communion with about 30 members who united with him some time ago. He also baptized nine young people here. COR.

FROM ROCKINGHAM CO., VA.—On the third Sunday of December, 1893, at the Bank M. H., eleven more brethren and sisters were received into church membership by the rite of water baptism. May God abundantly bless them in their undertaking to work for the Master. COR.

FROM TAZEWELL CO., ILL.—At the Pleasant Grove M. H., twelve were baptized by Eld. John Smith and received into the church as members on the 14th of October. May God give His blessings to the work that they may be faithful workers for Christ. Communion was held on the following day. J. S.

FROM NEWTON, KANSAS.—Yesterday, Jan. 7, thirteen persons were received into church membership in the Pennsylvania congregation, eight of them by baptism and the remainder by relation. We feel grateful to God for all His blessings, and for the continual manifestations of His love and His power to save. COR.

FROM USTICK, ILL.—On the 20th of Dec., 1893, the brethren Amos Mumaw of Indiana and Daniel Brunk of Ohio came here. They had 4 meetings here, and we feel thankful for the kind admonitions and encouragement which we have received through the brethren as instruments in the Lord's hands.

May the Lord send us more such brethren to cheer us on our pilgrimage. COR.

SLOCUM, HOLT CO., NEBR.—There is very good sleighing here now, the snow being about 6 inches on the level. The brethren John Beller and Christian Ernst are back again after visiting two weeks in Seward and Fillmore Co's, Neb. Bro. Christian Jantzi has left for a trip to Missouri and Arkansas. He has bought 80 acres of land in Arkansas, and his family will move out there in the spring. COR.

HARVEY CO., KANSAS, JAN. 13th, 1894.—Just recently we have had thirteen more accessions to the church here, eight of them by water baptism, three from other denominations, and two were reclaimed.

May they all be shining lights to the glory of the Father in the name of Jesus. Our hearts are also being cheered at present with the faithful presence of our dear young brother, Daniel Lapp, Superintendent of the Roseland, Nebraska Sunday school. COR.

FROM STRONG, FILLMORE CO., NEB.—On the 14th of Dec. the brethren, Eld. Joseph Schlegel and Dea. Jacob Stauffer of Millford, Seward Co., Neb. and Pre. Christian Ernst and Dea. John Beller of Holt Co., Neb., came into this neighborhood and held several meetings. The Truth was faithfully presented and we were greatly refreshed and encouraged on our way Zionward. Communion was also observed. We are thankful to God for His mercy and to the dear brethren for their kind visit, and we hope to be visited oftener in the future. We crave an interest in the prayers of all God's people. JOS. KUHN.

FROM CLARK CO., OHIO.—Bish. John M. Shenk and a number of young brethren and sisters of Allen Co., Ohio came here on the 23d of Dec. last and remained with us until the 28th. We were richly admonished by our dear brother, and the way to eternal life was made very plain. We are glad to say that one person has decided to turn into the way of life and go with us. The harvest truly is great, but the laborers are few, especially at this place, as we have now no resident minister here, and it is a great pleasure to us indeed to be visited. JACOB E. GREIDER.

TUB, PA., JAN. 11, 1894.—On Dec. 14, 1893, Bro. J. S. Coffman of Elkhart, Ind. arrived here from Scottsdale, Pa. and the same evening preached an interesting and touching sermon at the Casselman M. H. on the subject of "prayer". During his stay with us he delivered several sermons on the "Tabernacle."

These sermons appear to have given a very clear insight into the Scriptures and while they were very edifying they at the same time proved equally interesting, as

was evidenced by the close attention given by the audiences. He also filled appointments at the Folk (Chestnut Spring) meeting house.

Bro. Coffman's son, Samuel F., arrived at the same time from Va. and favored our Sunday school with an address. On Dec. 22, both left for their home in Indiana.

May God bless our dear brethren and help us all to be actively engaged in the Master's service. D. H. B.

FROM NOBLES CO., MINN.—On the 19th of November 1893 ordination services were held here, on which occasion Bro. Jacob Gascho was ordained to the ministry and Bro. Joseph B. Yantzi to the office of deacon. This congregation had its beginning here in 1891, the first members having come from Canada. At present our community numbers 12 families and 30 members. Since Mar., '93, we have meeting every two weeks. During the past summer we were visited twice by Bro. Valentine Gerber of Holt Co., Neb. Bro. G. seemed to be well pleased with this country and the people here, and his intention now is to move here in spring. We bid him a hearty welcome. Our settlement is about fifteen miles northwest of Worthington on the Burl., Ced. Rap. & N. and Chic. St. P., Minn. & Om. Rys. Brethren who desire to visit us will be gladly conveyed from Worthington, providing they inform one of our brethren by letter, addressing the same to Adrian, Nobles Co., Minn. DANIEL YANTZI.

FROM YORK CO., PA.—The brethren J. C. Miller and George Keener of near Hagerstown, Washington Co., Md. have been visiting the brotherhood in York county, Pa. during the first week in the new year. The brethren preached at the Baer M. H. on the 7th; in the Hanover M. H. on the evening of the same day, and next day they went east as far as Stony Brook, where they preached on Saturday evening to a good sized audience at the Garber M. H. We hope that some of the good seed of which the brethren spoke so earnestly may have fallen on good soil and that in due time it will bring forth fruit and that in due time it will bring forth fruit abundantly. On Sunday Bro. Keener spoke to a full house at Hanover, and Bro. Miller had services at the Codorus M. H. The dear brethren are very sincere in the work and are very earnest workers for the cause of Christ.

The brethren here in York county were certainly very glad for the visit and the timely words of admonition and warning spoken during the different services as well as at the homes of the families where the brethren stopped.

May God bless them in their calling, and may they be the means of bringing many out of darkness into light is the prayer of their well-wishing friends here. COR.

SUNDAY SCHOOL ITEMS.

FROM SHELBY CO., MO.—Our Sunday school closed the last Sunday in December. The interest and attendance was very good all through the school. We expect to open again in the spring, and we trust for grace to carry on the work with renewed energy. I like to read the Sunday school items and thought perhaps others would like to hear from us. May God bless the evergreen Sunday schools. C. B.

HARPER, KANS., JAN. 18, 1894.—We met on Dec. 1 and reorganized our Sunday school for the year 1894, with Bro. E. M. Shellenberger, Superintendent. We are having a very good interest. At present we have Sunday school every Sunday at 10 o'clock and preaching at 11 o'clock at Pleasant Valley, and in Harper we have preaching every Sunday evening at 7, and Bible reading every Tuesday evening at 7 o'clock. Pray for us, brethren, that we may labor on faithfully. J. G. WENGER.

WOODSIDE, PENNA., JAN. 14, 1894.—On Dec. 10, 1893 we closed our Sunday school at the Masontown Mennonite meeting house. The school was successfully conducted for eight months and a half. The enrollment of pupils during the summer being 100. We used our Mennonite Lesson Helps from Elkhart, Ind. We think these helps excellent for the teacher as well as the pupil. But they are only intended as "Helps," and we should not depend upon them alone, but put this God given intellect to use, and invoke the help of the Holy Spirit. Let us exercise our young minds in that direction.

On Dec. 25th we had our S. S. closing exercises, conducted by our Supt., Bro. D. S. Loucks. We had quite a number of talks bearing on Christmas and the birth of Christ. Oh that beautiful Christmas morning, year's ago, when Jesus our blessed Savior was born into this world, "to save his people from their sins!" Glorious thought and blessed assurance for all who wish to be saved!

On Dec. 24 we organized our Young People's Meeting, which will be held every Sunday evening during the winter, and on Jan. 1, 1894 we organized a Bible Reading which will be held every Wednesday evening at the homes of the brethren and sisters. May God add His blessing, that we may be instruments in His vineyard. May our Father in heaven bless the efforts that are being put forth everywhere for the promotion of His kingdom here on earth, and crown them with success. ANNA F. DURR.

RAINHAM, ONT., JAN. 15, 1894.—As I like to read in the HERALD the reports of different Sunday schools, I will send a

report of our Sunday school here for the past year in order that friends may see how the cause progresses in this corner of the vineyard. The school was reorganized on Jan. 7th. The old officers were all elected viz.—Myron A. Gee, Supt.; Edwin Hoover, Asst. Supt.; Pre. Moses Hoover, Sec.; and a staff of five additional teachers. The average attendance for the 1st, 2d, 3d and 4th quarters was 36, 43, 49, 41 respectively and we are determined if possible at the close of 1894 to be able to present a larger average attendance. To accomplish that end we are working now. The S. S. is conducted entirely in English. We also use our "International Series" S. S. Lesson Helps, believing them better fitted to our work than any other.

The copies of YOUNG PEOPLE'S PAPER are at hand and will supply our young people with good, pure, wholesome reading instead of trash, one of the greatest curses on the young minds in America. Why not in schools where difficulty exists in giving satisfaction with prizes (as is the case here) supply each family with a copy of the PAPER? May all ponder deeply over the value the Bible places on one soul (Mark 8:36) and then in the power of God try and rescue one soul; for he that winneth souls is wise and they that be wise shall shine as the stars of the firmament. Young reader, what is your future to be? Enlist under King Emmanuel in the S. S. Teach and be taught, grow in grace and in the knowledge of our Lord, so that instead of saying, "Must I go empty handed?" we may carry sheaves into the garner. The harvest truly is great, while the laborers are few. Pray ye the Lord of the harvest that He may send more willing workers into the fields ripe with golden souls. M. A. G.

BETHEL CONGREGATION, GARDEN CITY, MO.—Another year has ended, and one more year's work in the Sunday school was closed, we trust to be remembered as long as life may last. Our Sunday school has been improving year after year. Heretofore we have been accustomed to a vacation of three months, but thanks be to God, the time has come when we felt the necessity of an "evergreen" Sunday school. This question, when put to a vote, resulted unanimously in favor of the affirmative. Consequently our school was reorganized Dec. 31st. Officers were elected as follows: Supt., Bro. I. P. Byler; Asst. Supt., Bro. Dan'l V. Hooley; Bro. Milo B. King, Sec'y, and Bro. Thomas Kauffman, Chorister. May the Lord be with the dear brethren that they may go forth in the discharge of their duties that the entire school may grow in the knowledge of our Lord and Savior. We ask an interest in the prayers of all Sunday school workers.

For the benefit of the primary classes which consist of about twenty members we will say that they did exceedingly well. Nearly 170 verses were committed to memory. Also the ten commandments were committed and written on paper and handed to the Supt. in the past year. For this work the Supt. feels to praise the smaller ones through the columns of the HERALD. Our Young People's Meeting is largely attended, and as we go along in the work more and more active workers fall into the ranks of our little band.

May God so work on the minds of all the members that they may attend not only church services but also Sunday school and Young People's meeting whenever circumstances and opportunity will permit so that we may grow up together as one strong body, working for the Master. D. H. K.

CONFERENCE.

(ANNUAL)

The Northern Indiana District Conference of the Amish Mennonites will meet at the Forks M. H., Lagrange Co., Ind. on the 21 Thursday in April 1894. Ministers and brethren coming on the Lake Shore R'y should address J. D. Miller or Adam Suntheimer, Middlebury Ind. All the Amish and Mennonite ministering brethren are cordially invited to be with us.

PROCEEDINGS

of the Annual Meeting of the Mennonite Evangelizing Board of America.

According to previous announcement the members of the Mennonite Evangelizing Board met in annual session at the Elkhart, Ind. Mennonite meeting house, Jan. 17, 1894 at 9 A. M.

Meeting was called to order by the President, Bro. F. W. Brunk.

Following the singing of hymns Nos. 6 and 390, the opening devotional exercises were conducted by Bish. D. J. Johns of Goshen, Ind. Prayer by Bro. J. H. McGowan of Nappanee, Ind.

Bro. Johns then delivered a deeply interesting sermon on evangelizing work, followed by the brethren J. F. Funk, and J. S. Coffman.

After singing hymn No. 266 the regular business was taken up.

The Secretary's report of the last meeting was read and approved.

The roll was then called and the following officers of the Board responded:

F. W. Brunk, Pres., Elkhart, Ind.
Herman Yoder, Vice Pres., Goshen, Ind.
Lewis Kulp, Sec'y Man. Com., Elkhart, Ind.

A. B. Kolb, Gen. Sec'y, Elkhart, Ind.
G. L. Bender, Treas., Elkhart, Ind.

DISTRICT COMMITTEE:—
Indiana:—Noah Hoover, Goshen, Ind.
Ohio:—Daniel Shenk, Elida, Ohio.
Kansas and Oklahoma:—R. J. Heatwole, Newton, Kans.

The General Secretary's Annual Report of the work was then read, and approved, after which the session adjourned for noon.

AFTERNOON SESSION.

Meeting was called to order at 12 30 P. M. After the opening exercises, the district committee members gave verbal reports which were full of deepest interest to all. The fact was however brought out very forcibly that there is everywhere a lack of laborers, and that the work is sadly impeded for want of evangelists. At the same time the reports showed that the field had been greatly enlarged and was enlarging much more rapidly than workers have been supplied to take charge of the work.

Letters from the absent members were read, the general tone of which was very encouraging, but also demonstrating the need of workers to look after neglected districts and isolated members.

The bishops D. J. Johns, P. V. Lehman and J. F. Funk, and the ministers J. S. Coffman, J. S. Hartzler, Noah Metzler, Amos Mumaw, D. D. Troyer, D. Garber, M. S. Steiner, H. Friesner and J. S. Lehman in turn added some very feeling remarks, which, coming mostly from past experiences were highly profitable and inspired a deep interest in the whole congregation.

The Treasurer's report was then read and on motion was adopted and ordered placed on record.

The revision of the Constitution adopted two years previously was next in order. For the benefit of those interested in the work we herewith submit the Constitution as revised.

CONSTITUTION OF THE MENNONITE EVANGELIZING BOARD OF AMERICA
Adopted at a Meeting held at the Salem Meeting house, Elkhart Co., Ind., Jan. 20, 1892, and revised at the Annual Meeting held at Elkhart, Ind., Jan. 17, 1894.

1. This organization shall be known as THE MENNONITE EVANGELIZING BOARD OF AMERICA.

2. The object of this organization shall be to collect means and maintain a Fund for the purpose of carrying on a general missionary work, to send men to labor and preach wherever there is need for such work, or wherever a field may open, whether among Mennonites or other classes of people, in accordance with the commission of our Savior, Matt. 28:19 especially among scattered members and churches not supplied or insufficiently supplied with laborers.

3. The Mennonite Evangelizing Board shall be composed exclusively of members

of the Mennonite Church who are in sympathy and in unison, in faith and practice, with the Church and her conferences, as these have been maintained and practiced by the Mennonites for centuries, and every member of such church, both among the Amish and Mennonites shall be considered a member and entitled to a vote in the meetings of the same.

4. The officers of the Evangelizing Board of America shall consist of a President, Vice President, Secretary, Treasurer, and a Board of Managers, who shall be elected by the Annual Meeting, and shall hold office for one year or until their successors are chosen.

5. The President (or in his absence the Vice President) shall preside at all meetings. He shall call special meetings when necessary, and attend to all duties pertaining to his office.

6. The Secretary shall issue all orders on the Treasurer, and shall keep a record of the proceedings of all meetings, and shall make a general report of the work of the Board to the annual meeting.

7. The Treasurer shall receive and be responsible for the funds and pay out the same upon the order of the Secretary, which order must be attested to by the President. He shall keep a correct account of the money received and paid out, and make a full report of the same at each annual meeting.

8. The treasurer and funds shall be located at Elkhart, Ind.

9. The Board of Managers shall consist of not less than seven members including the President, Secretary and Treasurer, and as many more as from time to time may be deemed advisable, embracing at least one from each conference district.

10. It shall be the duty of each member of the Board of Managers to report quarterly to the Committee any places that come under his observation in his district and other localities where work is needed. He shall also recommend to the Committee suitable ministers, who may be sent to do this work. It shall also be his duty to use his influence to induce persons so inclined, to contribute to the Evangelizing Fund, and in every way in his power endeavor to work up an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites but among others also.

11. The President, Secretary and Treasurer shall compose a Committee which shall decide upon all applications that are made for funds; and shall have in charge the direction and management of the work during the year, and provide laborers for the needy places. All applications for funds must be made to the Committee, which shall decide whether such application is in accordance with the purpose for which the funds are intended, and whether the person for whom the ap-

plication is made is the proper person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his congregation. Those desiring to be visited may also make their desire known to the Committee, who shall use their utmost endeavors to supply them.

12. Ministers who shall be entitled to use the funds of the Evangelizing Board, and labor in the churches, shall be men who are in good standing in their respective congregations, men of acknowledged ability as speakers and defenders of the faith and doctrine as maintained and taught by the 14 Conferences of the Mennonite Church in the United States and Canada, and as set forth in the 18 articles adopted at Dort, in 1632; men who are well acquainted with, and well established in the form of doctrine which we teach, as Repentance and Conversion, Baptism upon faith (as opposed to infant baptism) with water, the Peace or Anti war doctrine, the non-swearing of oaths, the anti-secret society principle, non-conformity to the world, simplicity in dress, feet washing, etc., and the non resistant doctrine throughout as taught by our church; men who are filled with love toward God, and zealous for the cause of Christ and the salvation of souls.

13. The annual meeting of the M. E. B. of A., shall be held at such time and place as the Board of Managers may determine.

14. Five members of the Board of Managers shall constitute a quorum to do business.

15. The above may be amended or changed at any annual meeting by a majority of two-thirds of the members present.

The election of officers was next proceeded with, resulting as follows:

President, Herman Yoder, Goshen, Ind. Vice Pres., Noah Hoover, Goshen, Ind. Secretary, A. B. Kolb, Elkhart, Ind. Treasurer, G. L. Bender, Elkhart, Ind. The district members were retained as before with the exception of Bro. Herman Yoder, Goshen, Ind., whose place was filled by appointing Bro. Silas Yoder, pro tem, subject to the action of the Northern Indiana Conference. After some further deliberation in regard to mission work in city and country, the meeting adjourned until 7:15 P. M.

EVENING SESSION.

The committee appointed to frame a resolution in relation to the Mennonite Home Mission in Chicago, Ill., presented the following:

Resolved, That the Mennonite Evangelizing Board of America recognizes the necessity of mission work, such as the Mennonite Home Mission recently established in Chicago, Ill., and that we are heartily in sympathy with the same, and will co-operate with and support it with

our prayers and best wishes in all its efforts to do Gospel work in accordance with the faith and principles upheld by our conferences; and that an annual report, financial and general, of said mission be submitted to the annual meeting of the M. E. B. of A.

On motion the above resolution was adopted. Other resolutions adopted were as follows:

Resolved, That this Evangelizing Board is heartily gratified to learn of the measures recently adopted by our conferences in Virginia and Canada, to do evangelizing and other Gospel work, and that we wish the brethren in the work a hearty God speed, hoping their efforts will be fruitful to the salvation of many souls.

Resolved, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg in 1527, our Amish and Mennonite bishops co-operate in finding and ordaining men specially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work.

Resolved, That we encourage ministers who have experience and ability, to locate with congregations where ministerial work is needed.

Resolved, That Bro. J. R. Loucks be instructed to supply the charge at Rockton, Pa., and that the M. E. B. of A. meet the necessary expense of sending ministers there at regular intervals.

Resolved, That when individuals or congregations give money to our traveling ministers, the purpose for which said money is given shall decide whether it shall be turned over to the Evangelizing Fund or kept by the minister.

In the open conference which followed, some very searching remarks were made by the brethren, M. S. Steiner, R. J. Heatwole and N. Metzler. Their words of advice, caution and encouragement to the Board, the ministry and the brotherhood at large made deep, and we believe, lasting impressions. Bro. Steiner dwelt on the necessity of the witness of the Spirit, and the need of the Spirit's presence before it can be a witness; Bro. R. J. Heatwole dwelt on the great good accomplished by exercising charity in all our labors; and Bro. Metzler held up the wonderful goodness of the Lord in giving mankind a gospel, a life that while it is high as heaven, it stoops down to the threshold of hell to elevate and save mankind. He also pointed out the responsi-

bilities resting upon those who have charge of the Lord's money, and that since not all ministers are evangelists, great discretion is necessary to send only such for whom the Lord's money has been contributed, and that those who do use the Lord's money in evangelizing work are responsible to God, the Board and the church at large for the manner in which they spend it. The minister who goes out into the field must be established in the faith and be able to present our principles intelligently, not as so many laws, but as the plain teaching of the Gospel. Those who have never heard our ministers and know little or nothing of our denomination, will judge our church by that minister. As the minister teaches and appears to them so they suppose the church to be. Therefore, the minister must be full of the knowledge of the Word, and of the Holy Spirit and of charity; for a minister who preaches law only, means to them that the denomination he represents is likewise under the law and not under grace. He must be courteous and sociable; for a cold, distant, unsociable minister means to them that his church is the same. He must be neat and clean in his habits and ways, for a slovenly, filthy man means to them that the same condition exists in the church which he represents.

After the closing prayer by Bro. M. S. Steiner the meeting adjourned to meet at a time and place to be decided upon by the Board of Managers.

A. B. KOLB, Sec'y.

FOR MOTHERS.

Is the proper training of your children for usefulness in God's service concerning you as much as anything in the world?

WHEN you put that gaudy, flashy, dress on your little darling and teach it to believe that the dress makes it look pretty and that you admire it more with that dress than with a plain one, who will be to blame when that daughter, grown to maidenhood, has to dress in "loud" colors and flashy attire to be admired and will turn up her nose at people who believe in and wear "modest apparel"?

WHAT methods are you using to keep your boys and girls at home, and in trying to make them feel that home, with its associations and surroundings, is the happiest spot on earth?

THE child that runs to its mother with a complaint and story every time anything occurs to displease it may be a very delightful and lovable creature to its doting mamma, but it is possible that it may become an unmitigated nuisance to its playmates and the neighborhood at large.

SECRETARY'S ANNUAL REPORT

To the Mennonite Evangelizing Board of America.

The presentation of the Second Annual Report of the Evangelizing Board concerning the work done during the past year is made with a deep sense of gratitude to God for His abundant and visible blessings upon this important and vitally necessary branch of our church work.

While the number of accessions to our denomination has not been quite so large as might be expected, when comparing the larger amount of money expended with the sums spent in preceding years and the visible results of those years, yet the Lord's blessings are not purchased with money, and moreover we feel that the Lord has richly blessed the work during the year, though perhaps in a different direction than in the ingathering of souls. The work has been extended over a wider scope, and there is now more interest in evangelizing or mission work among our people than there has been since the time when our denomination was, at the close of the 17th century, rent asunder. This division was not occasioned by diversity of views on fundamental principles, but on man-made laws and mandates, supplemented by a want of humility and charity on both sides. Now, simultaneous with the revival of interest in evangelizing work and spiritual activity on general lines in our denomination we rejoice to see a gradual but unmistakable return of the two factions, into one body, a unifying and consolidation of forces with a harmony of aims and hopes and prayers, such as Jesus repeatedly offered when He prayed the Father that the disciples who had been given Him "might be one." From this we cannot conclude otherwise than that God is blessing the labors of the Evangelizing work the more as it has been largely a means of drawing the working forces of the factions together and showing us that in principles and faith we are one body, and can labor together as one body, and that with the proper exercise of charity all can be harmony and unity, and that the future success of our work depends on our observing the old maxim of Bible teaching, that "united, we stand; divided, we fall."

On account of the distressing accident which befell our dear brother Stephen T. Miller in which he met his death as he was on his way to attend our last annual meeting, the Western District Conference at its last session appointed Bro. Stephen S. Wyse of Wayland, Iowa to fill the vacancy. No other officers were added during the year.

The Evangelizing work has also been extended to city Mission work in Chicago, and the Board especially desires

the prayers of our church upon this branch of the work. Though the need of having more laborers out in the field is more evident than ever, yet the outlook for the future was never more encouraging, both in the territory in which work has already been done, and in places where hitherto no special effort has been made in this direction, and with continually increasing support from our church, and ripe experience on the part of our workers, and above all, the approving smile of our heavenly Father we believe that the coming year will be crowned with blessing.

TREASURER'S REPORT.

At the Annual Meeting of the Mennonite Evang. Board of America.

RECEIPTS.

Balance on hand Jan. 1, 1893.....	\$475.31
Free will Offerings received during the year.....	947.86
Total receipts for the year.....	1373.17
DISBURSEMENTS, TRAVELING EXPENSES, ETC.	
Jan. 17 Printing 250 postal cards.....	1.50
20 D J Johansen & A Wambold, to K nt Co., Mich.....	11.62
23 J S Coffman, to different Co's in Ill.....	15.00
Feb. 15 J M Shenk, trip to Kans & Colo.....	50.00
20 Joseph Miller, to DeKalb, Adams, & Allen Co., Ind.....	5.00
Mar. 4 Daniel Shenk, Mission appointments in Ohio.....	40.00
29 Exchange on Sioux City Draft.....	20.00
Apr. 4 Jos. Schlegel & P P Hershberger, diff. points in Neb.....	21.00
4 J P Funk, trip to Oceana Co., Mich.....	8.50
4 M S Steiner, trip to Cullom, Ill.....	7.20
4 D H Bender, trip to Missouri & Kans.....	65.00
4 D D Miller, to Ill., Missouri, & Kans.....	53.00
14 M Co printing & communications.....	35.00
May 9 J S Coffman, to diff Co's in Ind. & Ill.....	20.00
10 P Y Lehman, to diff Co's in Ind. & Mich.....	15.00
12 Postage.....	3.75
June 15 J P Funk to Tennessee.....	45.00
15 Different ministers in Kansas.....	39.00
July 12 Daniel Shenk, Mission appointments in Ohio.....	30.00
12 Postage.....	5.50
19 J S Coffman, to diff. pts in Ind. & Ohio.....	7.00
21 J S Coffman to Cullom, Ill.....	6.00
Aug 1 D H Bender to Fauquier, Va. & Baltimore, Md.....	10.00
1 M S Steiner to Canton & other points in Ohio.....	6.00
1 J P Smucker, to Baltimore Co., Md.....	20.00
1 Jonas Volter, to Lewis Co., N. Y.....	20.00
1 Joseph Schlegel, to Colo. & Oregon.....	38.00
23 Collection on money order.....	.05
24 Daniel Shenk, Mission appointments in Ohio.....	30.00
25 J S Coffman, to Medina & Holmes Co., Ohio.....	20.00
Sept. 14 S L. Trip to Virginia.....	13.00
20 C B Brenneman to Mo.....	30.00
Oct. 3 L. A Blough, to different Co's in Pa.....	12.80
15 Noah Stauffer, to Kansas.....	39.00
15 Noah Stauffer, to Kansas & Neb.....	35.00
18 J S Shoenaver, to Iowa & Neb.....	31.20
18 Henry Shelby, different Co's in Ill.....	16.50
Nov. 1 Daniel Shenk, Mission appointments in Ohio.....	40.00
6 D F Driver, to different Co's in Mo.....	10.00
10 J S Coffman, to Western Penna.....	25.00
10 Postage.....	1.00
27 Printing R R applications.....	2.50
29 Noah Stauffer, & R T Heatwole, Bal. trip to Kans & Neb.....	28.00
Dec. 1 P Y Lehman, part payment trip to central Ind.....	1.65
16 S Volter, to Branch Co., Mich.....	1.40
16 Jos Schlegel, different points in Neb.....	9.50
Total amount paid out during year.....	\$1014.45
Balance on hand, Jan. 1st, 1894.....	358.72
Total.....	1373.17

RESOURCES.

9 Shares Mennonite Pub'g Co Stock.....	\$225.00
Bills Receivable.....	150.00
Total.....	375.00

A SONG SERVICE ON THE CARS.

There are some people who seem to think Satan's children own the world, and have the right of way everywhere, and that it is the business of Christians to stand back and keep quiet. This is a great mistake and if the righteous will be "bold as a lion" he will soon find that,

"When Christians pray then Satan runs
And leaves the field to Zion's sons."

Charles Henry Mead, the well-known evangelist, gives us the following instance:

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window brought nothing more interesting to view than pine trees, bony mules, and razor-backed hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in m' re damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—figuratively speaking—women shrink back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like talking to a sensible man.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied to myself.

"He is not ashamed of it."

"Not a bit ashamed."

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows that you belong to the Lord Jesus?"

"Why no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes, I am willing."

"Very well, will you let them know it?"

"I thought for a moment, and then said: 'By the help of my Master, I will.' Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car;

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

"Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned around and looked at me with a face resembling a thundercloud. As I finished the chorus, he said: 'What are you doing?'"

"I am singing," I replied.

"Well," said he, "any dummy can understand that."

"I am glad you understand it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master; Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out: "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service was ended, an old man came up to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking 'that blasphemer.'"

"Don't thank me for that, but give thanks to my Master. I try to stand up for Him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the Gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I arose from my seat two or three times to do so but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere!"

—Sel.

A STUNDIST PREACHER AND A STUNDIST MEETING.

In a recent issue of the N. Y. *Independent*, Oliver M. Norris gives a very graphic description of a Stundist settlement in Russia, from which we make the following extract describing one of their ministers and their way of holding meetings. It sounds almost like the descriptions we have of the meetings held by our Waldensian and Anabaptist forefathers in the times of persecution. Here is the description:—

Just before you come to the Dnieper at Kremenchug, traveling from the south, you skirt a great tract of barren, sandy country, rolling away northward. The finest patches of cultivated land lie here and there at the foot of undulating sand dunes, over which some famished cattle support a wretched existence on the coarse and bitter herbage growing there. In summer the sun beats down on the shimmering white sandhills with un pitying intensity; when winter comes fierce arctic blasts from the northern steppe sweep across them continuously. This was Vassily Slaby's country. He and his young wife occupied one of a dozen little cottages that lay under a long ridge of sand and facing the broad stream of the Dnieper.

Poor Vassily was not one of those who "strut their stage as to the manner born." Small of stature, nearly bald, rickety on his legs, deeply pitted with smallpox, and with weak and watery eyes, he looked the most unimportant and ineffectual of men. And when he addressed strangers or people with whom he was not on very familiar terms, he had a drawing, hesitating, stumbling method of speech, and a painfully nervous way of clutching his hands together and wriggling his head from side to side. His fellow-villagers laughed at him, mocked at his uncouth gestures, and called him *Slaby*, "the Weakling."

The peasants of Scverskoye, the little hamlet under the sand hills, could not comprehend him; he had been wounded in the head, they said, and his understanding was affected. But his understanding was clear and unclouded, and infinitely above theirs in reach and grasp. In silence he was thinking out problems that beset him wherever he turned—problems of life and death, of sin and salvation; and the yearning was filling his heart to tell to others what he knew himself, to point out to wayfarers in the dark a guiding light that would keep their feet from stumbling. It was this desire to have others participate in what he himself possessed that at last brought him happiness. Here was a work at his hands that he could do, and he at once began to do it,

not blatantly, officiously, sanctimoniously, but gently, humbly, and step by step. He found his way to many a man's heart, pouring in light and consolation. All along the river bank, in scores of hamlets like his own, he was known; and many a rough peasant there whose life had been hitherto unredeemed by anything higher than the weary round of laborious days, and whose soul was dark with more than hyperborean darkness, heard from his lips something that put fresh vigor into him something that purified and enlightened him.

I well remember when I first became acquainted with Vassily. I had been some time in Kremenchug, and once Preacher Olshanetz came to my lodgings and asked me if I would not like to go to a service which the brethren intended to hold that night lower down the river in the open air. When I was assured that all necessary precautions had been taken against a surprise by the police I consented to go. It was ten o'clock at night when we arrived on our cart at the appointed place of meeting, a small open space among the dense reeds that fringed the left bank of the river. The only light was the light of the stars. I could see dim forms of men seated in deep shadow, and talking earnestly together. It was then that the small, frail figure came forward, and in a bashful, hesitating manner welcomed me to the meeting. "In your country," he said, "God's people are not driven out to the steppe in order that they may worship; but we are thankful for the little we have of freedom. We have here," waving his hand around, "as fine a cathedral as any made with hands, and we humbly trust that we have also the presence of the Spirit in our midst. What more do we want?" He and all the brethren near smiled at this. Then he stood in front of the men, and off-red prayer; and his voice grew stronger and his expression lost its hesitating look. He took out his New Testament, a neighbor holding a lighted candle, and read the first chapter of John's Gospel. The light was then extinguished, and the little man, mounting on a stone, poured forth a stream of wonderful, inspiring sentences, full of the evidences of rich experience and ripe wisdom, going right to men's hearts. His eyes, which had looked weak and watery, took an added luster; his voice strengthened and deepened; he seemed even to have increased in stature. There he stood the master of us all and we had to acknowledge it. "Who is he?" I whispered to Olshanetz. "Vassily Slaby," he replied.

The sermon finished, a deep silence succeeded. No one stirred for a few moments, and then the soft night wind blew gently over the tassled tops of the reeds, rustling them. "Amen," said Vassily, and the tears rolled down his cheeks—"amen, brothers."

A DREAM.

"One night as I lay on my couch fast asleep,
I dreamed a remarkable dream.
And the subject to me was weighty and deep.
For death and the grave was my theme.
I dreamed first of all of the spark in the wire
That hung on the telegraph pole,
And the lightning that flashed from God in
His ire
That entered so deep in my soul.
The message was short, decisive and keen
As the edge of a warrior's sword;
Not a moment of time could there intervene
For death was the terrible word.

The pillars of manhood became as chaff
That scattered abroad in the field;
On the wall it was written, the victim is safe,—
Unto death I there had to yield.

My friends in their anguish by tears then
expressed

In silence the work did engage
And fastened the lid, with a plate on my
breast

Setting forth my name and my age.
But a voice whispered, Rise, rise up in your
might

'Twas a voice in the lightning's stream;
The eyes that were closed became conscious
of light.

So ended my terrible dream."—*Selected.*

Married.

LEHMAN—ZUERCHER.—On the 14th of December, 1893, in Wayne Co., Ohio, by Eld. Jacob Nushbaum, John P. Lehman to Maria A. Zuercher, both members of the Sonnenberg congregation.

WELTY—BIKEL.—On the 30th of Dec., 1893, near Dalton, Wayne Co., Ohio, by Eld. Jacob Nushbaum, John P. Welty to Anna Bikel, both members of the Sonnenberg congregation.

BAUMGARTNER—AMSTUTZ.—On the 11th of January, 1894, near Orrville, Wayne Co., Ohio, by Eld. Jacob Nushbaum, Jacob P. Baumgartner to Lina Amstutz, both members of the Sonnenberg Cong.

LEHMAN—AMSTUTZ.—On the 11th of Jan., 1894, in the Salem Cong., Wayne Co., Ohio, by Eld. Joel P. Lehman, John A. Lehman to Putnam Co., Ohio, to Magdalena C. Amstutz, of the Salem Cong.

DIED.

ROTH.—On the 2d of January 1894, near Thurman, Arapahoe Co., Colo., infant son of Jacob and Mary E. Roth, aged 4 d. Buried on the 3d in the churchyard near Thurman. Funeral services by Joseph Schlegel and Joseph Schrock.

GRABILL.—On the 29th of Dec. 1893, near Cullom, Ill., of membranous croup, Susie Matilda, daughter of Noah and Sarah Grabill, aged 2 yrs., 3 mos., 23 days. Funeral service by Samuel Yoder of Elkhart, Ind. Text "and a young child shall lead them."

"Why should our tears in sorrow flow,
When God recalls His own
And bids them leave a world of woe
For an immortal crown?"

MICHENER.—On the 11th of Jan. 1894, in Plumstead, Bucks Co., Pa., Edward Michener, aged 76 y. Buried on the 15th at the Friends M. H. Appropriate remarks were made at the house of mourning.

BECHTEL.—On Nov. 15, 1893, in Union township, Elkhart Co., Ind., of cancer, Catharine, wife of David N. Bechtel, aged 53 years, 4 months and 4 days. Sister Bechtel was a consistent member of the Mennonite denomination and was born in Ashland Co., Ohio, July 11, 1840, moved with her parents (Adam and Elisabeth Hartman) to Indiana in 1848; united in matrimony June 2, 1867. She leaves a husband, 2 sons and 2 daughters to mourn her departure. Buried at Yellow Creek M. H. Services by Christian Shaum in German and Jas. H. McGowan in English from 2 Tim. 4: 6-8.

"'Tis hard to part with you, dear mother,
We can only wonder why,
Thou hast left us grieved and lonely;
May we meet thee by and by?
Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee,
From this weary world of pain.

Your suffering now is o'er,
Your warfare now is ended;
We shall see you here no more,
To God your soul ascended.

With saints and angels there,
You can praise the Lord our King;
The great reward you'll share,
And the heavenly anthems sing.

Your wearied brow is cold in death,
Your gentle eye-lids closed;
Your languid tongue from us is hushed
We miss you, Oh, how much!"

J. H. M.

YUTZI.—On the 8th of January 1894, near Trenton, Butler Co., Ohio, Maria Yutzi, maiden name Kennel, aged 50 y., 4 d. Buried on the 11th. Funeral services by the brethren Imhoff, Augsburg and Krehbiel. She is the last of three sisters who have within a short time been suddenly called from this family circle. The first, Sister Augsburg, died Dec. 21, 1893; the second, Sister Kennel, died Dec. 31, and now Sister Yutzi has followed them. She leaves her deeply bereaved husband and her aged and almost helpless parents whose earthly staff and stay she was, having lived at her parents' home with her husband. Her death is a great loss to them yet they have the promise that God will never leave nor forsake those who put their trust in Him.

BLOCHER.—On the 4th of January 1894, near Pennville, Lancaster Co., Pa., sister Mary, wife of Daniel Blocher, aged 74 y., 28 d. Funeral on the 8th. Text, Heb. 9:27. Buried at the Petersburg M. H. Sister Blocher left a husband and family of children to mourn her departure.

GOCHENAUER.—On the 6th of January 1894, in Petersburg, Lancaster Co., Pa., sister Magdalena Gochenauner, widow, aged 78 y., 11 m., 12 d. Funeral on the 8th. Text, Heb. 4:9. Buried at the Petersburg M. H. Sister Gochenauner left a family and large circle of relatives to mourn her departure.

MAST.—On the 3d of Jan., 1894, near Morgantown, Berks Co., Pa., Ida E. daughter of Daniel and Elizabeth Mast, aged 1 y., 5 m., 2 d. Funeral services by Daniel and Gideon Stoltzfus.

COURT.—On the 2d of January, 1894, in Champaign Co., Ohio, Samuel B. Court, aged 35 y., 4 m., 4 d. Bro. Court was a faithful member in the A. M. congregation of Champaign Co.; he leaves a widow and three children to mourn his early departure. Funeral services in German by J. S. Hartzler of Indiana from Psa. 35:5, 6 and by J. Swank in English from 1 Cor. 15:55-57.

RICHER.—John, was born in the Canton of Berne, Switzerland, May 4, 1815; died Nov. 30, 1893, aged 78 years, 6 months and 26 days. He emigrated to America in 1840 and settled in Wayne Co., Ohio, where he united in marriage to Magdalena Nafziger in 1843, and with his mother, wife and three children (Adam and Elisabeth Hartman) to Indiana in 1848; united in matrimony June 2, 1867. She leaves a husband, 2 sons and 2 daughters to mourn her departure. He settled on a farm near Peru where he brought up his family. His children were all married. He lived there in peace with all around him until the Master called him away. He was the father of 6 children, 30 grandchildren and 4 great grandchildren, 40 in all; 6 grandchildren preceded him. In early life he gave his heart to God and united with the Mennonite church, and all through his life he lived an honest, upright and conscientious Christian life. After moving to Indiana he worshipped with the churches represented in the community, there being no church of the Mennonites represented. He was liberal in his views, but never compromised his nonresistant principles, ever striving for the principles of the Gospel. He was particularly noted as a correspondent, as many can testify in different states, and with some degree of reluctance he laid his pen down, but though silent, yet it speaks. Many, no doubt, are the letters which he wrote that will be read, and reread for years to come, and may be the means, through God, of doing somebody some good, and helping some poor wanderers to turn their faces toward, or strengthening some feeble Christians and encouraging them to redouble their diligence, as the case might be, for with such motives his letters were always written. He came to his end in great peace. He remarked in the hearing of the writer shortly before his departure, "If I am to appear before God's righteousness I have nothing at all to plead but the atoning merits of Jesus." He said to his aged companion, "I commit you into God's care." Some of his last words were, "Oh God, into Thy hands I commit my soul." Shortly before his departure he requested us to sing some of the beautiful songs of Zion. We sang, "Jesus, lover of my soul" and "Oh think of the home over there, etc." He remarked it was so precious, and soon he passed over the river to join loved ones gone before in the melodies of the redeemed on that celestial shore. He leaves an aged companion, children and grandchildren and a host of relatives and friends in different states to mourn their loss. Funeral occasion was improved from Psa. 23:1-4, by Pre. James Martin and Pre. Burton, United Brethren ministers at the home of deceased, to a large number of sympathizing friends. JOHN C. RICHER.

ROHRER.—January 12th 1894 at the home of Bro. Abm. Miller, near Rohrerstown, Lancaster Co., Pa., sister Mary, wife of Bro. Daniel Rohrer, aged 86 y., 2 m., 24 d. Funeral on the 15th. Text, Psalm 31:5. Buried at the Petersburg meeting house. A large congregation assembled as a token of respect. An aged husband with whom she lived in matrimony 67 years and a family of children, and a large circle of friends mourn her departure. Sister Rohrer had a desire to depart and be with Christ. She was a kind mother, faithful wife and a meek and quiet and faithful member of the church. May the good Lord comfort the aged brother in his bereavement.

ROSENBERGER.—On the 6th of January 1894, in Souderton, Montgomery Co., Pa., of general debility and lagrippe, Jacob Rosenberger, aged 84 y., 1 m. Buried on the 11th at the Souderton M. H. Funeral services by C. B. Allebach and Michael Moyer. Deceased was a beloved brother in the church.

KULP.—On the 16th of January 1894, near Telford, Montgomery Co., Pa., of dropsy, Elizabeth Kulp, aged 76 y., 4 m., 4 d. She suffered for 16 months. Buried on the 20th at Leidy's M. H. Funeral services by Abel Horning and Pre. Lukenbill.

RIFFLE.—On Jan. 1, 1894, near McClellandtown, Penna., of scrofula, Arthur Coy, son of A. H. and Lydia Riffle, aged 3 years, 6 months. This little boy was the first to break the family circle. He only budded on earth to bloom in Heaven. He leaves his parents, brothers and sisters. May this sad affliction be the means of bringing them nearer to Christ and prepare them to meet their darling. Interment in the Lutheran cemetery, on the 3d. Funeral services by J. N. Durr, from Psa. 34:8.

"'Twas hard to give thee up,
And lay thee in the tomb;
But yet we tried to say,
Thy will, not ours, O Lord, he done."
"Weep not, my parents dear,
Since I must leave you here
With Jesus I shall be
Happy through eternity."

MYER.—On the 20th of December 1893 near Conestoga Center, Pa., of pneumonia, Samuel, son of Rudolph Myer, deceased, aged 48 y., 10 m., and 28 days. He leaves a wife and two small children. Funeral on the 24th at the Stone meeting house. Sermon by Abram Herr, J. K. Brubaker, and Abram M. Witmer. Text, Acts 24:25. "When I have a convenient season, I will call for thee."

BERGOW.—On the 1st of January 1894, in Lansdale, Montgomery Co., Pa., from the effects of a fall, Edwin Bergey, aged 30 y., 5 m., 25 d. Buried on the 4th at the Rockhill M. H. Funeral services by J. Lounx, H. Godshall, Abel Horning and E. B. Allebach. He was a beloved brother and was highly esteemed by all. He had been engaged in the bakery business in Lansdale for about two years. On the 22d of Dec. he left Lansdale with a load of bread and cakes for his customers in the country. While handing out the bread at North Wales a dog suddenly sprang out, frightening the horse and causing him to run away. The sudden jerk caused Bro. Bergey to fall heavily and he sustained injuries from which he died after nine days of suffering. He was conscious most of the time and was able to arrange all his temporal affairs. He leaves his parents, 11 brothers and sisters, and an affectionate young wife to mourn his early and sad death.

COBAUGH.—On the 1st of January, 1894, in Clark Co., Ohio, Sarah Cobough, aged 76 y., 11 m., 16 d. She had been in feeble health for some time, and frequently expressed a desire to depart and be with Christ. The evening before her death she conversed with her son about the old year that was just coming to a close and how we should enter upon the new year. She retired as usual, and the following morning at 5 o'clock she calmly fell asleep. Her remains were buried at Huber's M. H. on the 3d. Funeral services by Moses Breunman from Num. 23:10. She was a member of the Mennonite denomination. May God comfort the mourning friends.

GOON.—On the 7th of January, 1894, in Nappanee, Ind., of cancer in the breast, sister Martha Goon (maiden name Rash), aged 41 y., 8 m., 1 d. She leaves a sorrowing husband and daughter, but they mourn not as those who have no hope. Sister Goon was a faithful member in the Amish branch of our denomination. The remains were buried on the 9th in the Union cemetery at the Brick M. H. Funeral services in German by J. P. Smucker and in English by J. H. McGowan.

FRETZ.—On the 16th of December 1893, in Hatfield, Montgomery Co., Pa., of dropsy, which he suffered about two years, Jacob B. Fretz, aged 77 y., 7 m., and 22 d. Buried on the 21st at the Rockhill M. H. Funeral services by John Walter, Abel Horning and John Lounx.

BAUM.—On the 21st of Dec. 1893, near Morwood, Montgomery Co., Pa., from the effects of a fall, Henry Baum, aged 35 y., 10 m., 22 d. He went to his barn at noon on the 20th to do some work, and while on the "overhead" a board broke which caused him to fall, from the injuries of which he died 32 hours later. He retained consciousness to the last. He leaves a bereaved widow and an aged father. Buried on the 26th at the Indianfield M. H. Funeral service by Abel Horning from 1 Sam. 20, and Pre. Fetter from Mark 13:37.

GENSCH.—On the 31st of December 1893, in Souderton, Montgomery county, Pa., Otto Gensch, aged 50 y., 4 m. Buried Jan. 4, 1894, at the Souderton M. H. Funeral services by Abel Horning and Allen M. Fretz to a large congregation.

GROSS.—On the 18th of December 1893, in Bedminster, Bucks Co., Pa., Isaac Gross, aged 81 y., 7 m., 10 d. Buried on the 22d at Deep Run. Funeral services to a large assembly by S. Godshall and I. Rickert, from Psa. 92:12, 13.

GROSS.—On the 30th of Dec. 1893, in Plumstead Twp., Bucks Co., Hester, wife of Dea. J. L. Gross, (aged?). Buried at Doylestown M. H. She was a dearly beloved and affectionate mother and an esteemed sister.

O mother dear, we miss thee here,
Thy smiling face no more we see;
No helping hand for us to cheer
Thou art from toil and sorrow free.

FRETZ.—On the 8th of Jan. 1894, in Bloomington, Hilltown Twp., Bucks Co., Pa., Catharine, widow of Isaac Fretz, dec., aged 84 y., 2 m., 25 d. Buried on the 11th at the Deep Run M. H. Funeral services by A. M. Fretz, from Phil. 1:21, 22.

SUNDHEIMER.—On the 29th of December, 1893, in Holmes Co., Ohio, of brain fever, Charley Sundheimer, aged 1 y., 8 d. Buried in the Walnut Creek graveyard followed by his parents and many friends. Funeral services by A. Mast and John H. Miller.

MILLER.—On the 3d of January, 1894, in Holmes Co., Ohio, of lagrippe and heart trouble, Jacob I. Miller, aged 55 y., 2 m., 24 d. Buried in the Walnut Creek graveyard. Funeral services by A. Mast, Moses A. Mast and John H. Miller. Deceased leaves his wife, one son and many friends to mourn his death.

MEYER.—Jan. 9th 1894, in Bedminster, Bucks Co., Pa., Anna, wife of Levi Meyer, aged 68 y., 1 m., 19 d. Buried on the 14th. Funeral text, Psa. 37:37. A large concourse of friends assembled to sympathize with the bereaved family.

LOUX.—On the 1st of January 1894, in Bedminster, Bucks Co., Pa. — Lounx, aged 75 y., 1 m., 12 d. Funeral services on the 5th by A. M. Fretz at Deep Run Brick M. H., from the text, Psa. 8:4.

ZOOK.—On the 1st of Jan., 1894, in Menno Twp., Mifflin Co., Pa., after a lingering sickness, Mary A. Zook, aged 57 years, 3 months and 6 days. She was the widow of Jacob J. Zook who died 5 years ago. Funeral services were held in the Allensville meeting house on the 3d by A. D. Zook, and Jos. H. Byler.

GEHMAN.—Jan. 8th 1894, in Hilltown Twp., Bucks Co., Pa., Christian Gehman, aged 71 y., 3 d. Buried at Deep Run on the 13th. Funeral service by Samuel Gross and Isaac Meyer, from Psa. 90:12.

ZURCHER.—On the 10th of January 1894, near Dalton, Wayne Co., Ohio, Ada Florence, daughter of Christian and Elisabeth Zuercher, aged 3 y., 1 m., 6 d. Buried on the 12th in the Salem churchyard. Funeral services by Joel Lehman, from Psa. 16:6.

HANSAKER.—On Dec. 3, 1893, near Woodside, Fayette county, Penna., of typhoid fever, Harry Newton Hansaker, aged 16 y., 4 m., 13 d. After three weeks of illness he passed from time to eternity. This young man, like many others, neglected the one thing most needed, although during his illness he was much interested in reading, or having read to him, the word of God. This is another loud call to the young, and to all those who are still out of the blessed fold of Jesus. May all unconverted souls realize their condition and accept Jesus as their Savior, that death may find them ready. He leaves an aged father two brothers and a circle of friends to mourn his early departure. May this dispensation of God's providence be the means of bringing us all nearer to Him with whom we have to do. His remains were interred in the Mennonite Mennonite burying ground. Funeral services by J. S. Coffman, of Elkhart, Ind. and J. N. Durr. Text, Job. 14:10. A. F. D.

JOHNSON.—On Dec. 14, 1893, near Smithfield, Fayette county, Penna., Bro. Nicholas D. Johnson, aged 67 y., 1 m., 26 d. Bro. Johnson had been afflicted with throat trouble for some time, and could not speak above a whisper for about three years. Death no doubt came to him as a great deliverer. He united with the Mennonite church Feb. 4, 1872. The day following he was ordained to the office of deacon, in which he remained faithful unto death. He leaves a sorrowing wife, four daughters, one son, three grandchildren, and a large circle of friends to mourn his departure. Yet they mourn not as those who have no hope. He was fully resigned to the will of God, patiently waiting for the Lord to call him home. May God comfort and console the bereaved family. His remains were interred on the 16th at the Mennonite Mennonite burying ground. Funeral services by J. N. Durr, from the text, John 14:1, 2.

"Well, he is gone, and now in heaven
He sings His praise who died for him;
And in his hand a harp is given,
And he is a heavenly worshiper."

DETWEILER.—On the 9th of January 1894, in Bedminster, Bucks Co., Pa., of cancer, Catharine Detweiler, daughter of Pre. Samuel Godshall, aged 49 years, 9 months, 29 days. Buried on the 12th at Deep Run, where many friends met to sympathize with the mourners. She leaves her bereaved husband and seven children to mourn their loss.

Thy helping hand we have no more,
Nor see thy pleasant, smiling face,
Thy toil and sufferings now are o'er,—
Thou hast in heaven a dwelling place.

NIGHAWANDER.—On the 6th of Jan. 1894, in Pictou township, Ontario Co., Ontario, Susanah Nighawander, widow of the late Michael Nighawander, aged 75 years, 11 months and 10 days. Buried on the 8th in Wideman's burying-ground. Services by John G. and S. R. Hoover, from 2 Cor. 5 and Rev. 14:13. A large congregation assembled to a token of respect for the beloved sister. She was sick only a few days. Peace to her ashes.

KENNEL.—In Woodford Co., Ill., daughter of Peter and Bena Kennel, aged 3 months. The mother of the child died when the child was only one week old. It was buried at the Rosnoke M. H. by the side of its mother. Funeral services by Peter Somer, Christian Reaser and John Smith.

Mission rooms at 145 W. Eighteenth St., are now open every evening and all who will may come and hear the Gospel. The interest taken in these meetings by the people in the neighborhood of the Mission is daily increasing, and good results are looked for. May God bless these efforts to the salvation of many a poor soul.

PROF. De hoop Scheffer of Amsterdam, Holland, scholar, historian, and one of the brightest lights of the Mennonite denomination in Holland, died several weeks ago. His death is universally lamented, not only by the church but in literary circles as well. He contributed very largely to the highest works in literature and church history, especially that of the Mennonite denomination or "Doopsgezinde" by which name our people are known in Holland.

A RECENT letter from a ministering brother in Bucks Co., Pa., states that a large number of persons were received into church fellowship by water baptism there during the past month. We are glad for such encouraging news from old Bucks. May God fill the hearts of these dear young brethren and sisters who have so recently enlisted under His banner with love and humility, and a deep desire for still higher attainments of grace in their Christian life.

OUR CONGREGATIONS in Harvey and McPherson counties, Kansas, have been enjoying a feast of good things recently quite a number of people, young and middle aged, having been moved to renounce the works of darkness and their own unregenerate selves and flee for grace and pardon to Jesus, and to seek fellowship, with God's people. The fact that so many good tidings are coming to us from different quarters causes us to rejoice that the Lord is working among the people. May He have all the honor and glory, and may it be simply a prelude to what is to follow.

BRO. ANDREW SHENK of Elida, Ohio, has been laboring with much blessing in Tuscarawas and Holmes Co's, Ohio, quite a number of persons having cast their lot with the people of God, and others are deeply considering the all-important question. May the Spirit of God graciously lead them all to a full realiza-

tion of the blessedness of sins forgiven, where they can say, "Old things have passed away, and behold, all things have become new." May our Lord revive His work everywhere in the hearts of His people that redemption's song may find a refrain in many hearts as yet without the ark of safety.

IN a recent letter from Bro. Jonas Nice of Roseland, Tangipahoa Co., La., he gives his opinion that the time is ripe for us to begin work in the great South. Bro. Nice is anxious to have one of our evangelists come down to Roseland and begin work there. The people seem interested in the plain teaching of the Gospel, and it is to be hoped that the way will soon be opened for work among the millions in the South to whom our people are entire strangers. The great trouble with which we, as a people, have continually to contend, is that while the harvest is great and ever growing greater, the laborers are so few. Brethren and sisters, let us pray more earnestly for laborers who are willing to go.

AN EXCHANGE tells us that in Chicago, the Mayor, the Chief of Police, the Chief of the Fire Department, the Postmaster, the State's Attorney, the Clerks of the Circuit, Superior and Probate Courts, forty-five Alderman, nine-tenths of the police, four-fifths of the firemen, and nearly seven tenths of the school teachers are adherents of the Roman Catholic denomination. If the Roman Catholic church is a moral power she surely has a splendid chance to show it now in darkest Chicago, with the city practically under her control. If they fail to do so it must be concluded that their boasted superiority of method and moral power is a delusion and a snare.

THIEVES IN THE MAILS.—From our experiences of the past month or more it is evident that thieves are again operating on the mails somewhere between Buffalo, N. Y., and Philadelphia, Pa., a number of letters with money sent from that section to our Publishing House within the time above stated never having reached their destination. It is very annoying, to say the least, both to us and to our friends whose letters to us have been thus tampered with and we sincerely trust the guilty party or parties will be found out.

In the meantime our friends and agents east of Buffalo who send us money will please send it only by Draft, P.O. money order or Express money order, as the thieves can make no use of these and they can be renewed at any time. But do not send currency, bank checks, or postal notes, as you will be sending them at your own risk.

SOME OF THE saloon keepers, beer-brewers and whisky men of Ohio are reported to have organized themselves into an association to reform the saloon! Their method of reform (?) is to make these places more attractive, to keep out of the saloon everything that would be improper to be seen in public, not to tolerate sots and drunkards in the saloon, etc. Verily these benighted and alcohol soaked minds may be honest in their endeavors at reformation, but in our estimation their proposed reformation is but a subtle move by the powers of darkness with the deluded saloon and whisky element for a tool to lay a more tempting and dangerous bait for the unwary. The plan seems to be an intensely cruel one, but just such as Satan's methods are, viz. lure the unsuspecting and unwary ones into the saloon, and after they have become drunkards, and too degraded to look respectable, cast them off, so as not to disgust and warn away those who are not yet so far down the road to destruction. An institution as useless—not to say degrading—as the saloon, needs, not reformation, but extermination, and the sooner it is accomplished and the saloonmen find honest, life-giving, instead of their present death dealing employment, the better it will be for the country.

THE TIME of the year is again drawing near when the Sunday schools which were closed during the winter will make preparations for resuming the work for the coming summer. While we believe it is possible to have an "evergreen" Sunday school in almost every rural district, just as well as a day school, providing proper interest is taken in the work, and while in almost every place where both "evergreen" Sunday schools and summer schools were tried, the former was found decidedly preferable, yet we believe—and experience proves it—that even the summer Sunday school is vastly preferable to no Sunday school at all. The increased

activity in church work, and the consequent increasing ingathering of souls into the body of Christ are both due in a large measure to the influence of the Sunday school. The mission is not only to make it a place for young people to go to so that they will not go elsewhere under other influences. That is only the negative side of its mission; its positive work is to pave the way for the work of gathering souls into the kingdom, and of equipping the young people for effective service not only in Christ's vineyard, but also in the great wide field everywhere ripening to the harvest. We would therefore urge upon our congregations everywhere to get ready to begin Sunday school work early. We hope also that Sunday schools will be organized in the congregations where this branch of church work has hitherto been overlooked or neglected. The number of our congregations that have no Sunday schools is comparatively small and has happily been growing considerably smaller every year, and we hope that with the coming of spring every congregation in the Mennonite denomination will see the way clear to begin Sunday school work. When once begun and conducted properly, it is very seldom that the school will be permanently closed afterward. The fruit of a good Sunday school is sufficient proof of its merits.

For the Herald of Truth.

SERVANTS.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

If we know, (which we all should) the above to be one of the many infallible laws; why then shall we expect servants to cultivate attributes differing from those possessed by their masters.

If the master is ignorance, the servant can not be expected to know more than his master. He is rather more ignorant. Ignorance, in a point of law, is no excuse; either civil or natural. Violating either law will invoke the penalty or retribution, which has been made or always was the "land mark" by which we should know, (if we only would) what violations always bring certain results. When we come in contact with that servant, shall we expect him to advocate other attributes than those possessed by his master? Even though we produce convincing argument, it is folly for us to suppose that it will not be resented. Our argument is an attribute not possessed by that servant's master. For that reason he is op-

posed to all which is foreign to his master's inherent disposition.

"Why worship a Being we know nothing about?" A pet saying of one of those servants. Shall we convince him, that we do know that Being? No, we can not do it. If perchance he chooses to discard his old master, we may teach him, and his own convictions will convince him of that which had been his folly. It will be under the tutelage of a new master, that he will be brought to realize that we do know the Being whom we worship. That Being must first become his master, otherwise he would be an exception to the law quoted, and there are no exceptions. What is true of one is true of the whole. For that reason we must not expect servants, of whatever degree or kind, to be different from, or advocate other qualities than those possessed by, their masters. A change of masters must supersede attributes new to servants; the motive before the act; the desire, then the experience; first the master, then that master's attributes.

A certain "servant" once said, "Christianity is an awful slim and shoddy kind of religion." A desire to know the cause of this statement developed the following facts: The servant's conclusion was deduced from a "man" he once knew. That man was a Christian according to the servant's idea, and the man's profession. He possessed qualities so—and so—But surely the masters in that case were ascribed wrong positions. The fact that we declare ourselves servants of certain masters, does not make us such, unless we are in truth, servants. Should our hypocrisy prompt us to call ourselves Christians, when we are not servants of that Master, it would still not make us such. It might delude a certain class who chose to follow us. However that delusion would not destroy the stability of Christianity, for as an attribute it belongs to another Master. We can not declare a principle valid, when our criterion is an impostor to that principle, and has other attributes than those he declares or pretends to advocate. Ignorance of the servant's law is that servant's fault. His criterion was not a Christian, even though he styled himself as such.

"If there be a God, He is not a just God." This is the objection of another "Solon," but his wisdom comes from a wrong master. "If He be a just God, why should He bring calamity upon the human race?" The argument is: When we violate our Master's law, we bring His retribution upon ourselves, not as a vindication of His wrath, but rather as a course of procedure, which is to teach us that the same violation is not to be committed again, for it is foreign to our Master's attributes. In this it is also an obligation (or privilege?) to profit by the experience of others. None of us are exceptions to the law. Again when a man "for

filthy lucre's sake" endangers his life, or the lives of others; when for notoriety, he will do any thing to make himself notorious, even though the act be carnal; when for the gratification of self, he puts himself in opposition to the social law—it will be readily seen what manner of master he is serving. Serving a master of his own choice, he incurs the penalty of the violation, and receives the reward of his master whom he has served. Thus we have calamity amongst us. Calamity is a result of violation. Prosperity, a result of observation and obedience. Observing the few characters of servants mentioned, and the many we meet every day, we can readily discern, that none of them are exceptions to the law quoted. The principal difference among them (servants of the same class) is their intensity of devotion. It should then be our motive to be as intense in serving our Master as is in our power, by cultivating those faculties with which we have been endowed. Then we may know and do His laws, that others may see the Master manifest in His servants. A. H. W.

EVANGELIZING SERMON

preached by Bish. D. J. Johns at the Elkhart Mennonite M. H. Jan. 17, 1894.

(Conclusion)

We are indebted to all our fellow men and especially to the unsaved, because we have received something which we are enjoined to carry to them. We have received by experience, the knowledge that Jesus can and does save all who believe, and when we are filled with the Spirit, we desire that all the world might also receive this knowledge. These will be the uppermost interests of every child of God, not from a sense of compulsion because of the divine command, but because of the constraint of love toward Him to whom we are indebted for all we have or are to receive in the glory world beyond.

We might say a few words on the matter of consecration. The soul that is really consecrated to God consecrates everything to Him. Our hearts are consecrated to God that we may serve Him and that He may use our very existence to His glory. Our money, our property is consecrated to Him that means may be at hand to send out His ministers to labor for the salvation of souls. God knows better how to use us and our means than we do, therefore both are safe in His hands. God has given us temporal goods to make use of for our temporal sustenance and comfort, but not for that alone. We are indebted to Him for all we have, and since we are through Him also indebted to the "Greeks and Barbarians," our fellow men, He gives us a surplus of temporal things that means may be pro-

vided by which they can receive the Gospel also.

In giving of our means for the support of this great work we cannot all give alike. But because we have only a small amount to give does not excuse us from giving at all. The blessing which we receive is not in the amount which we may be able to give—although to whom much is entrusted much will be required—but in the spirit in which we give it or the amount of sacrifice we impose upon ourselves by giving. Some poor widow may have but a mite to give, and that small gift may have been earned by hard labor, and yet at the judgment that poor widow will perhaps stand up beside the minister who used her mite to bring the saving message of Christ to some wandering souls, and all receive their glorious reward together. Giving for the Lord's use at a sacrifice of our own comfort is *earnest* giving, a gift that calls upon us the benedictions of God; and the *prayers* accompanying that hard-earned mite which is dropped into the Lord's treasury are sweeter to the ears of our Maker than the jingle of much money when given thoughtlessly.

If the Evangelizing Board were the means of bringing but *one* soul to Christ through the preaching of the word, the money would be well spent, and every effort made would be well repaid. But we believe that the result has been far greater than this, and instead of one there have been hundreds.

I should have been glad however to have heard the Annual reports before speaking to you, that I might have known something of the expenditures and results of the year's work, but it was thought advisable to have the sermon first, so I cannot say much on the results.

Paul's aim was to have a conscience "void of offence" toward God and man, and he counted this sweeter than any earthly comfort. How much we toil and how much money we spend for the comforts of life! But it we have every bodily comfort, and enjoy every luxury that labor and money can bring, and have not a conscience void of offence, a clear conscience toward God, what real comfort can a man enjoy? If our conscience is clear we can rest amid earth's severest trials, and life is full of joy and peace instead of worry and unrest. The psalmist knew something of this, for he said, "He giveth his beloved sleep." Are our consciences clear toward God and man? Can the Lord pronounce the benediction upon us that He bestowed upon that poor woman of whom He said: She hath *done what she could*? We as a denomination who profess what is commonly known as the nonresistant doctrine have opportunities to spread the principles of the Gospel as we never had before. But have we hitherto done our duty? Have we given God His dues? In the time of the proph-

et Malachi the children of Israel were severely rebuked for neglect of duty, and neglect of duty is robbery, and therefore God said, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The United States of America are called a "Christian" nation, but there is an enormous amount of heathenism within her borders. Is not the judgment of God upon us for not doing our duty toward the heathen right in our own nation? It does not take a daring violator of God's law to make a sinner or ungodly man. The sin of *omission* is a transgression before God as well as the sin of commission, and if we have failed to do what we could, we are surely guilty of transgression. Oh that we might realize more and more the fact that we are *debtors*, that we might thereby become more willing to do all we can to spread the Gospel among those who know not a reconciled God! Upon us rests the ministry of reconciliation. All can take part in it in some capacity or other. During the past six months I have heard the excuse so often, "I can do so little for Christ because I have no talent." It may not be the want of talent, but rather the want of willingness to make every possible use of the means which God has bestowed to aid His work, whether those means consist of money, time or talent or whatever it may be. Let us make known everywhere this principle of nonresistance a principle based upon love for mankind such as God manifested toward the world when He gave His only begotten Son for its redemption, a principle which looks upon all mankind in pitying love, and not in enmity, wrath or revenge, or with a desire to destroy those who would destroy us, for vengeance belongs to God alone. Let us make known the principle of nonparticipation in anything that is displeasing to God, or anything that is defiling or degrading to flesh or Spirit, the principle that holds the Christian aloof from the world and worldliness in *all* things, thought and action as well as appearance. Let us publish abroad the principle of true humility of heart, a heart that minds not high things, but condescends to men of low (not degrading) estate, a principle

which places rich and poor upon the same level, and permits all to walk and work together as children of God.

There are so many especially in our cities who are discouraged from becoming Christians because they cannot afford to be members of a church. The principles which we teach, and upon which our church government is based is favorable to all alike for it makes no distinction; it holds out no exclusive favors to the rich and places no barriers before the poor, and why not make this known? This is the so-called Mennonite doctrine, but it is the doctrine which our Lord taught, and by teaching the principles of our Lord we glorify Him. John says, Herein is my Father glorified that ye bear much fruit. Our mission as branches of the true vine is to bear fruit, for the glory of the vine is its fruit. But the fruitless branches will be destroyed, because they are a shame rather than a glory, to both vine and husbandman.

Let us meditate upon this matter soberly and prayerfully to the end that many souls may be brought to Christ. For if through faith we have become righteous, we will bear the fruits of righteousness, and our members will be instruments of righteousness unto God.

And let us remember that "he that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown and increase the fruits of your righteousness," and "that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." The "great gain" of the Christian's life is the saving of souls from death. Thousands of souls can be saved if we are willing to go to them and lead them to God. And how glad we can be at the Judgment if we can hear the Lord say to us, "Here are the sheaves which thou hast gathered into my garner. That will give joy unbounded, it will be delight unspeakable, and we will have full satisfaction for all our labors, and sacrifices, and hardships incident to the life of those who go forth to carry the Gospel to those who know it not. "I shall be satisfied when I awake in His likeness." Then, when we see all that has been prepared for our happiness, something that we have done will have seemed too hard for us to do or bear in life, no sacrifice will have seemed too great, and we will see that we have been repaid ten thousandfold for all that we have done for God.

Brethren and sisters, let us be encouraged. The work is reviving among us. Let us continue in the glorious work. We may have been suffering on account of various difficulties in the past, but I believe the Lord has graciously been purging His vines that we may be able to bring forth more fruit. Let us be faithful that we may receive the abundant reward at the last great day.

THE CHURCH AT WORK IN THE SUNDAY-SCHOOL.

(Address by Chas. McClintic at the S. S. Conference.)

The word church at present has a variety of meanings. It is used to mean the building in which public worship is held and also the services which are held in the building. It is sometimes used instead of the word congregation, and likewise instead of denomination. But it is also used to signify God's people in general, or Christians whoever and wherever they may be, or in other words the "Bride of Christ." So by assigning to it this last meaning we can, under the above heading, consider the work of God's people in the Sunday-school.

If we were now thinking of this for the first time, the question would likely arise in our minds, Is it right and proper that the church work in the capacity of a Sunday-school? Now before we sanction or condemn anything, we should first see what God says about it in His word. Of course it is needless for me to say that we might search from Genesis to Revelation and not find a word about Sunday-schools either for or against them. But we find Prov. 22:6 which says: Train up a child in the way he should go: and when he is old, he will not depart from it, and Eph 6:4 which says: And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. The word nurture carries with it the idea of nourishing, educating, training, etc., and since this is what the Sunday schools are trying to do we are surely not acting contrary to the Scripture when we uphold them. More than this, I at least am unable to find any Scripture that could be so construed as to condemn them. So then, after searching the Bible, we can countenance them without hesitation.

SUNDAY SCHOOL THE NURSERY.

If I would say that the Sunday-school is the nursery of the church I would only be repeating that which has often been said before, as it seems about the best illustration that has yet been thought of, to show the relation which exists between the two. One of the excellent features of the illustration is that it represents the person as growing from a *tender* plant into a tree through which the sap of God's spirit can circulate and cause the fruits, love, joy, peace, long-suffering, etc., to appear. Then also that old proverb about the twig being bent and the tree being inclined can be brought in so nicely.

Yet there is much about the illustration that is faulty. In a natural nursery if there happen to be found any scrubby plants they are pulled up and cast into the fire. Now we should not think for

a moment of treating those children, who are not naturally so bright as some others, in a similar way, or of even neglecting them. If there is to be any difference whatever, let more attention be given to these than to those whose surrounding influences have been better. We should never ignore even a shabbily clothed outcast since we cannot tell what possibilities may be buttoned up in a little coat and vest. We should remember too, that the grandest character in the history of the world was once wrapped in swaddling garments and laid in a manger. And even if the outcast upon which we have bestowed attention should grow up and never make any great mark in the world, yet the saving of his soul is as great a work as the saving of the soul of a king; because the one is just as immortal as the other and therefore just as valuable.

Another objection to the illustration is that plants will become only inactive trees and never become husbandmen. There are already too many in the church who are merely inactive trees, and too few who do the work of a husbandman. Let it be remembered that the church is to be at work and that the church includes all Christians.

FOR THE YOUNG.

While all may be benefited by the Sunday-school, except possibly those who will not attend, yet its main purpose is to benefit the children. We need not ask some one else as to whether early impressions are apt to remain or not, we need only to consult our own experience. That prominent Catholic, who thought if he could have a boy until he was seven years old that the boy would always remain a Catholic, realized the strength of early impressions. Speaking of early impressions it may be well to note that good impressions are not any more easily made or more lasting than bad ones are, hence we cannot be too careful regarding the impressions we make and the things we teach. Paul's command to Titus to speak "the things which become sound doctrine" we will do well to heed. It may be true that

"If we only do our best,
God will see to all the rest."

but let us not forget that doing our best means a great deal—more than we sometimes think it does. It is not enough that we refrain from teaching that which is not sound doctrine, we must teach that which will bring forth good fruit; because the child's mind is not like a desert on which nothing will grow, but it is like a fertile field which if not filled with that which is good will be filled with weeds and tares.

WHAT TO DO.

We see then that the church should work in the Sunday-school (because Scripture and reason both say so) but

the question now arises, How shall it work? In answer to the question of "what can we do?" I would say that each and every one can ask God to bless the Sunday-schools.

And besides praying there must be some teaching done. I know of no better way to cast bread upon the waters than that we may find it after many days, than to give spiritual bread to children. Even women are to be teachers of good things as we read in Titus 2:3. Paul says, not in a fault finding way, but as if he was pleased with it, that Timothy knew the Scriptures from a child; then why is it wrong to teach the Scripture to children in the Sunday-school? Grown up Christians are sometimes spoken of as lambs. I know, but if the Savior meant only grown up Christians when He told Peter to feed the lambs, why did He use the word sheep immediately afterwards? Surely He meant that both young and old should be fed. But says some parent, "I can teach my children at home without taking them to Sunday-school." To this we would say that our object should always be to do the most good to the greatest number, and so while parents are teaching their own children at Sunday-school they are teaching a great many others besides—many that perhaps have no Christian parents, hence may not receive the proper instructions at home. But we by no means mean that Christian parents shall (because their children attend Sunday-school) neglect home instructions. That parent is mistaken who thinks that there is only about one hour in a week in which children may be taught and that that hour always comes just when the children are or should be at Sunday-school.

But there are other works connected with the Sunday-school besides teaching; so, admitting that all have not the gift of teaching, we are glad to know that no one lacks the gift of encouraging in one way or another. We can encourage by advice, but a better way is by example. What do you think of that father who during the week, when he goes to the field to work, is always ready to say, "Come on boys"; but on Sunday, when it is time to go to Sunday school, is just as ready to say "go"?

Another good way in which parents can help in the work of the Sunday-school is to see to it that their children prepare the lesson during the week.

But above all do not destroy the good the Sunday-school is doing by living an inconsistent Christian life at home. Bear in mind that the first part of the injunction is, "Provoke not your children to wrath." Your children will hardly believe that your religion is such a good thing if you are continually fretting and scolding. In a few moments it is possible to tear down that which it has taken the Sunday-school a long while to build

up. A house can be changed into a heap of rubbish in an instant, but no way has yet been found to change a heap of rubbish into a house in that time. So it is in building the characters of children. To use another illustration we may say, we are all sculptors and the characters of the children all about us are the statues we are making. That which it has taken the artist many hours of patient toil to chisel out may be ruined by a single stroke of a careless person. Let the church then work in the Sunday-school, but let it do only such work as will influence children in the right direction and leave undone such things that would have a bad effect upon them.

For the Herald of Truth

A FEW QUESTIONS.

In Bro. Hershey's article on "Church Organization and its Object," (Nov. 1) we notice a few statements which seem rather strange. This passage occurs: "...not one would cease to work until it [rum] was at least outlawed from the church." Does the brother mean that? Is it not true that rum has long ago been outlawed from the church? Is it the church we are to save from drunkenness? Has it come to this? Are there still some Christians, so called, who will yet, in spite of all God's word tells us, defend the rum traffic? Doesn't the brother mean to say that it is a Christian's duty to see the whole nefarious traffic entirely outlawed from our land? Are not the souls of men outside our church as precious in the eyes of God as ours? Shall we see them go to certain ruin without so much as giving our ballot to save them?

Then again toward the latter part of the article we find some indefiniteness. He speaks of "forts" and "batteries." What are they? Are they to be found in the "sectarian spirit" he speaks of in the beginning of his article or in the rum-shops he mentions later? Perhaps both. We hope so. Let us hear again.

J. A. RESSLER.

Ronks, Pa., Nov. 17, 1893.

NOTE.—The above was sent to Bro. Hershey before its publication, and elicited the following reply:

DEAR BRO.—Enclosed find a few questions by J. A. Ressler relating to an article on "Church Organization and its Object" written by me and published in the HERALD OF TRUTH of Nov. 1, 1893. If these questions were withheld from publication for the reason that I might become offended at the brother's rather plain criticisms, its withholding was entirely uncalled for, as they only tend to bring to the surface more plainly the idea I was desirous of getting before our brethren, "that we cannot evade responsibility simply by doing nothing." As to his first question, I recall the words "from the church," and insert instead, "from our

land," heartily agreeing with him that God's law being our church law it needs no amending. With regard to the ending of the article, I will be more explicit and substitute this ending instead, "In conclusion, I wish every S. S. worker success in the training of their boys and girls so that they may grow up mighty men and women of valor, pressing forward toward the enemy's forts; and by God's grace be enabled to capture and totally demolish the terrible batteries of sectarian animosity, together with the licensed Dram Shop, which would make such a breach in the enemies' lines that the world has never seen such a revolution as would be sure to follow; and, we would almost be ready to declare, the millennium has come." Thanks to Bro. Ressler. I am glad you had the moral brotherly courage to send me your criticisms. May the readers enjoy them as much as I have, and refer back to the HERALD of Nov. 1 and reread the article together with its criticisms.

THE SUNDAY SCHOOL.

Has it been conducive to the spiritual and numerical growth in the church?

Address by C. H. Brunk at the S. S. Conference.

This is a question of vital importance. The S. S. is intended to foster the interest of the church and Christianity; and this is an inquiry as to its success or failure in that direction. Some special inquiry, or looking into our past work may enable us to discover whether we as S. S. workers have been faithful to our trust—whether we have been measuring up to the line of our duty as teachers of the young. An occasional survey of the real situation surrounding us in this high calling is also necessary because times and circumstances are continually confronting us with new issues whose bearing upon the work requires wise and mature thought.

It appears to me, however, that this question is inviting an answer based upon actual experience and observation. And feeling that there are those present who are much more able to answer this question intelligently from this standpoint that I am, I beg to follow out a line of thought based mainly upon the merits and importance of S. S. work as a means of promoting spiritual and numerical growth in the church.

It looks to me as if the S. School came into existence rather under force of circumstances. So with other organizations. It is estimated that the Y. M. C. Association numbers one and one half millions in the United States. I am not here to discuss the merits of that organization, but there is one fact to be learned,

that is true of all Christian organizations, and that is, that no mere organization has the power to suppress evil. The best organization in the world will fail of its object unless there is behind it patient, devoted, and consecrated effort along with spiritual power to make it effectual. Have we been measuring up to this requirement? If so the work has prospered.

By comparing the past with the present we can see how times and circumstances affect us, and how that special work among the young is daily becoming more and more imperative or they will be lost to the church. For example let us go back to Colonial times. Look at the Pilgrims who wandered about from place to place in search of religious liberty and political freedom. Who after failing of their object in England and Holland realized their object in America. But the real situation was now only to be learned. They had enemies to keep at bay, a new book of nature to study, forests to fell, houses to build, the soil and seasons were new and untried. And we may well suppose they went to work with might and main to see what this new country would do in furnishing food and homes for civilized man. They found everything here necessary to keep mind and body employed, and were no doubt contented with the mere necessities of life. And they no doubt thanked God from their hearts for the blessing of Heaven. And the Apostle Paul says: "Godliness with contentment is great gain."

But they were human just like we are, and wanted the best that could be had. They looked back upon the labors of their hands and saw that they had prospered—that they had not only made a good living but had a handsome surplus. Success brought ease, and ease brings a multitude of other things. It brings idleness; and idleness, it is said, is the devil's workshop. It brings luxuries, and luxuries bring about worldliness in all its forms. And right along this line is the source and origin of the little sins that become the giants of sin in after life. What are luxuries but excessive chewing, eating, drinking and ornamenting? Look at the great giant of intemperance of today, of Sabbath desecration, of covetousness, of immorality and of political corruption—all of which the Bible condemns in unmistakable language. Is not the S. S. almost indispensable in counteracting these influences? In youth is the time to learn the right and wrong use of things we have to do with in the world. How can we better teach the children the sacredness of the Sabbath than by collecting them together for religious instruction? Men have learned that principles should be taught to the immature mind rather than the mature.

We said the S. S. came into existence by force of circumstances. Men saw and learned more of their own natures, their

relations to each other, to God and to the world. The nature of the mind is made up of many faculties, some that are as prone to evil as the sparks are to fly upward, and others tending toward the good. The good, by culture and proper training, can be fostered, strengthened and encouraged and the evil discouraged, suppressed, covered over and hid away. To this end various means and methods are employed, the chief of which we believe is the Sunday-school.

Let me ask again, has the army of S. S. workers of our church been faithful to their trust in working for the betterment of the young and the good of the church? Let us do our duty in the fear of the Lord.

A BLIND MAN'S LOGIC.

In an English journal the Rev. John Mitchell relates the following incident of railroad travel: A noted infidel was traveling in a car in which a minister was seated. He at once commenced an argument with the clergyman in a loud tone, so as to be heard by other passengers. Among the latter was a blind man who listened attentively. Turning suddenly to him in a pause in the argument, the infidel said:

"Do you, sir, believe in a God, who has made this beautiful earth, and the sun to shine upon it, and who has adorned the heavens with myriads of stars, and yet, without any offence on your part, has deprived you forever of the power of beholding them?"

"I am surprised, my dear sir," replied the man, "that you should ask me such a question. I do believe in the existence of God as firmly as I do in my own, and I could doubt the one as easily as the other. There is, however, one thing that strikes me as being very peculiar in what you have said. When you reason of God you do not seem to be governed by the same principles as when reasoning about men and the common affairs of everyday life."

The infidel denied the inference and the blind man continued: "Suppose, on reaching your home, and on entering your room, you find a lighted lamp upon the table—what will be your conclusion?"

"Why," answered the infidel, with a sneer, "I shall conclude that some one placed it there."

"Well, then, when you look into the heavens and see those innumerable lights of which you have spoken, why do you not come to the same conclusion, that some intelligent being placed them there?"

The skeptic declined to talk any more on the subject, but it was evident to all the passengers that he felt thoroughly humbled and uncomfortable.—*Sci.*

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If He felt you could bear the light,
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true, He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach Heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnaces of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go,
Your song may cheer some one behind you,
Whose courage is sinking low,
And—well, if your lips do quiver,
God will love you better so.

Sel. by Alice B. Nissley.

SUNDAY SCHOOL LESSONS.

LESSON VII.—FEBRUARY 25.

TRIAL OF ABRAHAM'S FAITH.—Gen. 22:1—13.

Golden Text.—By faith Abraham, when he was tried, offered up Isaac.—Heb. 11:17.

Time.—Probably about B. C. 1871. Twenty-six years after our last lesson. Isaac was certainly a young man at this time. Taking this date, according to Josephus, he was 25 years old.

Place.—Beersheba was now Abraham's home—a town 45 miles south of Jerusalem. The sacrifice was on Mount Moriah, on that part of it on which was afterwards the site of the temple at Jerusalem, or on Calvary, just north of the temple.

INTRODUCTION. Intervening Years.—Very soon after the destruction of Sodom Abraham left Hebron, traveling southward, and dwelt in the borders of the Philistines. Isaac was born as the reward of faith. When Ishmael was about 16 years old, because of trouble in the household concerning Isaac, he and his mother, Hagar, were sent away. This was a great trial to Abraham. To send them thus away was to expose them to bitter suffering. Ishmael almost died of thirst. Unseen to him and his mother, a well of water was close at hand. Often we may mourn when consolation is close by unseen. We lament bitterly when the water of life is close by our side.

This History True.—There are those in the present day whose disposition to question and deny almost everything has led them, even while professing to accept the Bible as a book of revelation, to deny the historical accuracy of this incident, classing it with what they are pleased to call "Pious Allegories." The author of the Epistle to the Hebrews has no sympathy with these higher critical theories, for he says distinctly that "Abraham offered up Isaac; and he that received the promises offered up his only begotten son" (Heb. 11:17). If this is mythical or allegorical, "mere poetry for the sake of presenting a truth," we may well fear that a faith that is established on imaginations and allegories is not sufficiently firm in foundation to rest the weight of our immortal souls upon. The splendor of Abraham's faith in this sublime act of obedience has justly entitled him to be called the "father of the faithful."

Isaac.—This child of promise was born at Beersheba. His name Isaac signifies laughter, expressing the joy of his parents at the birth of a son in their old age.

DAILY READINGS.

M. Trial of Abraham's faith.	Gen. 22:1—13.
T. Proved by trial.	Ps. 26:1—12.
W. God tries the heart.	1 Thess. 2:1—20.
T. Purified by trial.	Job 23:1—17.
F. Tried as gold.	Zech. 13:1—9.
S. Our faith tried.	1 Pet. 4:12—19.
S. Our thoughts tried.	Ps. 139:17—24.

LESSON IX.—MARCH 4.

SELLING THE BIRTHRIGHT.—Gen. 25:27—34.

Golden Text.—The life is more than meat, and the body is more than raiment.—Luke 12:23.

Time.—Probably between the years B. C. 1838 and 1805.

Place.—Beersheba, the old home of Abraham, 45 miles south of Jerusalem.

INTRODUCTION. Abraham.—This patriarch lived to the good old age of 175. He lived to give instruction to his grandsons, Jacob and Esau, till they were fifteen years old. He was buried in the cave of Machpelah at Hebron with his beloved wife Sarah. "No other spot in the Holy land holds so much precious dust as this cave. The site itself is covered by a Mohammedan sanctuary. Since the Moslem rule, it has not been accessible to either Christian or Jew."—*Griek.*

Isaac.—This was also a man of faith, but in many respects a great contrast to his father. He was patient, but not enterprising and powerful. He was devout and submissive, but not active and organizing in God's service. His life was uneventful. Isaac was dwarfed and weakened by growing up under the shadow of Abraham. "Life is made too easy for him." Many a son of a rich man or of a strong man conducting a large business, has been greatly injured by not having responsibilities thrown upon him. Still Isaac was industrious and prosperous. He improved the country by digging wells or keeping in repair those his father had made.

Jacob and Esau.—For twenty years Isaac and Rebekah lived together, and yet no child was born to them. After praying and waiting, two children came to them, Jacob and Esau, twins as to birth, but totally unlike in every other respect. These two sons were destined to be the heads of two very different and distinct families of the earth, and two families who have practically monopolized the prevailing religions of the world. Jacob was the progenitor of the Jews through whom came Jesus, the founder of Christianity. Esau was the progenitor of the great Arab people, through whom came Mohammed, the founder of the religion which goes by his name. These religions, like their remote fathers, are of close kin, and yet they have been from the beginning in bitter and irreconcilable strife each with the other. Yet as Jacob was destined by God to prevail over Esau, so Christianity is destined to prevail over Mohammedanism.—*Pentecost*

DAILY READINGS.

M. Selling the Birthright.	Gen. 25:27—34.
T. The law of birthright.	Deut. 21:15—17.
W. Despising the birthright.	Heb. 12:14—24.
T. Destiny favored Jacob.	Mal. 1:1—14.
F. God foreknows all men.	Rom. 9:1—14.
S. We should stand fast.	2 Thes. 2:8—17.
S. Do not fall away.	Heb. 6:1—11.

HERALD OF TRUTH.

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CORRESPONDENCE.

FROM OLATHE, KANSAS.—The Olathe, Kan. congregation hereby show their heartfelt gratitude to the managers and contributors to the Evangelizing Fund, for the many blessings we have enjoyed from that source by having ministers sent to us. Jan. 15th Bro. John Weaver and Abraham Hess of Hesston, Kan. arrived to labor with us. We enjoyed a rich spiritual feast. Bro. Weaver is an earnest expounder of God's word. Bro. Hess also gave us words of encouragement. We wish them God speed and the abiding blessing. J. H. HERSHEY.

NOBLE, IOWA, JAN. 22d, 1894.—On the 28th of Dec. last, Bish. Christian Stuckey and wife of Elmira, Ohio arrived here to visit Sister Stuckey's brothers and their many friends in this vicinity. Bro. Stuckey also preached four very plain, interesting and powerful sermons at the Sugar Creek M. H. in Henry Co., and one in Washington Co. On the 13th of January they went to Pekin, Ill. accompanied by Bish. S. Gerig. They intend to visit a number of congregations in that state. We are heartily thankful to God for this visit, and pray that God would bless the dear brother in all his efforts for good. Cor.

RAINHAM, ONT., JAN. 19th, 1894.—Bro. Isaac A. Wambold of Breslau, Ont. spent a few days here in our neighborhood on his homeward journey, having been at Clarence Centre, N. Y., Bertie, and South Cayuga. He held three meetings here which were very well attended. He paid special attention to the explanation of the Scriptures. We feel very much revived spiritually to have the brethren to labor among our small number. May we try to win souls that we may increase, in numbers as well as in the true knowledge of our Savior Jesus Christ. Cor.

HUBBARD, OREGON, JAN. 13, 1894.—Possibly a few words from this place might be interesting to the many readers of the HERALD. On the 29th of December Bro. J. D. Mishler from Lane Co., came here. During his short stay he preached a very interesting sermon. We were pleased and encouraged by his visit, and the writer hopes all the hearers may become doers of what they heard. The Amish brotherhood in this locality are

preparing to build a meeting house this coming summer. For the past three or four months we have had considerable rain. Last year's crops were good, and the fall wheat sown looks well. Snow this winter has been scarce and of short duration. Dear Readers, remember your Oregon brethren in your prayers. W.

WALNUT CREEK, HOLMES CO., OHIO, FEB. 7TH, 1894.—Bro. Joseph Byler of Mifflin county, Pennsylvania, made a visit of a few days in this county, and on Sunday, Feb. 6th, he and Bro. Fred Mast of Martens Creek, Ohio preached in the Walnut Creek meeting house at 10 A. M. and at 7 P. M. The house was crowded. This was Bro. Byler's first visit to this congregation. The people were anxious to hear him, and the thirsty souls were well satisfied with the exception that he did not remain long enough. We would all be glad to have him come back in the near future. We wish him a safe journey to his home and good courage in the good work in the name of our Savior. Cor.

FROM USTICK, WHITESIDE CO., ILL.—On Wednesday, Dec. 20th last, Bro. Amos Mumaw of Wakarusa, Ind. and Bro. Daniel Brunk of Elida, Ohio arrived in our midst. During their stay, they held several interesting and encouraging meetings which should not soon be forgotten. The saints were encouraged and the sinners earnestly warned to flee from the wrath to come. We felt to say from the depth of our heart, "It is good for us to be here." On the 20th of Jan. Bro. Samuel Yoder of Elkhart, Ind. and Bro. Philip Nice of Sterling, Ill. also came here and held three meetings, preaching the Gospel in its free course. They also conducted the Bible Reading which was held before preaching on Sunday evening. Brothers and sisters, let us not forget the kind admonitions that the brethren bring us from time to time, which we believe are given in charity.

We truly feel thankful for the kind visits by the ministering brethren and would say, "Come again, and others likewise." Cor.

FROM ZURICH, ONTARIO.—During the year 1893 we were visited every four weeks by ministering brethren from Waterloo Co., Ont. On these occasions we had two and sometimes more meetings. Although no members were added to our congregation, yet we were much encouraged. A number of our members moved to other localities. We wish them God's blessing in their new homes, though we are sad to see them leave us as our number is small and some are on the borders of the grave. It may sometimes be discouraging to our ministers to leave a field of labor without seeing any direct results of their labors. Fruit is not always gath-

ered as soon as the seed is sown. What you do, brethren, is done for the Lord. A few need nourishment just as much as many. We are thankful to God for these appointments, and for the two communion services we were permitted to enjoy. In looking over past experiences it does seem as if we were not grateful enough to God for what we have received, and yet we are continually asking for more. Cor.

FROM BARKER STREET CONGREGATION, ST. JOSEPH CO., MICH.—For a number of years a little congregation of Amish and Mennonite brethren and sisters has been gathering at this place, worshipping in the school house. During the month of November the brethren J. S. Hartzler and John Blosser visited there and during the meetings several young people confessed Christ. During the latter part of January the brethren Noah Metzler and David Garber held several meetings and several more confessed Christ, and on Sunday, Jan. 28th, Bro. J. F. Funk was also present and six young souls were baptized and received into Church fellowship. The meeting on Sunday was well attended and the very best attention was given during the services. May God bless the little brotherhood and may many more be gathered into the fold at this place. The congregation is in charge of Bro. Harvey F. Friesner and a neat little meeting house was built last summer, so that they have a pleasant and comfortable house of worship of their own. Cor.

FROM EPHRATA, PA.—The brethren David Hostettler and Adam Brenneman from Wayne Co., Ohio paid us a visit on the 5th of January, for which we feel thankful. They also held a meeting at our house that evening which a number of brethren and sisters in the neighborhood attended, and we enjoyed the evening very much. The brethren richly admonished us regarding our duties toward our kind heavenly Father. Now let us not be weary in well doing. Saturday morning, Jan. 6 we accompanied the brethren to the Hess meeting house near Litzitz. In the evening they filled an appointment in the Reformed church in Wanheim. Sunday morning at Landisvalley; in the afternoon in Lancaster City to a well filled house. We hope all those who were present will not forget the excellent sermon. We hope also that many souls may be led out of darkness into perfect light through these meetings. H. W. S.

DEGRAFF, OHIO, FEB. 5, 1894.—The brethren Moses Brenneman of Allen Co., Ohio and R. J. Heatwole of Newton, Kansas came here Feb. 2d and remained with us over Sunday. Sunday forenoon

Bro. Heatwole spoke many words of comfort to us at the Sunday school. Afterward, Bro. Brenneman preached an able sermon from the words, "We love him, because he first loved us." John 4: 19. We felt to say with one of old. Truly the Lord was in this place. At 7 P. M. we again met when the brethren again very richly admonished us from the words, "The door was shut," Matt. 23: 13. Truly we again have great reason to be thankful to God and these brethren for this visit and for the many kind words spoken. We were especially pleased to meet our dear brother R. J. Heatwole, as we for a long time have had a desire to meet with him. And we do pray that the good Lord will richly bless him in the work in which he seems to be so earnestly engaged. We are glad to say also that since the brethren Johns and Hartzler left here four more young people have become willing to forsake sin and unite with the people of God, and others are almost persuaded. May the Lord continue knocking at the door of their hearts until they become willing to open and let Him in. At present there are 27 applicants for baptism in this county. Let more of the ministering brethren visit us. We are at all times glad to have them visit us. God bless them as they go from place to place preaching His word. J. J. B.

DEWDNEY, N. W. T., JAN. 26, 1894.—As many readers of the HERALD would like to hear about this new western country, I thought I would give them a few short answers through our paper. The climate is changeable something like it is in Ontario, only not so much rain, none in winter. It is rather dry in this part of Alberta, all prairie, and a grand country for stock, though not so well adapted for grain, most of the seasons being too dry. Coal costs three dollars a ton. You team it yourself which means a two days' drive. Lumber ranges from 8 to 25 dollars a thousand and there is any amount of free homestead land to be obtained here yet. I was up in northern Alberta a few months ago. The country there is more adapted for mixed farming than here. There is plenty of timber and good water. I think the Edmonton district in northern Alberta, taking everything into consideration, is a better country for farmers than this. There is plenty of room for ministers of the Gospel. The harvest is great, but the laborers are few. O we must say we often feel hungry and thirsty for a sermon from our brethren. But we must be contented and wait until the good Lord sees fit to send His ministers here to tell us of His Gospel truth. We leave all in the hands of Him who knows all our wants better than we poor mortals do. May the blessing of the good Lord be with us all.

E. W. BRICKER.

SCOTSDALE, Pa., JAN. 24TH, 1894.—I will give you a little news from the congregation at Scottdale. On the 22d of July there was a meeting of the members of the congregation to consider the advisability of erecting a house for worship in Scottdale, at which time it was unanimously agreed upon to build a brick structure on the corner of Grove and Market Sts. In pursuance of the decision we begun work on the same, Aug. 4th and nearly 4 months afterward we had the building completed at a cost \$3,000. According to previous arrangements Bro. J. S. Coffman of Elkhart came to us Dec. 2d to be present on the day of opening Dec. 3d, on which occasion he addressed an attentive congregation. Bro. J. N. Durr was present and assisted. Bro. Durr received a despatch from his home on Monday informing him of the death of a young man whose funeral sermon he was requested to preach. Accordingly he and Bro. Coffman left on the early train Tuesday morning, Bro. Coffman returning in the evening in time for services. He remained with us several days, preaching a number of times. The congregation was greatly encouraged by the visit and labors of the brother. On Jan. 7th Bro. Durr was with us again, preaching in the new house in the evening. In the morning we had services in the Stonerville M. H.

In the afternoon of the same day we organized our Sunday school at 2:30, with 29 present. Bro. John Loucks was elected Supt. Instructions were also given to the young converts just before evening services.

On the 14th Bro. D. H. Bender preached morning and evening in the new house and also held an instruction meeting at the writer's home in the afternoon after Sunday school.

According to announcement made, Bish. J. N. Durr came to us again on the 21st. Baptismal services were held in the morning, baptism being administered on a confession of their faith to three persons, and one was received from another denomination.

May they be kept by the power of God from sin and Satan and be bright and shining lights to the world and an ornament to the church and cause of Christ. Bish. Durr held another service in the evening.

We give an invitation to all visiting brethren and sisters to stop with us in their travels. We crave an interest in the prayers of the churches.

AARON LOUCKS.

SUNDAY SCHOOL ITEM.

FROM THE SNYDERS CONG., WATERLOO, CO., ONTARIO.—Our Sunday school was organized for the first time June 4, 1893, with the following officers:

Supt., Isaac H. Moyer; Asst., Peter Reist; Secy., Simeon Moyer. The purpose of our Sunday school was by the help of God, to teach the young and rising generation the way of salvation through Christ, and we do not feel discouraged in our work. We know that what we sow in tears, we shall reap in joy. On Dec. 3, we closed our school for the year. The total average attendance of pupils was 49. Total average attendance in S. S. was 65. Each pupil received a nice "Bible History" as a present, to read through the winter, and for a remembrance of their first Sunday school. Many brothers and sisters met with us and gave us many words of encouragement and expressed their wish and desire that the good Lord would bless our labors, and that our school might be reopened in the spring, so that the good work for our Master may go on, while it is called to-day. What is more pleasing in the sight of God than for us to meet together, old and young, on the Sabbath day to teach and admonish one another from God's word, and to sing praises to Him from whom all blessings flow? COR.

A VISIT IN ILLINOIS.

I felt constrained for some time to visit some of our congregations in Illinois, so, after commending my loved ones to the care of God I left home at Fort Wayne, Ind., on the 7th of Dec. last, reaching Gibson, Ill. on the following day. I filled an appointment the following Sunday in Champaign Co., when I endeavored to improve the occasion from Matt. 25, on the subject of the ten virgins. It does seem as if so many professing Christians were satisfied with but a very little of the "oil" in their lamps, that is, they want to serve God in appearance, and think that because they are baptized, observe the communion, practice foot washing, and are identified with a nonresistant denomination they are Christians. This is all well enough if the heart has been renewed by the power of the Holy Spirit, so that former things have been put away and the soul walks not after the flesh but after the Spirit. Otherwise all that we may do and however we may have appeared to have lived, will not avail at the Judgment.

On the 11th we took passage for Eureka, and on the 12th we attended a funeral at Metamora, services being conducted from 1 Thess. 5:13, 18. How great the joy when we have the assurance that it is well with the departed one.

On the 13th we assembled with the brotherhood at the Roanoke M. H. where we spoke from Tit. 2:11, 15. We endeavored to show that by nature we have all been wounded unto death, and that He, who was wounded for our transgressions is the only physician who can help

us, and that He still daily offers us His healing balm and His continual presence unto the end. How do we know that we are healed? When we have accepted His offers and His conditions and walk in the Spirit, living soberly, righteously and in the fear of God.

In the evening we had services at the home of Bro. Kennel, whose daughter has been ill for some time. We endeavored to comfort her from the word of God.

On the 14th we had meeting at the Metamora M. H. where we spoke from the text Acts 27:22, 32, from which we endeavored to show that our safety lies in remaining in the Gospel ship. It is terrible to be on a foundering ship at sea with no means of rescue; but far more terrible would it be if our spiritual ship, our church would sink. The cruel, merciless waves of pride are dashing against us in a threatening manner, and we who are called as watchmen must be careful how we guide the ship's course. O let us have our eyes ever fixed upon the true light and steer straight for that, for there are so many false lights on every hand, to follow which would lead us out of the true course. After the meeting we visited an aged sister who has been bodily afflicted for some time.

On the 16th, accompanied by Pre. Peter Summer, we took the train at Eureka for Minier, and the following day we met with the congregation at the Hopedale M. H. speaking there from 1 Cor. 9:24—27. From here we accompanied the brethren J. Litwiller and Joseph Egli to their homes at Tremont, and next day we had meeting in their house of worship, speaking from 1 Pet. 2. Some people are much given to taking photographs of their faces and forms and take them to appear to the best advantage; but if one had the power to take a photograph of the condition of the heart, how would the picture appear, pleasant or unpleasant? God sees the heart and judges man by that, not by the outward appearance (Ezek. 8:10).

From here we went to visit our dear old brother, Bish. Chr. Rupp, who is now in his 82d year. We had a season of devotion with him, and we will not soon forget the pleasant conversation we enjoyed with him.

On the 20th we took the train at Hudson, where we met Bro. J. Smith and rode to Gridley, speaking at a meeting there the same evening from the text Matt. 10:45—52, and next day at the same place from Matt. 8:1—13 and Acts 20:18, 38. This was our last appointment in Illinois. We took leave of one another after which I returned to my home. May God bless the efforts made in weakness for the praise of His name and the upbuilding of His cause.

Leo, Ind.

JOHN C. LUGBILL.

PROTEST AGAINST FORMING A BOYS' BRIGADE.

Our esteemed friend, Josiah W. Leeds, sends us the following protest against the now popular Boys' Brigade movement. We believe our readers will heartily endorse Friend Leeds' statements. Ed.

The junior members of a church congregation in West Chester, Pennsylvania, having started a movement to form a Boys' Brigade, and the announcement being published that, should the association be formed, "regular military drill will be expected, and that eventually uniforms and guns will be a part of the equipment," and moreover, that "it is desired that a company be formed in each church in town," the following protest against the proposal was made by Josiah W. Leeds.

Exceedingly saddened by the foregoing information it is in my heart to say, that I trust the proposed plan considered at the meeting in the basement of the First Presbyterian Church building, will be soberly reconsidered before any further advance step be made. It may be objected that the writer looks upon the matter from the Quaker view-point, and that his demurrer is not of general application. I reply that the injunctions of the Lord Jesus Christ concerning meekness, forgiveness of injuries and love toward and prayer for enemies are of no sectarian application. It was a general assembly of the Presbyterian denomination (South), convened at Asheville, North Carolina, more than two years ago, which sent forth the overture to Christians everywhere, to unite in a petition to all the professedly Christian governments of the world, to settle any difficulties that may hereafter arise between them by arbitration. This praiseworthy movement I was requested by the Presbyterians and others interested, to aid. I have been glad of the opportunity so to do (or to seek to do), and am happy to announce as to progress made that the duplicate petitions in various languages are now ready for presentation to thirty-one governments, when the desired assent of the various religious bodies shall have been obtained, many having already certified their approval.

Now, with the successful outcome before us, of such notable issues of late years as those of the Alabama case and the Behring's Sea fisheries, besides numerous other international difficulties amicably settled, it becomes a matter of very grave responsibility, it seems to me, on the part of any, and especially of those claiming to be the churches of Christ, to forward any schemes which may tend to foster the hateful spirit of war. The uniforms that it is proposed to put on the boys, and the guns to place in their hands, are significant of a possible eventual purpose of shooting, killing and bay-

oneting one's fellow-beings. The Gospel of the Prince of Peace, I am very sure, is not permeated by this spirit and does not encourage this method. I say, it is a very responsible thing at this time, when the calm resort to arbitration seems to be taking the place of the mad rushing into war, and when publicists, statesmen and legislative bodies are considering plans for realizing the better way—for practically furthering the approach of that long expected time when the swords having been beaten into plowshares and the spears into pruning hooks, men shall no more learn war—that those who claim to be of the church should lightly don the soldier's uniform and the weapons of carnal warfare and go through the military drill.

I am reminded here of a very impressive discourse that I listened to perhaps fifteen years ago, wherein the preacher, speaking of the acceptance of gracious opportunities by people, whether as individuals or as nations, illustrated his theme by a reference to the historical fact that about thirty years before the outbreak of the war between the States, there was a stir among the churches, South as well as North, upon the righteousness and the advisability of holding our fellow-men in the condition of bondage, and when it almost seemed as though the unhappy system would be disavowed and thrown off. Yet the favoring time was turned aside and passed by; passion and self-interest, crimination and recrimination were presently in the ascendant, and the unspeakable horrors of fratricidal war were not long delayed. The slaves were indeed set free but, alas! what a train of continuing evils followed in the wake of the fight! Let us help, not hinder, the effort to cease from the war spirit, and to settle all difficulties, national and international, by the processes of peace. Let us not cause the cavaliers of Christianity to rejoice by going about with both Bibles and guns to gain the world for Christ.

I have made mention of Asheville in North Carolina, whence the peace overture from the Pre-byterian Church South to the governments issued. A few miles from Asheville is Morganton, the latter a few miles east of lofty Mt. Mitchell, and near there have settled this year the advance colony of Waldenses from those historic valleys of northern Italy, where for centuries they withstood in peace the fires of many persecutions. Last week there came to me from the pastor amongst these exiles, Enrico Vinay, this word as to the battle which they have come hitherward to fight:

"Yes, Waldenses too, love peace, and work in obtaining it. They have come to a peaceful country, not, however, to live in idleness and carelessness in the great war of good against evil, justice against injustice, holiness against sin, truth against error and superstition, but to obey the

orders of their Master and Saviour."

Young men and would-be Christian soldiers of West Chester! Fall into ranks in the same noble contest, panoplied in the same shining uniform and equipment that the Captain of your salvation, by Paul His servant provided; that is to say, "Loins girt about with truth," "the breast-plate of righteousness," "feet shod with the preparation of the Gospel of peace," "the shield of faith," "the helmet of salvation," "the sword of the Spirit," "praying always . . . and watching thereunto with all perseverance." With this drill and this armor you will never be foiled in battle—and the world needs you!

JOSIAH W. LEEDS.

Racoonney, Eleventh Month 27th 1893.

WAR ON CHRISTIAN PRINCIPLES.

One of the conditions of treaty with Mexico, it is said, was any future war between the two countries should be conducted on Christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is certainly the latest, and if it be carried out, we think it will prove the greatest of them all. Just imagine it; we think we can see the two armies drawn out in battle array. A fair field before them; the ranks are formed, the positions are taken, the great guns are unlimbered. General Scott is just about to give the order to fire, when an aide comes up and respectfully reminds him that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the Commander-in-chief, "but what are they? I have read Vauban and Scheiter and Turenne and Coehorn. I have read the lives of old conquerors, but I never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."

"Nor you, Major?"

"Nor I either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives. "Do you know anything about fighting on Christian principles?"

"Oh, yes; it is the easiest thing in the world."

"Where are the books?"

"Here;" and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill; thou shalt love thy neighbor as thyself."

"But these are not neighbors; they are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans they will be firing into us." "No; they are bound by the treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into plowshares, and your spears into pruning hoes."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicine, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school masters, for I understand that they are a shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. *Both sides conquer*, and there are never any killed or wounded."—*From an Old Paper.*

THE QUEEN'S SPEECH.

(A FABLE.)

Once on a time, long ago, the Queen of Language sent forth a proclamation that on such a day there would be a convention of all classes of the people, who might take her trusty servants, the alphabet, consisting of twenty-six letters, and the one who should form the sweetest word should be seated next the Queen, and receive a crown of gold.

Far and wide the proclamation went and multitudes began to study what word they would form. But lest some body else should select his chosen word, every one kept silent, and only looked wise, as much as to say: "I know something, if I only choose to tell."

At length the day arrived, and there was the Queen, and there the crown and the alphabet, and all the multitude.

The question now was, who should spell what he considered the most beautiful word in the world. So the Queen told them to carefully write their word, and fold it up and cast it into a box which she had prepared.

She would then draw them out by lot, read the word aloud, call upon the writer to stand up, and she then would decide upon each. So she drew all the multitude close around her, and all were hushed

and silent, when she put in her hand and drew out a paper. On opening it, she read aloud—Money! "Whose is this?" asked the Queen. "It is mine," said an old hardfaced miser. "And why do you think this the sweetest word in human language?" she said. "Because, madam, money is what all want, all toil for, and all rejoice over. It will buy anything, do anything, and as the good book says, 'Money answereth all things.' It is the sweetest word ever spoken." "I beg leave to differ with you sir. You pervert the meaning of the good book. You say money will do anything and procure anything. Is that so? Will it raise the sick man from the bed of pain? Will it cheer or save the dying man? Will it heal a wounded conscience? Will it restore a dead babe to its mother's arms? Will it open the door of heaven to the soul, or make immortality blessed? No; it is a slippery servant to minister to the wants of the body, or raise the pride, or pamper the appetite, or a hard master to grind the poor. It is anything but the sweet word."

She then put her hand again into the box and drew out a paper, on which was written the word—Honor. "Who claims this?" "I do," said a fine looking young man, dressed in splendid military garments. "And what is your plea for your favorite word?" said the Queen. "Why, madam, it seems to me too plain for argument. The little child at school, the boy on the play ground, the scholar in wasting his life over his books, the sailor risking his life on the stormy ocean, the politician in wrestling for position, and the soldier rushing up to the cannon's mouth. All are witnesses that honor is the word above all others; that it is sweetest to the human ear." "You plead well," said the Queen, "but I cannot agree with you. Honor is a powerful instrument by which to move men to effort and action. But you will notice that it appeals to and cultivates supreme selfishness in the heart, shuts out domestic affection, tramples on the most sacred rights of others, seeks its place through fields of blood, and often fills nations with wailing. I cannot allow you the premium, sir." Again the fair hand of the Queen drew from the box, and on the paper was written the word—Love. "Whose may this be?" asked the Queen in a softened voice. "Mine, madam," said a young man, whose face was glowing with excitement, while a thousand youths around him, and as many bright eyed maidens, seemed ready to shout. "And your reason, sir?" "It is not a matter of reason, madam, but it is the verdict of the mother over her babe, of that babe, as soon as he can return her smile; of the child longing for home; of the widow in her desolation; of youth seeking the dearest friend the earth knows; of age leaning on the child for support. It is sung in the song of the

birds, echoed in the notes of the mourning dove, and it thrills in the language of every living thing. We have reason to believe that it reaches the angels of heaven." "A strong plea, certainly," said the Queen; "but I must have time to think further upon it before I decide."

Once more she drew from the box, and the word was read amid great silence—Jesus. "Whose is this?" said the Queen in a low, soft tone. "I wrote it," said a sweet little girl almost sinking under the eyes that were turned upon her. "And can you tell me, my child, the reason why you think Jesus the sweetest word in the world?" "No; I only feel so." "Truly, little one, you feel right. There is no attribute of humanity, no beauty of character, no greatness in our idea, nothing exalted, nothing refined, gentle, loving or good, which is not found in Him. He is rich, and honor, and glory, and love in its deepest meaning. There has been no language on earth, into which Jesus cannot be introduced untranslating. The Jew, the Greek, the Hottentot, and the refined nations of the earth, all sing the same Name. It is the sweetest word on earth, and probably the sweetest in heaven!"

Come little child, and sit by my side and receive this crown which Jesus will one day place upon thy head?"—*Selected by J. H. Eigsti.*

LIBERTY AND LOVE.—The first grand element of liberty is a heart transformed into the temperature of heaven, unto the Divine benevolence, so that a man shall not be so sensitive about himself, nor about the future of his own name, nor about his standing, nor about the opposition he may bring upon himself, nor about anything that is low or personal whatsoever, but may hold all his rights in the sublime and most beautiful temperature of universal benevolence and Christian love.—*Ex.*

MISSION FUND.

Free will offerings received during January 1894.

S. Reesor (Canada), 25 cents; Pa. cong., (A. & M.) Harvey Co., Kans., Quar. Col., \$5.00; Larned S. S. Pawnee Co., Kans., \$4.56; Solomon Woolner, \$1.50; George H. Rupp, 40 cents; Sycamore cong., Cass Co., Mo., \$15.45; Daniel Stauffer, (Ills.) \$5.00; C. I. Kenzel, 25 cents; S. V. Shantz, \$2.00; Spring Valley cong., McPherson Co., Kans., Quar. Col. \$2.25; C. Albrecht \$5.00; D. E. Landis, \$1.00.

Gratefully acknowledged,
G. L. BENDER, Treas.

TRACT FUND.

Freewill offerings received during January 1894.

Minnie A. Rupp, 25 cents; Levi Martin, (Pa.) \$5.00; Menno Bechtel, \$3.85; Penna. cong., Harvey Co., Kans., Quar. Col. \$3.25; Jonas Nice, (Louisiana), \$1.00; Spring Valley cong., 44 cents. Gratefully acknowledged,
G. L. BENDER, Treas.

ITEMS.

— George W. Childs, philanthropist and editor of the Philadelphia *Pa. Ledger* died on the 3d of February.

— THE highest death rates per thousand inhabitants are found in Dublin, New Orleans, Rheims and New York City.

— A FIRE at Bath, Me., destroyed twelve business blocks and three hotels on Sunday Jan. 28. The loss will reach \$700,000.

— THE German Emperor and Bismark, the "iron chancellor" have become reconciled after a long period of enmity, and Germany is jubilant.

— PRESIDENT DIAZ, of Mexico, and Governor Northen, of Georgia, have declared that prize fighting should not take place in their respective territories.

— THE great turbine wheels at Niagara Falls were put in operation on Jan. 26 by water from the Niagara River. The experiment was satisfactory.

— SINCE the restoration of peace in South Africa by the defeat of King Lobengula, several of the Missionary societies are busily preparing for missionary work in Mashonaland.

— OVER eleven thousand immigrants were landed at Ellis Island, N. Y., during December, three thousand of them being unable to read or write, and more than half without trade or profession!

— SINCE the Protestant missionaries first gained a foothold in Uganda, it is said there have been no less than two hundred martyrs among the converts, a record that can hardly be equaled in any other single field.

— PERHAPS the most famous distributor of Bibles in the world was Deacon William Brown of New Hampshire. He began the work in 1849 and kept it up until his death this year at the age of 76. During that time no less than 120,000 copies of the Scriptures were given out by him.

— A KAFFIR maiden when visiting England was asked what she most wanted for her own country. She replied, "Let us be treated at home as here, not as cattle but as human. Let us have schools where we can be taught useful arts. Let us have free education and take away the drink."

— JANUARY 25.—The building of the Boone County Poor Farm in Iowa was burned Tuesday night. The incurably insane were kept in this building and eight of the nine inmates were burned to death. One only escaped, who gave the alarm to Steward Holcomb. It is not known how the fire originated.

— THE long-cherished plan to publish a daily in France which would be the organ for the Protestant interests of that country is about accomplished. A call for subscriptions has been issued, and the first number was dated January 25, 1894. Many distinguished Frenchmen and foreigners have promised their co-operation.

— TRAIN ROBBER TRAPPED.—A train robber, named John Dalton, was captured by one of the Northwestern express messengers on Sunday at Deadwood, S. D. Dalton had himself expressed on the inside of a stuffed buffalo, but this game was spoiled by his removing one of the animal's glass eyes, through

the socket of which he stuck a six-shooter, covering the messenger. The latter, however, escaped from its deadly range and leaped upon the back of the stuffed animal. The back caved in and he dropped upon the robber inside and sat on him until the next station was reached when he was turned over to the authorities. The safe contained \$50,000.

Married.

ROHRER—NEFF.—On Jan. 4th, 1894, at the residence of Pre. Abraham H. Brubaker, near Strasburg, Lanc. Co., Pa., George W. Rohrer of East Lampeter Twp., to Mary Neff of Strasburg Twp. May they have a long and happy life together and devote their time to the interest of Him who is interested in their eternal welfare.

BRUBAKER—KEENER.—On Jan. 18, 1894, at the residence of Pre. Amos Herr, Amos Brubaker of West Lampeter Twp., to Annie M. Keener of Strasburg Twp. May the good Lord lead and guide them into all truth, may their days be long upon the earth and joyfully devoted to Him who died that they may live

RANCK—STONER.—On the 18th of January, 1894, at the residence of the bride's parents in Lancaster Co., Pa., by Pre. Abraham H. Herr, Bro. Henry Ranck to Sister Annie Stoner. May their life be a happy one in the service of the Lord.

LEATHERMAN—NEWHOUSE.—On the 26th of January, 1894, in the meeting house at Leo, Allen Co., Ind., by Elias Yoder, Daniel Leatherman to Catharine Newhouse, both of Allen Co., Ind.

YODER—MILLER.—On the 14th of December, 1893, at the home of the bridegroom, by V. D. Hochstetler, Joseph J. Yoder and Catharine Miller, both of Newton Co., Ind.

HERSHBERGER—TSCHOPP.—On the 11th of January, 1894, at the home of the bride, by Bish. V. D. Hochstetler, Emmannel Hershberger of Elkhart Co., Ind., to Carrie Tschopp of Newton Co., Ind.

TSCHOPP—HOCHSTETLER.—On the 25th of January, 1894, at the bride's home, by Bish. V. D. Hochstetler, Moses E. Tschopp, of Elkhart Co., to Susanna S. Hochstetler of Newton Co., Ind.

STUTZMAN—TSCHOPP.—On the 28th of January, 1894, at the bridegroom's home, by Bish. V. D. Hochstetler, Daniel J. Stutzman of Newton Co., and Elizabeth J. Tschopp of La Grange Co., Ind.

MARTIN—GROVE.—On Jan. 16th 1894, by Martin Whistler, at the home of the bride's father, Dea. Samuel Grove, near Sell's Station, Adams Co., Pa., A. C. Martin of York Co., Pa., to Mary Grove.

LANTZ—YODER.—On the 25th of Jan., 1894, at the residence of A. R. Zook, in Hawpach, Lagrange Co., Ind., by J. Kuriz, Melvin D. Lantz and Kate E. Yoder, the latter of Wellsville, Wayne Co., Ohio. The young people left the same day for a three weeks' visit among their relatives and friends in the bride's former home.

ROSS—STEMEN.—On the 25th of January, 1894, at the home of the bride's parents, in Allen Co., Ohio, by C. B. Brenneman, Bro. John S. Ross and Sister Anna B. Stemen, both of Allen Co.

STEMEN—HEATWOLE.—On the 28th of Dec., 1893, in Rockingham Co., Va., at the residence of the bride's parents, by J. W. Click, Bro. Samuel E. Stemen of Allen Co., Ohio and Sister Mary E. Heatwole, of Rockingham Co., Va. May God bless them in their new relation so that they may together glorify God.

YODER—HARSHBARGER.—On the 16th of January, 1894, near McVeytown, Mifflin Co., Pa., by Michael Yoder Samuel K. Yoder and Fannie Harshbarger.

DILLER—STEMEN.—On the 25th of January, 1894, at the home of the bride's parents, in Allen Co., Ohio, by C. B. Brenneman, Bro. Henry Diller and Sister Amanda J. Stemen, both of Allen Co. May they by the power of God's love be moved unto every good work to the glory of God's name.

IN MEMORIAM.

Mary E. Shank.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set—but all,
Thou hast all seasons for thine own, O Death!"

Even in this flowery land, with all its brightness and verdure, and amid the singing of birds Death reaches out his hand, and one by one our friends are taken from our sight. Sister Mary E. Shank (nee Wenger) was born in Rockingham Co., Va., in 1854, was married to Lewis H. Shank in Morgan Co., Mo., in 1872, and passed into the silent land in Desoto Co., Florida on Sunday Jan. 28, 1894, aged 43 years, 10 months and 10 days.

She leaves her husband, three sons and five daughters. Two children had preceded her to the spirit world. The survivors were all at her bedside when the death angel visited the household. She was the victim of consumption, and had removed from her home in Missouri with the hope that the bright sunshine, the sea breezes and the breath of the pines in Florida might stay the march of the destroyer. She experienced much relief, and her stay among us was no doubt prolonged a year or two thereby. She was a noble exponent of the powers of unselfish love, seeking happiness only by contributing to the happiness of others. Her life was pure, calm and peaceful; no one ever doubted the sincerity of her Christian profession during the 22 years in which she held membership in the Mennonite denomination. She died as she lived, calm, peaceful, and fearless, giving testimony of her confidence in the saving power of the Redeemer. A few hours before the fatal moment she said to her husband, "Yes, I feel that the end is near, and I hope I soon shall be free from all pain. I would be glad to remain in you and my children if I could do you any good, as I am anxious about you all; but I have commended you all to the Lord. He does all things well. He will take care of you if you trust and serve Him. I am not afraid to die for I have served Him the best I could; and I hope you will all love and serve Him and thus be prepared to meet me in heaven." With loving hands we laid her body to rest in the cemetery at Bowling Green on Tuesday, the 30th day of January, 1894. A large company of friends who had learned to love her were present to do honor to her memory, and to offer sympathy to the bereaved.

S. R. Woods.

DIED.

GANSCHOW.—On the 2d of January, 1894, in Peoria, Ill., of cancer of the stomach, John C. Ganschow, aged 68 y., 10 m., 13 d. He leaves a widow, three sons and one daughter to mourn their sad loss. The remains were brought to Danvers, Ill., on the 3d and laid to rest. Funeral services in German and English from 1 Cor. 15:21, 26.

OTTO.—On the 19th of December, 1893, near Bloomington, Ill., after a lingering illness, Mary S. (Basting), wife of — Otto, aged 26 y., 9 m., 27 d. She leaves her husband and three children. Funeral services near Bloomington by John Kinsinger in German from Thess. 4:13-18 and Peter Schantz in English from Phil. 1:6.

OTTO.—On the 3d of Jan., 1894, in Bloomington, Ill., of kidney trouble, Daniel Otto, aged 77 y., 8 m., 18 d. He leaves his widow, whom he married in 1838, 4 sons, 4 daughters, 37 grandchildren, and 14 great grandchildren. He came to America in his 18th year. Buried Jan. 5th at Danvers. Funeral services by Peter Schantz, Chr. and John Gingerich.

STEINLEIT.—On the 5th of January, 1894, in McLean Co., Ill., infant son of August Steinleit. Buried on the 7th at Danvers. Funeral services by John Kinsinger from Mark 10:13-16.

MAURER.—On the 21st of January, 1894, near Danvers, McLean Co., Ill., of the after effects of La Grippe, Nicholas Maurer, aged 72 y., 10 m., 18 d. He leaves a deeply beloved widow and 6 children. He was a faithful member in the Mennonite congregation at the above place. Bro. Maurer was twice married. His first wife was Mary Bechler with whom he had 7 children, of which but one survives. His second wife's maiden name was Kohler. Of their 6 children 5 remain. Sister Maurer was too ill to attend the funeral of her beloved companion on the 22d at the North Danvers M. H. Funeral services by Joseph Stuckey from Rev. 14:13 and Phil. 1:21 and Joseph King from Isa. 38:12. Bro. Maurer was highly esteemed and his loss will be deeply felt.

SHULTZ.—On the 14th of January 1894, of an affection of the brain, only son of Menno and Catharine Shultz of Thurman, Arapahoe Co., Col. Several months ago, Sister Shultz left home with her child to visit her brother at New Hamburg, Waterloo Co., Ont., who had been sick for some time. The child took sick and died after ten days of suffering. Bro. Shultz was telegraphed for, but death came before the father arrived. The remains were buried on the 17th, in Steinman's graveyard. The funeral was largely attended. Funeral services by C. Litwiler from Mark 10:13-16 and J. Bender from Phil. 3:9-11.

BRUBACHER.—January 26th, 1894, near Snaveley's Mill, Hammer Creek, Lancaster Co., Pa., of Bright's disease, Bro. Jacob H. Brubacher, aged 47 y., 10 m., 12 d. Funeral on the 29th. Text, Eph. 2:19-22. Buried at the Hammer Creek meeting house. A wife, an only daughter and a large circle of relatives mourn his departure. Bro. Brubacher suffered very much.

KREIDER.—January 21, 1894, near Lebanon, Lebanon Co., Pa., of Lagrippe, Bro. Michael Kreider, aged 87 y., 2 m., 18 d. Funeral on the 25th. Text, Rev. 22:14. Buried at Gingsrich's meeting house. Bro. Kreider was a faithful member of the church.

NISSELEY.—January 21, 1894, at the home of her son-in-law, Bro. Elias Eby, Sister Elizabeth Nissley, widow, aged 81 y., 6 m., 3 d. Buried on the 24th. Text, 2 Cor. 5:1. Buried at Kraybill's meeting-house. A sorrowing family mourn her departure. A large congregation assembled as a token of respect for the departed sister in faith. Sister Nissley was a faithful member of the church.

BRETZ.—On Tuesday, Jan. 16, 1894, Mrs. Laura A. Bretz, wife of Jacob C. Bretz, of near West Fairview, Cumberland Co., Penna. She died suddenly after a very brief illness. Her suddenness and unexpectedness of her death was a shock to the entire circle of her acquaintances and relatives. Mrs. Bretz was comparatively young, and apparently was the picture of health. Only a few days previous to her death she enjoyed apparently good health, and attended to her household duties. In her death her parents lost a dutiful daughter, the husband an affectionate, loyal companion, and the children a kind and loving mother. When she was yet quite young in years, she united with the M. E. Church, of which she was a faithful member until her marriage. After her marriage her church duties were apparently neglected, possibly by reason of the fact that her husband was an unconverted man. Despite those last named and much to be lamented facts, we believe that she is at rest in the land of the blest. We venture this hope on the grounds that the sacred fire of God's love early kindled in her heart, though dimmed for a time apparently, was not extinct. And also from the facts that she was of an earnest thoughtful nature, and had a brief time for reflection before death. She leaves a husband and seven children besides parents, brothers and sisters, and a large circle of friends to mourn her early death. She was 38 y., 11 m., and 6 d. old. Her funeral took place on Friday afternoon, Jan. 19th, at Zion's Lutheran church near West Fairview. The services were conducted by Pre's M. D. Swartz and J. L. Nicholas, from Luke 12:40, and Rom. 8:28, and were of a solemn and impressive character. May the Lord comfort those whom He has thus afflicted, and bind up the broken hearts, and teach us all the fact of our mortality, our frailty, and nothingness, that we may be found ready at His call, prepared to depart and enjoy eternal happiness with Him.

BEACHY.—Near Grantsville, Garrett Co., Md., Jan. 27th, 1894, of heart disease, Bro. Joel J. Beachy, aged 18 y., 5 m., 11 d. This young man was troubled with this malady before he united with the church several years ago. Since that time he has hardly ever been able to attend services, but was a devoted Christian, giving much time to the study of the Bible. When visited he would be found in a cheerful mood and evidently enjoying sweet communion with his Savior. On the 27th, he passed suddenly away, but we have every reason to hope that though "to live" for him "was Christ," yet "to die was gain." He leaves his father, mother, 4 sisters and 3 brothers to mourn their loss. Funeral services at the Casselman Mennonite M. H. by D. Bender, G. D. Miller and H. M. Gelnert, from Jno. 11:25. Buried in the A. M. graveyard, near Grantsville, Md.

SMELTZER.—On the 3d of February, near Wakarusa, in Elkhart Co., Ind., of cerebral fever, Henry Edwin, oldest son of David and Mary Smeltzer, aged 4 y., 1 m., 25 d. Funeral services were held at the Olive meeting house, where the burial took place on the 5th. This is indeed a sad affliction for the sorrowing parents, but they have the blessed comfort that their dear one is safe in the arms of Jesus.

HERTZLER.—On the 14th of January, 1894, at the residence of his son-in-law Daniel Z. Mast, near Morgantown, Beck Co., Pa., from the effects of La Grippe, Isaac Hertzler, aged 84 y., 11 m., 26 d. Bro. Hertzler was a member of the Amish Mennonite church and was buried on Jan. 18th, his 85th birthday. Funeral services by Pre. Moses Hartz, from Isa. 3:10-11, assisted by Gideon and Chr. Stoltzfus and Jonathan Yoder.

HESS.—On the 18th of January, 1894, near Hess Station, Lancaster Co., Pa., of paralysis, from which he suffered since the 8th of January, Bro. Benjamin Hess, in his 80th year. He was a devout member of the Mennonite denomination, charitable and kind in all his dealings, and was highly esteemed by all. He was born October 14, 1814, and lived all his days on the farm upon which he died. He was a son of John Hess, who lived and died on the same farm. In spite of his age, his mental faculties were still keen, and he was physically a well preserved man, save the last couple years of his life he had heart trouble. He was a man of very even temper, and the family have lost a kind and indulgent father and an affectionate husband. His wife who, before marriage, was Miss Susan Leaman, sister of the late J. Leaman, deceased, of Camargo, with the following children, survives: Susan, only daughter, living at home; Joseph of Lampeter; John of Willow Street, Ben., on the farm of the late John M. Shenk, deceased; and Harry, married, and farming at home. The funeral took place from his late residence on Jan. 21, at the Mennonite M. H. at New Providence. Funeral services by Elias Groff and Amos Herr from Job 14:14.

HERK.—Bro. Peter Herr, Sr., one of the oldest residents of Paradise township, Lancaster Co., Pa., died on the 19th of January, 1894, aged 90 years and 15 days. He was a very intelligent and successful farmer, and a faithful member of the Mennonite denomination for many years, and had a wide circle of friends and acquaintances. His wife died about fifteen years ago. There are two sons and one daughter living, and a number of grandchildren. Two daughters died before him. The funeral took place the following Monday, where a large concourse of friends and relatives assembled to show their love and respect for the deceased. The remains were consigned to mother Earth at Strasburg. Services were conducted by the brethren Amos Herr and Isaac Eby from Prov. 14:32.

JACOB K. ANDREWS.

ROPP.—On the 5th of January, 1894, Magdalena, wife of Christian Ropp, aged 75 years. Deceased was born in Dirmingen Lothringen (Lorraine), France in 1819, and was married to Christian Ropp, Apr. 27th, 1841. They moved to America the same year, first settling in Ohio and at the end of a year in Canada, where they lived until 1861 when they moved to Tazewell Co., Ill. On the 4th of Dec., 1889 her husband died, and in Dec. 1891 she moved with her son-in-law, Jacob Oswald, to West Point, Neb. On the 17th of Jan. 1893 she had a stroke of paralysis, from which she suffered much until God called her home. She leaves five children to mourn her departure; three children preceded her. Funeral services by Joseph Gascho from Seward Co., Neb. Text, 2 Tim. 4:7, 8.

SMOKER.—On the 10th of January, 1894, in Milfill Co., Pa., John M. Smoker, aged 38 y., 4 m., 6 d.

HARTZLER.—On the 16th of January, 1894, at Belleville, Milfill Co., Pa., Jacob A. Hartzler, aged nearly 70 years.

HERTZLER.—On the 14th of January, 1894, at the residence of his son-in-law Daniel Z. Mast, near Morgantown, Beck Co., Pa., from the effects of La Grippe, Isaac Hertzler, aged 84 y., 11 m., 26 d. Bro. Hertzler was a member of the Amish Mennonite church and was buried on Jan. 18th, his 85th birthday. Funeral services by Pre. Moses Hartz, from Isa. 3:10-11, assisted by Gideon and Chr. Stoltzfus and Jonathan Yoder.

LEHMAN.—On the 23d of December, 1893, in Franklin Co., Pa., near Rocky Springs, very suddenly of heart disease, sister Barbara, (maiden name Ebersole) beloved wife of Bro. Abraham Lehman, aged 69 y., 9 m., 4 d. The evening previous to her death she was apparently as well as usual. About 4 A. M. their grandchild which they had in their care needed some attention and as she did not get up as usual her husband tried to awaken her, when he found to his consternation that she was a corpse. The remains were interred on the 26th in the Pleasant Hill (River Brethren) churchyard near her home. Funeral services by P. Wadel, and S. D. Lehman in German and P. H. Parret in English. Text, Matt. 24:44. She leaves a bereaved husband, 3 sons and 3 daughters, also 2 brothers and 2 sisters, Mrs. John Fry, Mrs. Samuel Lehman, Bro. Samuel Ebersole of Franklin Co., Pa., and Bro. Chr. Ebersole of Sterling, Ill., all of whom attended the funeral. Sister Lehman's place was seldom vacant at the meetings when health permitted. Her sudden death is truly a solemn call to all to be prepared to meet their God.

WAGNER.—On the 22d of November, 1893, in Perth Co., Ont., Magdalena Wagner, (maiden name Kipfer) She had for many years been estranged from full membership and died thus. Truly a warning call to all. Buried in the Poole graveyard. Funeral services by Peter Spenler from 1 Cor. 15 and Nicholas Nafziger from Rev. 3:14-22.

WEAVER.—Jan. 18th, 1894, in Mahoning Co., Ohio, Anna Weaver, (maiden name Metzler), wife of Henry Weaver, aged 74 y., 5 m., 20 d. Interment at the Metzler M. H., where services were conducted by Isaac Good of Medina Co., Ohio. The funeral was largely attended.

HERSHBERGER.—On the 19th of January, 1894, in Holmes Co., Ohio, of dyspepsia, Paulina, wife of Jacob E. Hershberger, aged 57 y., 4 m., 5 d. Buried on the 22d in the Walnut Creek graveyard. Funeral services by A. Mast and Moses A. Mast. Deceased was a member of the Amish branch of our denomination since her youth and was highly esteemed. She was married Jan. 25, 1857 to her surviving husband. Of their eleven children nine were left to follow the remains of an affectionate mother to their last earthly resting place.

HARTZLER.—On Jan. 15th, 1894 near Garden City, Cass Co., Mo., Mary Ella, daughter of Seth and Mary Hartzler, aged 22 y., 3 m., 21 d. Buried on the 17th. Funeral services were conducted by Daniel Hooley and D. F. Yoder in English and Peter Zimmerman in German from 1 Chron. 29:15. Mary was an affectionate daughter, and her aim had been to obtain a good education, and which she had almost completed. But He who knows best laid His hand upon her and called her upon the bed of affliction with that most dreaded disease, cancer.

When the cancer first showed itself she had not yet accepted her Savior, and when spoken to as to her condition, she seemed to believe that she would again get well, and in the last stages of the disease she began to look upon Him that was crucified as her Savior and Redeemer, and thanks be to God, a few days before her end came, she was ready and willing to confess Him, and desired to be baptized. From that time on she seemed to be wholly given up to the will of God. In her last days, although suffering almost unendurable pain, her desire was to have singing, reading and praying at her bedside, so we can rest assured that she had found peace for her soul, and that our loss is her gain.

ZEHR.—On the 3d of January, 1894, in Perth Co., Ont., son of Jacob and Leah Zehr, aged 2 y., 8 m., 25 d. Funeral services by Peter Spenler from 2 Cor. 5, and Nicholas Nafziger from Mark 10:13-16. May God comfort the sorrowing parents. This is the second child they have laid away within six months.

SILVINS.—On the 14th of January, 1894, in Holmes Co., Ohio, Sister Mary (Burkholder) Silvins, aged 84 years. She was married Nov. 11th, 18— to Joseph Silvins. To this union were born seven children, of whom five survive; also 22 grandchildren and 4 great grandchildren. Deceased was for many years a consistent member of the Mennonite denomination, a kind and affectionate wife and mother and took delight in administering to the wants of the afflicted and needy, and she died, as she had lived, in the hope of a glorious immortality. Buried on the 16th in the Union Hill cemetery in Tuscarawas Co. Funeral services in presence of a large concourse of friends, by Andrew Shenk from Matt. 24:44.

REDIGER.—On the 8th of January, 1894, near Milford, Seward Co., Neb., Catherine, wife of David Rediger and daughter of Bish. Joseph Schlegel, aged 23 y., 2 m., 2 d. She lived in matrimony with her surviving husband 5 years. Of her two children one preceded her. She also leaves her parents, 8 brothers and 5 sisters to mourn her departure, yet they mourn not as those who have no hope. Her remains were laid to rest in the Fair View cemetery. Funeral services by Joseph Gascho from Rev. 3:4-6. Bro. Rediger and wife lived at Thurman, Col., and had come to Nebraska on a visit, but Sister Rediger took sick a few days after their arrival, and after three weeks of suffering she calmly fell asleep.

YODER.—John M. Yoder was born in Somerset Co., Pa., Nov. 22, 1847; died in Iowa City, Ia. Jan. 12th, 1894. Aged 46 y., 1 m., 21 d. He came from Pa. in June of 1893, and was employed in carrying the mail from Sharon Center to Iowa City. On the 30th of December he was struck by a passenger train while crossing the track of the B. C. R. & N. R. R. His injuries at first were not considered dangerous, but as time passed they became more serious until death claimed him as his own. He was a faithful member of the Progressive Brethren denomination and led a devoted Christian life, having a kind word for everybody, his aim being to live at peace with all men.

During his sickness he was greatly resigned to the will of God, often expressing a willingness to leave this world, saying he was ready to go. Only a few hours before his death he had a vision, he said everything was so nice and green, he spoke of seeing such a pretty chair, he said it was the grandest and most sublime place he ever beheld. His remains were laid to rest in the Pleasant Hill cemetery on the 14th followed by an exceedingly large concourse of relatives and friends. Funeral services were conducted by F. T. Maxwell and L. A. Jones. Text, James 4:14.

The bereaved have the sympathy of the entire community in their sad affliction, but they need not mourn as those who have no hope, for they have the blessed hope that their loss is his eternal gain.

Letters Received.

WITH MONEY.

A—J W Albrecht, Jos Allebaugh, Henry Ayle, John Albrecht, J L Amstutz, J S Amstutz, Sarah Alliger, Jacob K Andrews, John Andrew, D Augustin.
B—Mrs John Bear, Joel D Blosser, Anna Bear, Mrs John Bachman, S D Burkholder, A M Beachey, George

Beery, Martin H Bauman, Ira Bauman, Christian Brubaker, Moses Brubacher, Jacob Bricker, Noah C Bechler, F Blough, Isaac Bitticher, C Barker, Lewis Bender, Agnes Bechler, Barbara Bechler, J L Brubacher, Peter Baumgartner, N O Blosser, Joseph Birky, E W Bricker, Michael Bender, Emma D Brenner, A S Bauman, Samuel Brunk, A Bowman, B F Buchwalter, Jos Boshart, D Bender, Eliza Beutler, Michael Bender, Mrs Jesse Bechler, J A Bachman, Henry Boshart, C Allen Cressman, Henry Cressman, Isaiah Christophel, Mattie Coffman, C Cressman, John Cressman, Joe Cassel, Chr Christmiller.
D—Angelina Dubbs, Geo Dintelman, A V Detweiler, D Detweiler, J K Detweiler, L M Driver, B Driver, Joe Driver.
E—C Ebersole, J C Erb, L S Eash, Henry Eymann, H Ebersole, John Erisman, Joel Erb, D A Evers, D D Ebersole.
F—Paul Freed, Joseph Fritz, B Froelich, I W Fritz, G Levi Groff, Isaac E Groff, Peter Good, Pre B Gehman, S D Guengerich, Samuel Godshall, D H Glick, Aaron Groff, Noah Gerber, Chr Groff, John Graves, Andrew Good, Peter Garber.
H—Daniel Hoover, J B Honsberger, J M Honsberger, Abram Hege, Anna Horst, Elias Hostetter, S P Hooley, Jos Honsberger, Abraham Heisey, Henry Hostetter, Levi Hooley, Barbara Horner, Emma H Harnish, A H Harnish, Jonas Harnish, Jos Harnish, Jos Hurs, Ab Hunsberger, Chr Heckerdorn, A Honderick, J H Hatterman, F Herring M, D, Jacob Headings, J L Hildebrand, H Hersley, C S Hauder, C Hartzler, Benjamin Hartzler, H Harder, Henry B Harnish, Jonas E Hostetter, J A Hensberger, E H Hensberger, David Horn, S Z Horst, S Z Hartzler, Salina Hartzler, D K Hartzler.

I—Imhoff.
J—Samuel B Jutzi
K—John Kunkel, Nancy Kramp, John King, Sem Kaufman, E H Kaufman, Henry Krupp, D H Kuriz, Jos Kennedy, W M Kratz, J B Kauffman, Aaron Kreider, C Klopschwein, J N King, David Kasper, L—Peter Lehman, John Leupp, W L Lehm, D G Landis, Moses Litwiler, Chr Litwiler, John Landes, Jesse Lehman, F Litwiler, S S Leutherman, S S Loucks, Jos R Loucks, Abram R Loucks, Annie Loucks, Jno L, Lowe, D Lefever, Abraham Lutz, Sol Lantz, M—S B Miller, Annie B Mack, Jacob Moore, J T Miller, D S Metzler, P F Moser, Aaron Martin, B Y Mills, Jerry J Miller, A Miller, Jos Mosser, Eliza Misher, David Martin, S S Mussman, Noah Martin, A Miller, Peter Metzler, Barbara Moyer, Catharine McGuffin, Annie H Mosser, Amos B Miller.
N—John Neuschwander, Susie Neuschwander, Sam N Nissley, H T Nice, Leola Niss, Valentine Nice, Emma Nissley, D L Nissley, Noah Nafziger.
O—Annie Overholt.
P—K Prieem, C B Peachy, S W Peachy, Samuel Plank, Barbara Paul.
R—John R. Reid, D S Rutt, Chr Rudy, Geo Rudy, Daniel R Roth, Frank B Risher, D Risher, C R Renschler, Jacob S Rissler, John Rohrer, David Keno, H Rychener, A Rissler, N C Roth, N Z Roth, S M Rammer.

S—Henry Sommer, M O Stoner, Jacob Shelly, J M Snucker, Anna Singer, Augustus Stauffer, F Sauder, Isaac Sauder, Aaron Sauder, M B Snider, Aaron Schantz, Mrs D C Snider, Chr B Snyder, Amos Shan's, Frank Sherk, Moses Shantz, Enos Shantz, M Schantz, S V Shantz, Jacob D Shoemaker, Wendel R Shantz, Aaron E Shantz, Samuel E Shantz, Moses E Shantz, Isaac C Snyder, Jacob E Shantz, Daniel E Shantz, Peter E Shantz, M K Snyder, W Spaetzal, Aaron Shantz, Eli C Shantz, Magdalena Shantz, S S Snyder Sen, Leah Stemen, Elizabeth Stauffer, Isaac Shirk, John A Smith, C Shantz, David Shantz, J P Smidt, G E Shoemaker, Amos Snyder, J M Seliz, Peter Schwartzentruber, John I Shank, Samuel Swartz, John Stuckey, C D Short, John Slonecker, Jonas S Short, Jacob F Shelly, Elizabeth Shiry, Isaac Snyder, Eliza Shirk, Jacob Shirk, B Shoemaker, Jonathan Shantz, Noah Sharp, Joseph Steiner, Jno Sihm, John K Snyder, Moses S Shantz, D Y Shantz, John D Shantz, Jacob B Schmidt, Daniel Shaeffer, J S Shoemaker, Peter Swartzentruber, Catharine Stehman, Rosella F Shelly, Margaret Stiefel, Pre J Smith, C H Shertz.
T—Abraham Tyon, B J Troyer.
U—Mrs Mary Unsicker.
W—J C Witmer, Anna M Weaver, Jacob Wenger, David S Wenger, Jacob Wagner, Menno Weber, Elias Wenger, Joseph W. Wengert, Margaret Wengert, Margaret Wenger, Cyrus Witmyer, Daniel J Wyse, A W Wenger, John E Wimer, Theo Weber, John Woolner, Jos Wagler, E C Weaver, Anna Wade, D K Weaver.
Y—Abner Yoder, M S Yoder, M P Yoder, C P Yoder, L B Yoder, Lewis Yoder, D P Yoder, Jno A Yoder, Henry Yunt.
Z—W Zimmerman, J C Zook, A D Zook, J Zook, Levi Zook, Jonathan Zook, S B Zook, A Zehr, J K Zook, D Zook.

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JOHN F. FUNK, EDITOR.
J. S. CORFMAN, ASST. EDITORS.
A. B. KOLB.

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EDITORIAL NOTES.

"I AM a companion of them that fear
thee, and of them that keep thy pre-
cepts."—*David*.

A MAN without the grace of God in his
heart is to be compared to a house with-
out a roof, at the mercy of the surround-
ing elements.

GOD helps us bear the crosses He lays
upon us, but those which we put on our-
selves we have to bear alone, and that is
why some crosses are so heavy.

THE item in our last issue stating that
Bro. J. M. Shenk was visiting in Elkhart
Co., Ind. crept in by mistake. Bro.
Shenk did his visiting in Ohio.

THE way to heaven would indeed be
hard plodding were it not for the power
of the Spirit behind our desires and
prayers to move us onward and upward.

BRO. J. S. Lehman, the Business Man-
ager of our Publishing House, made a
flying visit to Chicago, Ill., and his
former home near Freeport, Ill., on Feb.
17—21. He was accompanied by Bro.
A. C. Kolb.

REPORTS show that the storm of Feb.
11—14 extended over a very large area,
and that the cold weather accompanying
it caused much suffering. In Kansas
and Oklahoma a number of people and
many head of cattle were frozen.

WE are pleased at the hearty response
to our request in the last issue of the
HERALD for correspondence. Now let us
hear from all the rest. There should be
continually an intercommunication be-
tween all our congregations, and this can
be easily done through the medium of
the HERALD.

"THE wind bloweth where it listeth."
So it is with the will of man, he can have
what he chooses. God or the world, but
as the vane is a sure indicator of the
direction in which the wind blows, so the
direction in which a man's face is set
tells the world which spirit is moving
him.

A BUSY man is very seldom a busy-
body man. To find busybodies and
chronic faultfinders such as are spoken of
in 2 Thess. 3:11, one need not look
among such as mind the admonition
given by Paul, 1 Thess. 4:11. Paul tells
the Thessalonians that he had heard that
some of them were not working, but were
busybodies. These drones, instead of
helping to advance the cause of Christ,
were disorderly in their walk and conver-
sation, finding fault with this and that
person and going about, "sponging" on
their fellow members. The best way to
keep children out of mischief is to keep
them at work. The same rule applies to
the children of God, and for this reason
it is good that men (and women too)
study to do and mind their own business,
and as children of God we must be about
our Father's business and His business
that He entrusts to us is to "ear much

fruit," and lead people to Christ, by let-
ting our lights shine that others will be
drawn to God. If one studies "to do his
business" in this respect he will find nei-
ther time nor inclination for busybody-
ing. The busybody has done much evil,
and is doing much evil now. Let us be-
ware of him.

A FEW nights ago, the police of our
city raided a gambling resort over a
saloon and arrested sixteen men—mer-
chants, clerks, mechanics, etc.—and
marched them down in a squad to a jus-
tice of the Peace where they were fined.
The fact of so many being caught at one
place shows what a terrible hold the vice
of gambling is getting upon all classes of
people. A well known lady of this town
recently said that she would "rather play
cards than eat." Such persons are the
breeders and propagators of this vice in
more than one sense; they are like the
germs of an infectious and fatal disease,
and yet they are tolerated and welcomed
by the "Society" of a place. These "so-
cieties" and "clubs" in nine cases out
of ten are morally rotten, and the fruits of
their corruption and their tainting influ-
ences are shown by fleeing defaulters,
absconding clerks, arrested gamblers,
etc. And so long as churches and min-
isters tolerate and advocate church fairs,
progressive pedro parties, etc., etc., they
stand as an excuse and a promoting influ-
ence to gambling and other corrupting
vices and will be powerless to check
them. The churches must get free of
this moral infection before they can hope
to cope with the evil.

PASTORAL VISITS.—Ministers and oth-
ers can do a blessed work among their
congregations by visiting the members at
their homes. In fact, the value of such
pastoral visits cannot well be overesti-
mated, and as winter seems to be a very

suitable time for the minister to make this kind of work a specialty, we speak of it at this time.

To properly care for the flock the shepherd must know the condition of every individual. The minister or pastor is represented as the shepherd of the spiritual flock. By visiting his members at home he comes into communication with the whole family, children, servants and all, and right here is the faithful pastor's opportunity to speak to the unconverted part of the household about the salvation of their souls. The minister can read an appropriate passage of Scripture and offer a prayer, and if the family be of a musical turn, the minister can enter so much better into the work, and enlist the interest of all by having them sing one or more hymns. Children and servants are often backward in forming acquaintance with the minister, but the singing of a few hymns together can be made an effectual means of "breaking the ice" and giving the minister an opportunity of speaking to each individual and asking them about the condition of their heart, and giving them advice as to how hindrances standing in the way of their conversion or of their progress in the spiritual life may be removed. In this manner these visits can be made highly appreciable to all. What picture of church work is more beautiful for the mind to dwell upon than that of a pastor going about among his people kindly and gently helping all around him to press onward and upward, gently leading the unsaved to Christ, helping the erring ones back to the narrow way and everywhere making the Christ influence felt.

On the other hand, a minister who never gets nearer to his people in spiritual matters than in the pulpit, is not doing his duty toward his God and his people, and if his sermons are not appreciated as he thinks they ought to be or as well as those of his ministering brother who is faithful in his pastoral work, he may as well blame himself as any one. A minister who is acquainted with the needs of his flock will make his sermons timely and interesting to them because they realize that what he says is just what they need, and thus every one goes away benefited.

Again, one personal talk with a person may do more good than a dozen sermons

would, and moreover, that talk and kindly advice will likely make that minister's subsequent sermons worth more to the individual spoken to than they could otherwise be.

We do believe that if every congregation were thus favored by occasional house to house visits by the minister, there would be far more spiritual life and activity in religious work among the congregations in general than there now is, and that there would be far less tendency on the part of some to drift away from spiritual influences and from the pure doctrine of the Gospel. According to Paul's teaching the pastor is to feed his flock, i. e., minister to their spiritual needs, assisted by the deacon. We know of some ministers who make such visits, and we know, too, that the members are greatly benefited thereby. There are other ministers however, who hardly know their members, much less their members' children, and all this because these ministers do not cultivate their acquaintance. The young people as a rule, do not lead off in forming acquaintance with the minister, because they naturally think it in the minister's place to make himself acquainted with them. Especially will they be backward when they have to feel as if the minister did not think it worth while to notice them. When such young people get to a meeting in another denomination and become acquainted with the minister and members there and are welcomed and made to feel at home, and asked where they live, what they are doing, whether they have accepted the Savior etc., they will feel that there is a place for them there, and by the time the minister and half a dozen of the members kindly ask them to "come again," they will feel very much like doing so, and as there is meeting perhaps only once in four weeks in the church of their fathers, they may, ere the time comes again for that meeting, be better at home with their new relations than they ever were with the old. We are wandering somewhat from our subject, but simply to bring in another phase of the matter and its results.

It is said that "a word to the wise is sufficient," and we therefore hope that pastoral visiting will be attended to hereafter in all our congregations, for at the present day there are so many influences

surrounding us, many of them so subtle and misleading that to keep the poisonous weeds out it requires far more watchfulness on the part of the minister than can be exercised in one hour in the pulpit once every week or two weeks or four weeks as the case may be. We hope that our ministers will engage in this work, not because the HERALD OF TRUTH advises it, but because they owe it to their Master and the church over which they have been placed as watchmen and teachers

For the Herald of Truth. FAMILY WORSHIP.

Dear brothers and sisters who read the HERALD: By the grace of God I will lend a helping hand to the building of the spiritual temple.

If we are not gathering we are scattering. If you and I are really loving and serving God, we are then made kings and priests unto Him, and then Christ says, "Ye are the light of the world, a city that is set on a hill cannot be hid." If we are loving and serving Jesus, hungering and thirsting after His righteousness we shall be filled. We find many who profess that they love God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate, Titus 1:16. Consequently they make no progress in spiritual life.

They do not seem to hunger and thirst after righteousness. The house of God is visited only when conditions are favorable, or else not at all. They do not realize that their service might be useful in helping to instruct the rising generation in Sunday-school, and we say the true Spirit of Christ is not there, and we find no family altar there.

We will now look at the other side. Christ speaks in the parable of the vine, "I am the vine; ye are the branches. Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." If we are regenerated and have received the baptism of the Holy Spirit, we are branches of the true vine. Our hearts are now filled with the love of Christ, and His word now tells us that "out of the abundance of the heart, the mouth speaketh." We now love to speak of Christ, read about Christ, hear about Christ, pray to Him that our minds may more and more, be full of Christ, so that we may get fresh supplies from Him as the branch does from the root of the tree.

Dear reader, brothers and sisters, let us ask ourselves, Are we doing that part which God requires of us? Under the Gospel of our Savior Jesus Christ, we shall teach our children the ordinances of the house of God, His word and His will.

We should teach them to sing and pray, and to praise their Maker in word and deed.

The Scriptures teach us, that we are to bring up our children in the nurture and admonition of the Lord, and what can be more pleasing to the Lord than that a father gather his family, and all join in a true spirit in worshipping God? Hundreds of children of professed followers of Jesus have never seen their parents bend their knees in the household in family worship, nor heard them utter a word of prayer. Very few are aware of the great influence exerted by family worship, by the earnest and heartfelt prayers of father and mother. Dare we not to be a Daniel?

"Standing by a purpose true,
Heeding God's command."

Family prayer, as a means of grace, draws us nearer to heaven and to the fountain of purity and love. It shuts out for the time all worldly affections and earthly interests, and opens up to our delighted vision the glories of the New Jerusalem and of the numerous assembly of the redeemed from earth, that sing the song of Moses and the Lamb. I know of few things in family life that exercise so great an influence for good on home happiness as the meeting together day by day at the family altar. A family without prayer is like a house without a roof. I have always regarded the household of Joshua as a pattern for Christian families. Joshua was faithful and whole-hearted in the service of God. He made a firm resolve, resting on the sure promise of God, that, whatever others might do, he would serve God, and he made this determination for his household as well as for himself. He regarded himself as their representative, and that which he knew to be good for himself he knew also to be good for them. "As for me and my house," he declares, "we will serve the Lord." The Savior taught that men ought always to pray. David says, Psalm 55:17, "Evening and morning, and at noon, will I pray and cry aloud: and He shall hear my voice;" and again he says, "Open thy mouth wide and I will fill it." When Jesus was here on earth, He made the dumb speak. The spirit that opened the mouth of the dumb brute is also willing to give utterance to all those that are willing to serve God with a full purpose of heart.

I have found by experience that those that do not pray with their families, or in public, pray very little in secret, and vice versa. Some are even ashamed to pray before their own families. They say, "I am too weak." This is very true; we are weak, but perhaps do not feel it as we should. We are not so sensitive to this weakness as we should be, else we would not hesitate to come to God for strength. A very good prayer for us is

that God shall show us more of our weakness, that we may become strong in Him.

I. H. MOYER.

Bloomington, Ontario.

For the Herald of Truth. SLEEPING IN CHURCH.

Sleeping in church is so unbecoming and inconsistent that could we not behold it with our own eyes we could scarcely believe that such a thing ever occurred, especially during a few hours service in daytime. We read of one instance in Scripture of one falling asleep when Paul prolonged his speech until midnight, but at the present time an hour or two is enough to bring some to a sound sleep. A person interested in what is transpiring around him will not become sleepy. A person habitually falling asleep while at his daily labors out in the fields or in the workshop would be termed lazy and unfit for the position he occupies. Some hard things have been said of church sleepers, but, unbecoming and ridiculous as it may seem to those who have not acquired the habit, we are not prepared to lay all the charge to them.

There is something that causes sleepiness. The body is tired and seeks recuperation through nature's best restorative—sleep. Improper ventilation will induce sleep, and the same may be said of dry, spiritless sermons. Some might say that we should not work so hard to weary our bodies to such an extent that we could not resist the tendency to sleep. This is all right for most of us, but there are some day laborers required to work from sunrise to sunset to satisfy the employer, and such are to an extent excusable. The keeping up of appearances is considered by some of so much importance that go to church they will, even if the greater part of the time is spent in sleep. This is a mistake. It does not show good judgment, not even good sense. The object of going to church should be to worship God, to learn of Him, to be built up and encouraged, in short to glorify God. When the object of church-going falls short of this, we had better stay at home and give our bodies the needed rest, and spend our time in reading, meditation and prayer, and we will do more for the Master and for our own edification and at the same time save the church the disgusting spectacle of beholding her members asleep during service.

Suppose a pupil at school insisted on sleeping half his time in school, in spite of all that could be done by the teacher, we would naturally conclude that he was a very dull pupil. We could not, from the very nature of the case, decide otherwise. And just so with a man or woman that can pass his or her time in sleep during the preaching of the Gospel. They

will be dull Christians. We can sympathize with some who go to church with a good motive and are overcome by sleep, but for the chronic church sleeper we have very little sympathy.

We believe that the minister acts a very important part in keeping his hearers interested, and when this is done there will be very little sleeping. The effect will be the contrary, it will keep awake. We do not wish to lay any blame on the ministry (unless it rightly belongs there). We do not wish to belittle anything they have done or are doing, for we believe they labor faithfully, but that the church needs a general awakening, no one will deny, and the best place for that awakening to begin is with the ministry. A spiritually alive, sanctified ministry will diffuse and inculcate like principle in their hearers. And this would produce a live church, fully awake to all her duties and privileges, so enlightened spiritually that she could comprehend her high standing, her exalted position, the heritage of our God, the bride of Christ, a glorious church indeed. Then would the era of church sleeping be past. A BROTHER.

For the Herald of Truth. BEWARE.

Christ says, "Beware of false prophets," (Matt. 7:15), "which come to you in sheep's clothing; but inwardly they are ravening wolves." In his epistle to the Romans (chap. 16) Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Notice that Paul says "Mark (take notice of) them" To the Corinthians Paul says (1:10), I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

In the Philippian epistle (3:2) we are taught to avoid false teachers. "Beware of dogs, beware of evil workers, beware of the concision," and in 1 Tim. 6:3-5 Paul says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Such people are heretics and Paul instructs Titus (3:10), "A man that is a heretic, after the first and second admonition, reject."

Wellersville, O.

JACOB Y. KURTZ.

For the Herald of Truth.
ELECTIONEERING.

This is the name of the occupation of a man who uses his influence on one side or the other at the time of political elections, no difference what principles may underlie the pending campaign. Those who engage in this business will have political enemies, and will incur the displeasure of their opponents who may be opponents from principle or not, and altercations often occur which, though they may not end in blows, do frequently come to tongue lashing and the use of blasphemous language. The writer of this article has had enough experience in this business to know the evil results thereof. I venture to say moreover, that in a hundred cases of electioneering, ninety nine will be accompanied or carried on by carnality, and let me tell you that you will hardly say that the hundredth one is controlled and won by the impulse of the spirit of God.

Now, let me ask, is it proper for a person who claims to be a child of God, a minister of the Gospel of a defenseless Jesus who said "My Kingdom is not of this world," to urge or stir up his congregation at the time of public worship to show their colors and stand boldly for the privilege offered us by the authority of our land? Is it becoming? No. Furthermore, I must say that this clerical electioneering is detrimental in the church pulpit, a dishonor to the Lord's day and a provocation to the congregation, because there is always a difference of opinion, and while some would be pleased others would be offended, and the meeting would really degenerate into a political assembly.

If a moral question be at issue and electioneering is necessary, let it be done outside of the church doors and outside of the ministry; for to the church and the ministry belong duties and privileges higher and nobler than that of an electioneer. Addresses on worldly affairs have no place in a church or with a congregation that professes faith in the Lord Jesus Christ and His teaching on nonconformity to the world. Let the world have that which belongs to the world, and let God have that which is His own.

Ontario.

D. B. H.

For the Herald of Truth.
THE BAPTISMAL VOW.

What does baptism denote? "The answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead." 1 Pet. 3:21. Baptism is one of the sacred commands upon divine record, given by the just Law giver. A covenant made with God and not with man. How our souls thrill with joy to recall the sacred event to memory of our

baptismal vow, when our faith was sealed by baptism, in the name of the Father, and of the Son, and of the Holy Ghost, witnessed by the Almighty above and humanity below! Thus we became a member of His visible church on earth, and how happy and free we felt, just like a bird that escaped its prison. We renounced on bended knee the devil, world, and our own sinful flesh, called the trinity of hell, and promised to stand and strive for the truth of God's Word till death. Now as we have crossed the border line of the dark dungeons of Egypt of sin into spiritual Canaan, we met with temptations, by the tempter who introduced his magnifying spectacle in order to make us believe: If you only belong to church, all is right, don't worry. Are we to quit here? Will this save us? Certainly not. "God forbid." Faith without works is dead. It is like a criminal borne to prison who fancies he is safe because he is being carried in a train in which there are good people.

Naturally speaking, we made a contract or agreement with God, and are expected to live accordingly. The question often arises before us, Have I been faithful to my promise to God? with such vivid force that we feel to retire with the evening shadows to some secret spot, and pour our souls in prayer to God for entire consecration to do His will. We are to be a peculiar people, zealous of good works, and to lay aside the Egyptian mantle of sin, and put on the robe of righteousness instead.

How sad to see so many precious souls trifle with their covenant with God, as if they were at random to do with their souls as they pleased, and yet they are bought with a price. What is the evidence they show forth by such a conduct? It proves that their faith was not strong enough in God, and made but slow progress in Christ's school, and would not tarry to receive that baptism of the Holy Ghost and with fire, which is sometimes called the "Pentecostal diploma." Whom are they to blame for such a state of things? God? the Bible? the minister? the church? No, nothing but very self. It is to be feared the giants, worldly conformity and worldly applause, have taken them captive into the Babylon of spiritual winter with the thermometer sixty degrees below zero, where they fall victims to spiritual rheumatism, that so affects the knees, and neck, and tongue, and heart, that they cannot bow reverently before God in spirit and in truth, and pray to and speak of Him from an overflowing love.

Dear back-slidden one, there is yet hope for you, if you make a speedy surrender to God while you have the privilege to do so. For God's spirit will not always strive with man. How much more pleasant it is to be led in green pastures and beside the still waters in the Christian

life, than to be fed by Satan, with mouldy manna and the hyssop of his wrath and deceit.

* Thanks be to God for the glad tidings of salvation. May the Lord so reign and rule in our hearts that we may be fit subjects to be called true Christians.

The outside world observes us closer than they do the Scriptures. Now what kind of literature are our lives distributing among this class? Is it false or true? Remember that one day we will all be weighed in God's balance of justice. Do our actions tell them they can enter a saloon and partake of its nauseating ingredients? the theatre, the circus, millinery shop, gallery, ballroom, and many other places of sin and vice, and now and then utter an oath (which is Satan's signet of his spirit), "to the honor and glory of God," and the promotion of spreading the Gospel? "Ye cannot serve God and mammon" (B.ble.)

Dear sinner, "choose ye this very day whom ye will serve." "The night cometh wherein no man can work." It will appear to us all, sooner or later, whether we are ready for it or not. Pray to God for help and assisting grace to make a start in the Christian religion, which endures the test of time and eternity. Although in this life we often receive the "cold shoulder" from the world, what is that compared with eternity of joy of the redeemed. Oh, that all had such a longing as that sainted mother in Israel had for that home above. She often walked the floor for pastime repeating the words, "If I were only in heaven."

Dear home-sick pilgrims, may the Lord hasten the day when we can strike glad hands over yonder, where sin and sorrow are a thing of the past.

ELLA H. BRUBAKER.

For the Herald of Truth.
FRUITS OF SOWING.

Are we sowing seeds of righteousness? Oh! let us strive to do the will of our Master, that He may help us to sow good seed, that will spring up and bear rich fruit to the honor and glory of His holy name. Let us also pray that He will lead us into "paths of righteousness for His name's sake."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

If we sow seeds of wickedness, we shall also reap wickedness. If we sow seeds of truthfulness, and righteousness, we shall reap righteousness. Oh! let us ever strive to do so, that we may win precious souls to Christ, and by so doing, we may at last receive a "crown of righteousness, that fadeth not away." Then the fruits of our sowing will be a rich and glorious harvest.

Dear brethren and sisters, we would all enjoy a visit with some of you again.

"Jesus knows that I am thirsting,
To be filled with His sweet love;
Jesus knows that I would serve Him,
As the angels do above;
But my heart is weak and weary,
And I falter by the way,
Precious Jesus! keep O keep me,
In the blessed narrow way.
Remember us all in your prayers.
Yours in Christ, ANNA S. KILMER.
Berwind, Col.

For the Herald of Truth.
WILL SHE RISE TO THE
EMERGENCY?

This question, asked by E. W. Weaver in the HERALD Jan. 1st, brought to my mind a new line of thought. In speaking of Mission Work and the Mennonite denomination he asks this question, which means something to every member: "Will she rise to the emergency?" These words are so forcibly impressed on my mind that I am constrained to answer also, "God grant that she may." I however see some difficulties in the way. The church is not closely enough united on the question to hasten its progress toward the coveted position. There seem to be two classes of thinkers in the church. Those who consider more especially the outward appearance of things, and those who delve deep and search out the principles that prompt us to action. Some look upon mission work as "something new," and hence are afraid to take part in it, while others deem it the most important part of the Christian's life-work, and are very zealous in their efforts to promote its interests.

It is sad to find prejudice, that great promoter of strife, at work on both sides, and those whose minds differ on the subject often fail to practice forbearance toward one another.

Here is a brother who has not been awakened to the need of more direct work among the people in general. He thinks the advocates of mission work are too worldly; they are only seeking after the applause of men and wish to make a display of their knowledge; in short he has no sympathy for those enthusiastic brethren who are continually urging more activity in the field and more money in the treasury.

Then here is a brother who thinks it his duty and the duty of every Christian to put forth every possible effort to spread the Gospel, and has no patience with his less active brother whom he sometimes censures unjustly.

I do not wish to convey the idea that these things are true of every one, but simply give it as a representation of some of the adherents on both sides. There are many true, earnest Christians on either side who are willing to bear with one another, even though they do not see alike in all things.

What we need is more brotherly love and forbearance, and willing minds to be taught all the Lord has in store for His children. God hasten the day when the chasm between the two classes may be so narrowed down that the spirit of love for fallen humanity may entirely cover it over.

The last and crowning command of the Savior was to preach the Gospel not only to some but to "every creature," not only to America, but to "all nations." Therefore mission work must be the work of the Lord no matter where it is carried on. Nearly every allurement has its source in the city, then why should we not work there? The apostles preached to the masses wherever they had opportunity. They were not afraid to go to the cities for fear of becoming worldly, but they went armed with the breastplate of love and the shield of faith, and attacked Satan in his strongholds.

But someone says, "You had better work at home." That is true. The work at home must not be neglected, but is it not also true that if every member were doing all they could nearly every congregation could spare means and laborers to establish the church where the principles of our faith are not known. A brother upon being consulted about holding meeting at a place some distance from his church made this answer: "We have meeting here every Sunday; if they wish to hear us they have the privilege to come." Oh, I thought, if that brother had a friend lying at the point of death, and he had a remedy for him would he wait for that friend to come to him for the remedy? No, indeed, but he would make every effort to take or send it, and that as quickly as possible. And how can Christians refuse to bring to sin-sick souls the news of free salvation? Should we not continually hold up before them Jesus Christ the only remedy for sin.

My brother, my sister, the eternal destiny of some soul depends upon your work and example. May God bless every effort put forth by our beloved church that she may be equal to the emergency, and gather in the scattered sheaves at home and in distant lands, in the country and in the city.

Oh that every Christian in the land might be so filled with love for perishing souls that prejudice could find no room in his heart.

Our work is not finished when we have sought and found salvation ourselves, but we must labor to bring others into the kingdom. We are all reapers in the great harvest of souls. If the Master calls to us, shall He call in vain? Can we go home to the Father without bringing at least one sheaf? One soul is ample reward for a life's work. Shall we rest at ease while the destiny of souls hangs over us?

CLARA M. BRUBAKER.

THE POWER OF LITERATURE.
(Address delivered at the S. S. Conference.)

There are two sides to every question. Every positive has its negative: There are opposites in all things. The old saying is that Knowledge is power. While this is true, it is likewise true that ignorance is a power, and these two have been opposing each other since time began. There always has been a war of light against darkness, of faith against superstition, of truth against error, of righteousness against sin, of knowledge against ignorance, of God against Satan. Paul speaks of these two contending powers when he says, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of God."

Ignorance has been the cause, direct and indirect, of untold sin and suffering. False knowledge is an able helper of ignorance. When the serpent tempted Eve in Eden, it was done with the sugared pill of deception. Eve was to know good from evil. She was to become wise as God. This apparent knowledge however simply opened the gate for humanity to fall into the pit of ignorance, darkness, superstition and separation from God.

Knowledge is gained from observation, inquiry, investigation, communication. It may be proper to draw attention to the often misquoted passage in the epistle of James, "If any of you lack wisdom (some use the word knowledge) let him ask of God, that giveth to all men liberally" etc. Wisdom is higher than knowledge. God gives us mental faculties to obtain knowledge, but the wisdom and grace to make proper use of that knowledge we receive direct from God. With this wisdom from God as a guiding power the more of useful knowledge we have, the better fitted we are for the service of God.

The desire of the human mind to express its ideas or to make known its wants or desires necessitated the use or probably gave rise to a spoken language. The desire to communicate with those at a distance, or to record thoughts and ideas necessitated a written language. All this was according to the all-wise design of an over-ruling Providence, by means of which He made known His will unto His chosen prophets, apostles and holy men, and they in turn, by recording the sayings or communications of God in written language, made known the Divine Will to the world for all ages. This was the beginning of literature. Is there any power in this literature? The apostle Paul, who tells us that the Gospel was to

the Jews a stumbling block and to the Greeks foolishness, gives testimony for himself and says, 'I am not ashamed of the gospel of Christ; for it is the power of God unto every one that believeth, to the Jew first, and also to the Greek.' Is there any power, then, in Gospel literature? Christ himself says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Does Christ say there is no power in scriptural literature? The knowledge to which Christ here urges us is gained by searching, and then God gives wisdom to use that knowledge to become a saving power.

In the short time allotted to this subject it would be impossible at least for me to deal with it in all its length and breadth and depth. I shall therefore confine myself more particularly to the historical part of the subject, nibbling but a little bit at one corner of that, as it were, and try to draw lessons from that part in which we as a denomination are—or at least should be—most particularly interested.

To measure the standard of morality or intelligence or spirituality of the people in any community, we need only be acquainted with the literature they have and use among them. Its quality will give us a true idea of the mental status of the people. In our domestic relations the same rule holds good. In a family where the Bible is the "best book of all," and other pure literature abounds, there peace, joy, intelligence and love reign. Its members are walking upon the higher plane of life, and association with them is ennobling and elevating. Their literature has exerted upon them a power that can be felt by all with whom they come in contact. It is not only a joy and a pleasure, but a blessing, to meet or better to be a member of such a family.

With the facilities of to-day for printing and publishing, thousands of books are published daily. Much of this literature is tainted with impurity of one kind or another, and acts upon the mind much the same as alcoholic liquor acts upon the nervous system. It stimulates the mind beyond the normal state and leaves it weaker instead of stronger. A wise parent is careful to keep such literature out of the family circle. Such books as make light of spiritual things, that stimulate human passion and deify it by calling it love, that place a premium upon that which the Bible condemns, are poison to the mind and are unsafe to have, because they paint an unreal picture of human life.

But this is a literary age. Books, daily, weekly and monthly papers, journals, periodicals, and magazines *ad infinitum* flood the land. Orators no longer occupy the foremost position as teachers; the press takes the first place as a moulder of

public thought. Knowing the power of the press, Satan has been quick to take advantage of the same. His work is to deceive, allure and ruin, and tons upon tons of literature of this evil kind can be found throughout the country, and the minds and morals of a large class of people are influenced thereby.

How often have we heard of young people being fascinated by a dime novel, and, following its teaching, were led to commit some foolish, reckless, terrible act. How many boys have become imbued with the spirit of reckless adventure and a longing for foolhardy acts by reading a novel in which the young hero is represented as doing some prodigious deed of valor, killing Indians, bears, tigers, lions, etc., living out in tents etc., etc. and meeting sudden emergencies with tact and wisdom never heard of in real life. How many young men and women have, by the enticing pictures of the novel, lost the love of the quiet Christian home and, being drawn into the gay swirl of fast life in the city, have gradually sunk down the plane of life into physical dilapidation, moral degradation and spiritual ruin. Such literature, fascinating but subtle and impure in its teachings, is a power, but it draws in the wrong direction. It is an immense moral toboggan slide without a bottom.

The office to which Christendom is elected is to counteract this evil power. We have the same access to the printing press which the world has, but we do not use it as liberally or extensively as the world does. The apostles used the pen simply because there were no printing presses then.

Our daily and weekly newspapers are great public educators, but while they supply the demand of the general public, they are not generally of the high order that they should be. Accidents, races, fights, and sports of all kinds are allotted liberal space there; advertising matter, the most of which is not strictly true, a few novels, foolish jokes and senseless witticisms, local news, most of which is of the most trivial and inconsequential nature, form the general make-up of the average daily and weekly. The effect of such literary food cannot fail to show itself. I do not wish to be understood as saying that daily and weekly papers cannot be valuable educators, but much that they contain is pernicious rather than useful; weakening rather than strengthening moral and spiritual power, and a revolution in this line would be beneficial to the public at large.

I have been drawing a dark picture; now I wish to present another phase of the matter. I firmly believe it is our duty to use the press. Paul entreats us to be wise master-builders. When we realize the power of the press it is wisdom to make the greatest possible use of it for

good. The Bible teaches us that the metal in a sword will make a ploughshare, that a spear can be converted into a pruning hook. The same tongue that man uses to speak evil, can, by the grace of God, be used to glorify Him. And the same metal or type and money that men use to print and disseminate pernicious literature, can be used to acquaint the world with the religion of Jesus Christ.

But I promised in the beginning to speak more of literature as affecting us and the history of our people. The Bible is the oldest, and most widely disseminated literary work in existence. Men wrote it while God directed the pen. It is a book of many authors, all drawing their knowledge from the same text book, Divine Wisdom. Their theme is the same, though their lessons read differently and were written in different periods and ages of time. The theme is, "God is LOVE," but "they that sow to the flesh shall of the flesh reap corruption," while "they that sow to the Spirit shall of the Spirit reap life everlasting." Against this book the powers of darkness have waged one continual though unequal struggle. Hundreds of thousands of lives have been sacrificed because of it, yet it stands to-day, the grandest, highest, noblest literary work in existence, Satan, infidelity, higher criticism, etc. *ad infinitum* to the contrary notwithstanding. It is printed in 354 languages either wholly or in part. The American Bible Society, one of the greatest powers for good at present existing, has aided in the translation, printing or distribution of the Scriptures in 95 languages and dialects other societies pre-eminently the London Tract Society, and individuals have likewise done a great work in this direction. What power these societies and individuals have exerted in the literary world for good, eternity alone will reveal.

Beside the Bible there are many grand good books, as auxiliaries to the Bible, the same as a sermon is an exposition of Bible truth. Then there is church and Sunday school literature which is or should be a practical guide and stimulant to activity in the avenues suited to time and surrounding circumstances.

The question now arises, What have we, as a denomination, done thus far to spread abroad the religion of Jesus Christ? What use have we made of the natural means God has given us to make known His spiritual gifts and favors? What power have we been in the literary world? What record are we leaving, what foot-prints are we making upon the sands of time to show that we have labored for the Lord in the literary field? What record is God putting upon the book of remembrance of our literary labors for Him? How much of our time, money, and mental and spiritual energy have been spent to equip ourselves for service in this line? We have been spending

money for farms, stores and factories. Where are all these possessions? Where are those who upon the death of their Mennonite parents inherited them? Where are the riches that have been gathered with two hundred years of faithful labor and frugal living? Oh, I fear that something has been neglected during all these years. What have we done for that cause which is more than the natural meat and bread? A large part of the wealth that was gathered by our people is being used by the members of other denominations for the missionary cause, the distribution of literature to advance the interests of Christ in that branch of His church. How is this? The answer is partly given by asking, Where are all the children of Mennonite parentage, rich and poor? A remnant are still with us, the rest are gone. Where? Many to other denominations, many lost to religious influences. The money? A remnant is left, the rest went where the heirs have gone. It is proper and entirely in accordance with the feelings of the true father and mother to give the children a good start in life. For this man, fathers and mothers toil a whole life-time, and succeed in amassing much property. The children are taught to work, and this is good. But there is an heirloom which a child can receive, an outfit he can take with him when he enters life for himself that is of more value to him and those around him than money or property. It is the mind stored with useful knowledge and a character established upon Gospel principles, the principles of the faith which we hold dear. Brethren and sisters, I need not ask you if you hold these principles of higher value than money. I know you do. Are they not worth more to the child, the young man and woman than money? You say they are. Why then not spend a little more time and money that the child may be equipped with that which we all say is of more value than money? God gives us natural means whereby the spiritual may be advanced and developed. Have we been faithful stewards? Has the kingdom of Christ received our support in that direction which goes to build up moral and spiritual muscle—good literature and abundance of it? Has our method of husbandry been a loss or gain to us as a denomination? What have we to show for all the natural blessings which God has poured out upon our people these two hundred and more years? What nation shall arise and call us blessed? What account shall we give of our stewardship at the judgment? Brethren and sisters, when we allow ourselves to look for once with unbiased minds upon facts such as history and our own observation teach us, are we not almost moved to exclaim with the Jewish king of old, "Both we and our fathers have sinned?"

[To be concluded.]

ARE YOU TIRED?

Reader, I believe there are many persons who are weary and tired of every thing in this life, and yet have nothing to cheer them in looking forward to the life to come. *Are you one?*

I believe there are many who are thoroughly unhappy in their own hearts, although they will not confess it—unhappy because they know they are not living as God would have them, unhappy because they know they are not fit to die. *Are you one?*

There is rest for the weary even in this world, if they will seek it. There is repose for the tired and heavy-laden, if they will apply for it in the right quarter. There is real, solid, lasting happiness to be had on this side of the grave, if people will inquire for it where it is to be found.

Where is this rest? Where is this repose? Where is this happiness? *It is to be found in Christ.* It is given by Him to all children of mankind who will confess their need, and humbly ask Him to relieve them. It is enjoyed by all who hear Christ's voice and follow Him. It is the privilege of all who believe on Jesus. "Come unto me," He says, "all ye that labor and are heavy-laden, and I will give you rest." "We which have believed," says his servant Paul, "do enter into rest." Matt. 11:28; Heb. 4:3.

Reader, I invite you this day in my Master's name to come to Christ and be His disciple, *if you want to be happy.* Cease to seek happiness in the vain things of this world. Give up the pride, the self-will, the sinful stubbornness of your own ways. Come to Jesus as a humble sinner, and cast your soul on Him, and then the rest I have spoken of shall be your own.—*Tract by J. C. Ryle.*

SUNDAY SCHOOL LESSONS.

LESSON X.—MARCH 11.

JACOB AT BETHEL.—Gen. 28:10—22.

Golden Text.—Behold, I am with thee, and will keep thee.—Gen. 28:15.

Time.—B. C. 1780. Twenty-five years after the selling of the birthright, and immediately after the obtaining of the blessing by deception.

Place.—Bethel, "House of God," twelve miles north of Jerusalem.

INTRODUCTION.—The Patriarchs.—Isaac is now 117 years old. He died in B. C. 1717, aged 180 years. Jacob and Esau were now 57 years old.

Jacob's Reaping.—The covenant blessing promised to Abraham and confirmed to Isaac had now passed to Jacob (Gen. 27:27, 28; 28:1). We cannot admire the way in which Jacob obtained this blessing, which nevertheless God had meant for him in the beginning (Rom. 9:12, 13). Had he waited upon Jehovah, God would have brought it about in His own way, but (like Abraham, his grandfather) he sought to fulfill God's purpose by wrong

means. It is true, God accepted the result of Jacob's trickery, but He did not approve it, and, moreover, the consequences of this fraud followed him all the days of his life. He was himself deceived by Laban, and by his own children. Jacob, beyond a doubt, never got rid of the bad conscience which his practice of deception and fraud brought upon him. "Whatsoever a man soweth, that shall he also reap."

Esau's Anger.—Esau naturally was very angry. After being defrauded by his brother, he planned to murder him. Here is the old Cain spirit. With his physical strength he could kill his brother Jacob, and the birth-right would again be his. To escape this danger Rebekah planned to have Jacob go away for a time, ostensibly to seek a wife among his kindred on the Euphrates. She knew Esau well enough to believe that his anger would soon burn itself out, and expected that Jacob would ere long return home. She little thought that it would be forty years before he would return, and that she would never see her beloved son again.

DAILY READINGS.

M. Jacob at Bethel. Gen. 28:10—22.
T. The Altar at Bethel. Gen. 35:1—15.
W. Joseph possessed Bethel. Judg. 1:19—28.
Th. The prophets at Bethel. 2 Kings 2:1—15.
F. Kings at Bethel. Amos 7:10—17.
S. Idolatry at Bethel. 1 Kings 12:25—33.
S. God in this place. Ex. 3:1—17.

LESSON XI.—MARCH 18.

WINE A MOCKER.—Prov. 20:1—7.

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

INTRODUCTION.—Intemperance the type of sin.—Only the first verse of this lesson relates directly to intemperance, but that vice leads to almost all other sins, including those denounced in the following verses. Of all the vices intemperance is the best example and type of all sin. It shows a visible form of sin, the temptations to sin, the course of sin, the barriers to sin, the self-multiplication of sin, the hardening of the heart, the physical, mental, moral, and social evils of sin, and its lawful punishment.

Learn from the first recorded Drunkenness.—Let us learn from Noah's intemperance how foul and detestable a vice drunkenness is. There may have been drunkenness before Noah's, but this is the first of which we have certain knowledge. The Holy Scriptures never conceal the sins even of God's greatest saints, and the sins of saints are sure to meet with chastisement. Noah's piety is plainly recorded. It is also plainly recorded that he fell into sin, whether partly of ignorance or wholly of infirmity; that sin brought with it shame, and, as is often found, was the occasion of sin to others, and led to consequences disastrous to the descendants of all those who in any degree shared in the guilt of it. Noah sinned, Ham sinned, perhaps, too, Canaan sinned. There was a heritage of sorrow to the descendants of Noah, in the line of Ham and Canaan.

DAILY READINGS.

M. Wine a Mocker. Prov. 20:1—7.
T. The Wine of Violence. Prov. 4:13—19.
W. The Drunkards of Ephraim. Isa. 28:1—18.
Th. The Drunkard's Woes. Isa. 5:11—23.
F. Judgment on Drunkenness. 1 Cor. 6:9, 10.
S. Drunkenness of the Wicked. 1 Pet. 4:1—7.
S. Warning ag. Drunkenness. Luke 21:34—38.

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CONFERENCE.
(ANNUAL.)

The Northern Indiana District Conference of the Amish Mennonites will meet at the Forks M. H., Lagrange Co., Ind. on the 2d Thursday in April 1894. Ministers and brethren coming on the Lake Shore R'y should address J. D. Miller or Adam Suntheimer, Middlebury, Ind. All the Amish and Mennonite ministering brethren are cordially invited to be with us.

CORRESPONDENCE.

FROM FULTON CO., OHIO.—We enjoyed a very pleasant visit from our brother J. P. Smucker of Nappanee, Ind., who came here on the 2d of Feb., and remained until the 5th. He preached twice to large congregations in our meeting house, and one evening also at the home of Bro. Peter Schadt, where also many of our members assembled. May God give us grace to practice what we heard from our dear brother as a witness that his visit here was not in vain. We thank God for sending us Bro. Smucker.

COR.

FROM GARDEN CITY, CASS CO., MO.—On Jan. 24th, 1894, Pre. John M. R. Weaver and Bro. Abram Herr of Harvey Co., Kansas, came into our midst and remained with us over Sunday. During this time Bro. Weaver filled several appointments. Owing to the inclement weather, the first two were but sparsely attended, the remainder were well attended and all seemed to appreciate the kindly admonitions given by our young ministering brother.

As a result one soul was willing to forsake sin and make her choice with the people of God.

May the seed that was sown during this time be blessed that it may be the means of causing others who are yet in darkness to turn to that marvelous light, is our prayer.

COR.

SMITHVILLE, OHIO, FEB. 16, 1894.—DEAR HERALD:—We have not noticed a message in your columns from the congregations here for some time. Will it encourage any one on the way to God, to send across the waves of trials, temptations and discouragement of this world, the message that God is still richly blessing us? (Why should it not? Ed.) Jan. 20, Bro. J. Byler of Mifflin Co., Pa., came into our midst. Bro. J. P. Smucker had been here visiting with his sons, and held several meetings and the brethren remained with the Oak Grove and Pleasant Hill congregations for two weeks. The brotherhood feel strengthened and built up in the good work, and eight wanderers from God's fold, have manifested a desire to return to the Father's house. May God's blessing abide with them.

COR.

FROM MCVEY TOWN, PA.—Bro. Isaac A. Miller of Wayne Co., Ohio, came here on the 7th of February, and remained until the 12th. There was a good meeting in our meeting house on the evening of the 7th. The next evening Bro. Miller preached in English in the Brick school house near Bro. S. B. Hartzler's. We may say, reverently and gratefully, that the Lord manifested His favor, His power and His blessing. Those

present entered with heart and soul into every part of the exercises. On Friday evening and Sunday morning the brother preached in the meeting house in German, and on Sunday evening the house was crowded, so that all could not be seated, yet there was good order and close attention throughout, the exercise being partly in English.

We feel that God has been good to us and helped us through the visit of His servant, and we would be glad to have other visits by some of the Lord's ministers.

J. K. HARTZLER.

SALEM, WAYNE CO., OHIO, FEB. 16TH, 1894.—Dear brethren and friends and readers of the HERALD. Though we have not appeared in the HERALD for some time, we must confess, so far the Lord has been mindful of us. On Feb. 11th Bish. J. M. Shenk came here and held several very interesting and instructive meetings. One precious soul was willing to look to the cross and confess Jesus as his guide. Previous to these meetings several others were moved by the Spirit of God and confessed that there is but one true and living God, and but one Savior, Jesus Christ. May God help these dear souls ever to look to Him from whence all strength cometh, and may we all pray that many more may "look and live," "Whosoever will let him take the water of life freely." Rev. 22:17

Our Young People's Meetings are still in progress, and are proving a blessing. Many are coming and helping in the good cause. May it be one of the ways of bringing many souls to Christ.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

COR.

MILFORD, NEB., FEB. 14, 1894.—I am glad that I am able to read the HERALD. It refreshes my soul to hear that God's people are out preaching the Gospel. Oh how it thrills my heart with joy when I read there is a clean highway of holiness. Isaiah saw it. We can have it. Oh brothers and sisters let us all pray to the most high God and not give up till we receive that measure of grace, and the indwelling of the Holy Ghost that we can stand by our dear Savior who gave His life for His dear children. Why not give our life and all for Him, and stand by our dear ministers and pray for them that God will give them strength and power that they can preach to God's children that it will pierce through hearts like a two edged sword. Praise the Lord for the wonderful power He will give if we only ask for it. The Lord laid me down with the Grippe, heart trouble and nerve trouble on the 22d of Dec., last. I thank God for sending so many kind friends to visit us and read, sing and pray. Oh

how it thrills my soul with joy. Though I cannot walk, I am able to sit up in bed. I ask the prayers of God's people.

SARAH PLANK

FROM HOWARD AND MIAMI COUNTIES, IND.—On Jan. 18th, the brethren D. J. Johns of Goshen, Ind., and J. S. Hartzler of Ligonier, Ind., came to us and remained until the 26th, preaching a number of times at our meeting house. The brethren and sisters here have been greatly encouraged, not only by the sermons they had the privilege to hear, but also to see the Spirit of God manifest its saving power to the ingathering of precious souls into the fold. To the eighteen who confessed Christ the principles of the faith and rules of order for the guidance of God's children as believed and practiced by our people were very explicitly explained. Sunday evening, Jan. 28th, at the close of our Bible Reading, two more professed faith in the Lord Jesus Christ, and on Feb. 4th, five more came making a total of 25 to be received into membership. We feel that God has richly blessed our meetings and Bible Readings. The attendance at our Sunday school has also been very good this winter. For all of these blessings we feel to praise and glorify God.

G. W. N.

FROM MARTINSBURG, BLAIR CO., PA.—Feb. 10, the ministering brethren Levi A. Blough and Samuel Gindlesperger of Somerset Co., and Bro. Levi Thomas accompanying them, came into our midst and filled an appointment on Sunday and one on Sunday evening, both of which were fairly well attended. On Monday they visited Bish. Herman Snyder who had the misfortune of having a leg fractured. We hope he may soon be able to attend to his ministerial duties again. On Monday evening, Tuesday morning and evening they held services again after which they bade farewell to the brethren and sisters of that place. On Wednesday they came to Roaring Spring and were taken to Dry Gap where an appointment was made for Wednesday evening. Quite an attentive congregation listened to the truths presented by the brethren. Friday morning they started for their homes. May the Lord bless them in their efforts to win souls for Christ. We hope they will soon come again, and we heartily invite all ministering brethren to visit us. We are only a few in number, yet we have the promise that the Lord will be with us.

M. A. SNYDER.

FROM SALUNGA, LANCASTER CO., PA.—Bro. Martin Whistler of Hanover, York Co., Pa., paid us a visit on Feb. 10th, and preached at the Salunga M. H. at 6 30 P. M. Text, John 6:8. "Arise take thy bed and walk." On Sunday forenoon he preached at Erisman M. H.

from John 3:3. "Verily, verily I say unto you, except a man be born again he cannot see the kingdom of God." Both texts were well expounded, to attentive hearers. The attendance was good at both places, although the roads were very bad. On Saturday evening there was a concert a short distance east and a "spelling bee" west, which took some of the young people away. May we not learn from these entertainments of the world, how they labor, and how busy they are to draw crowds, and teach them the way which leads to destruction.

On the other hand, where is our zeal and earnestness in drawing and trying to win souls from darkness to light, from worldly amusements to Christ? There is certainly a lack of something, but of which I will be silent at present. On Sunday the 11th, A. M., Bro. Whistler preached at the Erbs M. H. This visit of the brother was refreshing to the congregations.

There are at present 19 applicants for baptism and church fellowship in the Erisman, Landisville and Chestnut Hill congregations.

COR.

FROM CHAMBERSBURG, PA., FEB. 16, 1894.—Bro. J. S. Coffman of Elkhart, Ind., who has been laboring in the congregations in Cumberland Co., for several weeks, with great blessing (about forty young souls having come out from the world and confessed Christ as their Savior), arrived here on the 15th. On the 13th Bro. Philip H. Parret went down to meet our dear brother and labored with him there for two days, and then brought him here, along with Bro. Samuel Hess of Cumberland. There was an appointment at the Chambersburg meeting house where Bro. Coffman preached an interesting and touching sermon on the parable of the great supper (Luke 15) to a very attentive congregation. We cannot help thinking that many dear young souls were moved to think seriously of the necessity of giving their hearts to Jesus, who has done so much for us. Many other visiting brethren and sisters were also with us, among others Pre. Jacob Hege of Williamson, Pa., and Bro. I. W. Eby of Hagerstown, Md. In the afternoon there was an interesting little meeting at Bro. Parret's, where Bro. Coffman again earnestly admonished us to be faithful laborers in God's vineyard, and to take our minds off this weak earthen vessel and fix them on the priceless treasure contained therein. After this meeting the brethren were all taken to the train to return to their respective homes with the exception of Bro. Coffman who went to Cumberland Co., for a few days, thence going to Lancaster Co., the Lord willing. The brethren here would have been very glad to have the dear brother remain with us longer

but his time was all taken up, and we are very thankful to God and the dear brother for even this short visit. May the seed sown spring up in many hearts and bring forth fruit to the honor and glory of God.
COR.

CHICAGO, ILL., FEB. 19TH, 1894.—God is with us, praise His name. Our hands are full of work for there are so many people around us in this thickly settled district who need help for the body and soul. A great many Catholics are attending our meetings and a number of them manifest a deep interest in the Word. A young woman of 20 has been here whenever she can leave home. She is deeply convicted. May the Lord graciously show her the way of life and light. Young men also are deeply moved, and several have expressed their determination to live for Christ. Fathers and mothers too are taking a stand for Jesus, especially the mothers. There are two things in the popular and aristocratic churches that these honest poor people dislike and these are: the learned discourses or orations of the pastor, and secondly, the expense and extravagant display. They rightly say these things are inconsistent with the teachings of such a Savior as the Bible speaks about. They want sermons that reach their hearts and bring them comfort, and they want the surroundings of such a nature that they need not feel as if they were out of place for coming there. Of this class there are many, and they are being gathered in.

The brethren Noah Metzler and R. J. Heatwole spoke at the meeting a few evenings ago, and God's blessings seemed to be with us as never before at our meetings.

The clothing which we have received has given us much work, but how pleasant such work is when by it such blessed Dorcas work is done. About 100 people came for help, and we were kept busy nearly a day attending to their needs. Here is a sample of these requests sent us from a dreary home we visited a few days ago:

"Please, Mr. Steiner, give me a pair of shoes, for I have not a shoe on foot, and I will be ever so thankful to you. My mother is dying, and I cannot leave the house,
Miss Lynd."

The mother passed away an hour later. A boy of 12 would not have had clothes to attend the funeral, had we not clothed him.

These people have souls, precious souls, and what will become of them. A solemn duty rests upon us, for we read that to him that knoweth to do good and doeth it not, to him it is sin. God send us consecrated helpers, that these dear souls may be led to Christ.

COR.

SUNDAY SCHOOL ITEMS.

BRESLAU, ONT., FEB. 10, 1894.—On Dec. 26th 1892, our S. school in Cressman's meeting house was reorganized for the year 1893 with the following officers elected: Bro. J. Z. Kolb, Superintendent; Isaac H. Moyer, Vice Superintendent; and Moses Cressman, Secretary. The school was conducted during the year with an average of 123 pupils, 17 teachers and 11 visitors. Total average, 151. Largest number of Bible verses committed to memory, 552; total number of verses learned, 10,658. We had five pupils who attended Sunday school every Sunday during the year. May the good Lord's blessing rest on all Sunday school work.
M. S. C.

PULASKI, IOWA, FEB. 6, 1894.—Several families of our congregation have recently been severely afflicted with typhoid fever, but are now all well again or at least convalescent. Our meetings and S. school are always well attended when the weather is at all favorable. For more than twelve years we have been continuing our school all the year round, and we cannot comprehend why so many of our people close their school during the winter. Our school enjoys the blessing of God fully as much in winter as in summer. We believe that the Sunday school is a source of many blessings. Experience has repeatedly taught us this. If we believe thus, why not continue it all the year? If we do not believe thus, why have it in the summer? We have thus far had a very pleasant winter, no snow and but little stormy and cold weather.
PH. ROULET.

THE TRIUMPHS OF FAITH.

"Bless them that curse you, and pray for them which despitefully use you."—Luke 4:28.

"Bless, and curse not," are the teachings of Jesus Christ all through, but how many of His professed followers observe this rule?

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; for with what measure ye mete, it shall be measured unto you again. If we condemn others we also condemn ourselves, either consciously or unconsciously, for we are all members of one body.

Oh! let us watch our thoughts; let us hold only good, true thoughts for every one, for "with what measure ye mete, it shall be measured unto you again."

I had a letter from a dear, good sister in Minnesota, a few weeks ago, she said some days she feels like sitting in silence and thinking only of love for the whole world. Oh! let us pray for more of this true love which thinketh no evil, yes, pray that the beam may be cast out of

our own eye, so that we will not find so many notes in our brother's eyes.

"He that loveth his brother abideth in the light and there is no occasion of stumbling in him, but he that hateth his brother (condemns him), is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. Marvel not my brethren, if the world hate you; we know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day and leap for joy; for behold your reward is great in heaven: for in like manner did their father unto the prophets.

It has been my experience that the nearer I live to the light that has been revealed to me, the more I am evil spoken of by the world; but this is nothing strange, because Jesus was a perfect man, and who was persecuted more than He, and the Apostles, and He told us that if they persecuted Him they would persecute us also. He was not only evil spoken of by the world, but by professors of religion, and why was this? Because of their blindness, they were blind and deaf to the truth He spake to them. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them because they are spiritually discerned, but God has revealed them unto us by His Spirit." So it is to-day; those who have not yet risen in their understanding to discern spiritually are helping the world to condemn Christ's disciples who are teaching the truth.

Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard."

Brethren, let us also be firm and pray that God may help us to speak the word with all boldness, as did the apostles, for "we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry Abba Father."

Paul, in writing to the Galatians says, "now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of time was come, God sent forth His Son, made of a woman, sent under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." This seed is in every man, but there are yet many people to-day (like the Pharisee), who seem not to know this, but Jesus said to the Pharisees, "Behold the kingdom of God is within you." But before their mind became renewed in knowledge they could not behold this. He who was born of the bond woman was born after the flesh, but he of the free woman was by promise. Now we, brethren, as Isaac was, are the children of promise; but as then he was born after the flesh, persecuted him that was born after the Spirit, even so it is now. How true this is, the one born of the bond woman (or after the flesh), is always persecuting the one born after the Spirit. But since man's birthright is dominion, and not subjection, we must cast out the bond-woman and her son, for the son of the bond woman shall not be heir with the son of the free woman, and then we will manifest that we are sons of the free woman. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster, for we are all the children of God by faith in Jesus Christ." We see by faith and not by ordinances and traditions.

Paul says, "For I through the law am dead to the law, that I might live unto God. The law was added because of transgressions, till the seed should come to whom the promise was made. "As ye have therefore received Christ Jesus the Lord so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

"Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

"The end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned. Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

Smithville, O. BARBARA MILLER.

THE RELATION BETWEEN THE DAY AND THE SUNDAY SCHOOL.

(Address by C. P. Yoder at the S. S. Conference)

First of all, we will attempt to say what a day school should be. It is a moral institution for the purpose of intellectual training, to develop the mental faculties, to give breadth to the mind, to awaken those organs that lie, or otherwise would lie dormant in the organization of man, to awaken that talent which God has given to man, to bring man to a higher and nobler sphere in life—that man may become an ornament to society doing his utmost duty to his fellow-man, and fulfilling the purpose for which he was created.

We go back to the inception of our first S. school in Gloucester, England, in 1781, established by Robert Raikes, a painter. By his great efforts, noble ambition and enthusiasm he succeeded in gathering the children into his own house and there forming the first S. School, and teaching them the Gospel of Jesus Christ, and engraving into the hearts and minds of the children the precious truths of the Bible. And now we see the result of its influences. Sunday schools are now found all over our land from ocean to ocean. In 1786 Bishop Ashburg established the first S. school in the United States. We can readily see the influence of our system of day schools and S. schools, or their relation to each other.

The S. school as well as the day school is an educational institution. To tell their relation to each other is a close question. We might call them twin brothers, first or second cousins, or masculine and feminine genders. God created the male first and female second. God, in His infinite wisdom, saw that it was not good for man to be alone, so He created an helpmeet that one might be a help to the other. So I believe it is with the day school and S. school. They are closely connected, and one cannot get along well without the other. The day school is an invaluable assistant to the success of the Sunday school. As man was created in God's own image, so the S. school, we hope, will be the means of bringing our children into the church of Christ and eventually into the fold above, which all God's children are striving to reach.

Webster defines the word "Relation" as follows: "The act of telling," "account," "narrative of facts," "connection between things," "mutual respect, as the relation of a citizen to the state, the relation of husband to wife, as of parents and children. Man first, woman second. Christ the head, man under subjection to Christ. Woman under subjection to man. The S. school masculine, the day school feminine."

I ask the question, Do not, as a rule, nearly all people of to-day seek to obtain a good education so as to attain to some position of responsibility, or trust, many for honor or fame, that they may be looked upon as being some great personage? Christ says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." We all should be very careful and not make our S. school and church work a secondary matter. However, I believe in education. It is chiefly your own work, by which you can fit yourself for useful service. In 1635 provisions were made for the establishment of a Public School in Boston. In a few years the progress made was so favorable that all the white children were given access to the common schools. The people were poor, but they determined, as they said, "that learning should not be buried in the grave of their fathers." Elliot, the Apostle to the Indians, determined to christianize the Indians. After years of continued toil, he at last translated the Scripture into the Indian language. Elliot was successful in bringing the means of giving them a spiritual knowledge and pointing them to the great Master.

Thus we see that the day school is the means of preparing and transferring pupils into a higher sphere of life. The Bible is the book of all books. Its depth cannot be reached, yet people have a very limited knowledge of what the Bible contains. Brethren and sisters, if we all were so full of love, energy and enthusiasm, God's spirit prompting us, as Elliot, Robison and others were, we too would have a greater knowledge of the Bible, and avoid or overcome many a difficulty which arises through not knowing its proper meaning. It would drive out of our hearts selfishness, jealousy, conceit, deceit, hatred, pride, envy and covetousness. Are we free, brethren and sisters? Where the spirit of God prevails, there will be found peace, joy, patience, meekness, humility and sociability. What is our day school system? I cannot say what it is here in Ohio, but in Indiana the Board of Education has adopted a uniform system of text books for the state. Teachers are holding their monthly institutes throughout the state, giving their views and methods of teaching and training the pupils, and bringing them all on the same level, and that the highest possible. This system of day school training brings the day school in close relation with the S. school, as the S. schools nearly all over our land have adopted the International Lesson Series, and also holding teachers' meetings at various places. This will aid greatly in bringing our teaching in the S. school on the same level as the day school. In this uniform way of advocating our views as we understand the word of God, it will certainly bring us more

into our faith and doctrine, that we, by the grace of God may all be thoroughly established.

Nothing runs of itself, unless it is going down hill. However smoothly any day or Sunday school may seem to run, if it is making progress, and gaining in upward reach, there is sure to be something back of it, directing its movements and urging it forward. We must have a will to start the upward movement of a S. S. and that will, impelled and directed by the Holy Spirit, must keep at work. Let no man or woman think that at last he or she can get a school to a point where it will run of its own accord. If it is running itself, it is running downward. The teacher in the public school begins to teach after a special course of training has been successfully completed, secured at public expense or private cost. For the S. schools we have to take such teachers as we can get, and such as are willing to give their services. In many cases we know that the S. school teacher has not the training of the day school teacher, but is simply moved to take up the work from a desire to do good.

When we as S. school teachers have done our utmost, some will say, such methods and teaching as we have in the S. schools would not be tolerated in public schools. No doubt this is true, but I believe the day is not far distant when our S. schools will be better supplied with well qualified teachers than they are now, for with us S. S. work is still in its infancy. Hence, in the present condition of things let those who are doing what they can, not be alarmed or discouraged by would-be critics who are always on the watch to find and sneer at any defect in our methods or our work. If they "laugh in their sleeves" the laugh will surely not hurt us as much as it will hurt them. Christ says, "He that is not for me is against me." "Seek, and ye shall find."

Mr. Spurgeon says, "To see our godly people devoting so much time gratuitously, to teaching the young is a noble spectacle. It is the glory of the Church, and a pleasure to her Lord."

A GENERAL CONFERENCE.

Should there be a general Conference for our people?

We notice in the HERALD OF TRUTH Feb. 1, 1894 an article written by Bro. D. Kauffman on this subject.

We think the brother's views on this subject are good.

Some may ask this question: "How can this be?" "We are not ready for such a Conference."

Let us ask God to help us and make us willing to be used as instruments in God's hands for good, and to meet together in His name, in love, and labor for peace and union in the brotherhood, as

Christian people ought to. If the brethren should meet together in this way, in the true Spirit of Christ we would be ready.

The true followers of Christ are always ready to meet together and labor for the promotion of His Kingdom upon earth.

We need the same spirit that the apostles had when they went up to Jerusalem to confer together on the question of circumcision which then caused them some trouble. They were together for the benefit of the church. God was with them, and so He will be with us if we come in His name and in His Spirit, if we come to promote peace and good will, and harmony among God's people.

Should we however meet with a selfish spirit, and an unwillingness to follow the apostolic rule 1 Pet. 5:5, to be subject one to another, then our purpose would be a failure, and no good could result.

Now dear brethren and co-laborers in the house of God, let us all have this important subject in prayer before God, who directs all things and who can direct the hearts and minds of men even as He directs the waterbrooks, believing that He doeth all things well, and if we labor in faith and with an eye single to His glory, He will do as it is best for His kingdom and His people.

Let us remember that it is God's will that we should labor especially for peace and union among the true followers of Christ.

May God hasten the day when all the non-resistant church shall stand together as one heart and one soul in the simplicity of the Gospel, upon the unchanging Rock Christ Jesus.

D. Z. YODER.

Smithville, Ohio.

For the Herald of Truth.

LOVE TO OUR NEIGHBOR.

"Thou shalt love thy neighbor as thyself." "Do unto others as you would have them do unto you." Who is my neighbor? Any one I meet or come in contact with, whether they be friend or foe. To love him as yourself is to wish him everything that you would wish yourself; and to be interested in his welfare and happiness, just the same as in your own. This certainly means a great deal and no one can possibly do this unless the love of God is shed abroad in his heart, and self is crucified. How few, we find, who prove by their works, that they possess this love; and yet we well know that nothing less will stand the test of the Judgment.

This love is shown or practiced in many ways, and I believe that the enemy has also many ways of hindering its practice, and it is possible, he will choke and smother it altogether. ("The love in many shall wax cold.") Have we not experienced, that at times, when we felt

that love toward our neighbor, and wanted to do something for him, Satan would come and say, "you had better attend to your own business," and, "you have enough to do at home," etc.

This command does not mean for us to do unto our neighbor that which would please him best, but which is *actually* best for him. I think this is where a great many make the mistake, and even some parents think that to love their children is to try and please them in every way, and not punish them, not thinking of the Lord's words, "He that spareth the rod hateth his child," and "The rod and reproof give wisdom." If I love my sinful neighbor, I will do what I can to get him saved, regardless of his likes or dislikes, because I think if I were in his place, I would want the Christian neighbors to do all in their power to convince me of my condition and need of Salvation; though I, in that sinful condition, might wish to be left alone or, in other words, would wish people would mind their own business. I think one of the best ways to help or do good to our neighbors, and show our love for them is to let our light shine brightly. Every time we show a bad example we deny (at least in part) our love to our neighbor. Yet we cannot be perfect in this line any more than in many other things.

I sometimes think if we had more religious meetings, and more (or better *all*) of the members attended all of the meetings, and if we all tried to get our neighbors to attend too, though they be sinners, and then all the Christians at any and at all times, testify to the Truth, "confess our Savior before men," "confess our faults one to another, and "admonish one another" how much we would be helped and encouraged on the way, and how few of our sinful neighbors would fail to see their condition in such a way as to cause them to "flee from the wrath to come?" I believe when we absent ourselves from religious meetings without a just cause, and refuse to "testify to the Truth" and say a word for our Master, when God gives us the privilege and ability; then we are not exercising that love to our neighbor as we should. I certainly am my brother's (and even neighbor's) keeper. The Lord says (Lev. 19:17), "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." (See German Trans.) PIUS HOSTETLER.

At one of the large Kansas City packing-houses good '04 resolutions as to the sin of profanity have taken a very practical form. The employees have agreed among themselves to a compact that each department will levy a fine of 10 cents for every profane word uttered, the proceeds to go to charitable work.

A HYMN THAT WAS WRITTEN ON THE BLANK LEAF OF A YOUNG GIRL'S BIBLE

What think ye of Christ? is the test

To try both your state and your scheme;

You cannot be right in the rest,

Unless you think rightly of Him.

As Jesus appears in our view,

As He is beloved or not;

So God is disposed to you;

And mercy or wrath is your lot.

Some take Him a creature to be,

A man or an angel at most;

Sure these have not feelings like me,

Nor know themselves wretched and lost.

So guilty and helpless am I,

I durst not confide in His blood

Nor on His protection rely

Unless I were sure He is God.

Some call Him a Savior in word,

But mix their own works with His plan,

And hope He His help will afford

When they have done all that they can.

If doings prove rather too light,

A little they own they may fail,

They purpose to make up full weight

By casting His name in the scale.

Some style Him the pearl of great price,

And say He's the fountain of joys;

Yet feed upon folly and vice,

And cleave to the world and its joys.

Like Judas the Savior they kiss,

And while they salute Him betray;

Ah! what will profession like this

Avail in the terrible day!

If asked what of Jesus I think,

Though still my best thoughts are but poor,

I'd say He's my meat and my drink,

My life and my strength and my store;

My Shepherd, my husband, my Friend

My Savior from sin and from thrall;

My hope from beginning to end;

My portion, my Lord, and my all."

ISLAM'S GREAT TEMPLE BURNED.

Fire has destroyed the famous mosque of Damascus, one of the most interesting relics of antiquity in the world. Some repairs were being made to the roof of it and the workmen were busy with their tools and furnaces. In the noon hour they lay around smoking and one of them accidentally started a fire with the ashes of his pipe. The flames spread rapidly, the means at hand for extinguishing it were inadequate, and in a very short time the mosque, a hundred shops and fifteen private houses were smouldering ruins. The building was a very ancient one. It is generally believed to have been the House of Rimmon where Namaan worshipped with the king of Syria (2 Kings 5:15). It was regarded as an ancient edifice in the fourth century, when the Emperor Arcadius transformed it from a heathen temple into a Christian church, ransacking the world for beautiful columns and sculptures with which to beautify it. When the Mohammedans captured Damascus, the church became a Mohammedan mosque and the Khalif brought 1,200 artists from Europe to aid

in embellishing it. The lower walls were covered with rare marbles and rich mosaics and the ceilings inlaid with pure gold. Six hundred gold lamps gave light to the interior and shed their lustre on a profusion of gold and gems of marvelous splendor. By a remarkable oversight, an inscription in Greek characters over the principal arch was left untouched and, until the destruction of the building a few weeks ago, it remained there. It read, "Thy kingdom, O Christ: is an everlasting kingdom, and thy dominion endureth throughout all generations" — a strange sight in a Mohammedan Mosque! Beneath the mosque, in a cave, was a richly jeweled casket, said to have held the head of John the Baptist. The Mohammedans had a tradition that his head would one day be miraculously joined with the body and restored to life, when he, with Christ and Mohammed, would sit on the great minaret of the mosque to judge the world. That tradition they will now have to abandon, for the mosque is completely destroyed. What conclusion they draw from the calamity we do not know, but it would be well if it were the lesson of the inscription on the arch of the burned mosque, that while the most stable and substantial things on earth pass away, the kingdom of Christ is eternal, and, as He told the Pharisees, "that kingdom is within you" (Luke 17:21). *Christian Herald*

VENTILATION OF BEDROOMS.

Says the *Herald of Health*: The necessity for ventilating the bed room may be made very plain by a simple experiment. Weigh yourself before going to bed, and then again in the morning after rising, and you will find that you have lost from one to two or more pounds in weight. This loss is partly in water, but it is also partly in the carbon of our food—the butter, oil and starch which we ate on the preceding day. These substances have been burned up and their product carbonic acid, i. e., with some animal matter has escaped into the air of the bed room. Now, if a single ounce of cotton were to be burned in a bed room it would fill the air with smoke so as to make respiration uncomfortable, and if this were repeated every hour during the night, even then it would not pollute the atmosphere more than the breath of a single individual during the same time. If two persons sleep in a room they pollute the air twice as much as when only one sleeps in it. About 3,000 gallons of fresh air should be admitted hourly for each person sleeping in a bed room, in order to maintain a proper degree of purity. It is not enough to keep the windows open during the day; they must also be kept open during the night, or other methods equally efficient employed.

Married.

ZOOK—KING.—On Feb. 4th, 1894, at the residence of the officiating minister, D. F. Yoder, near Garden City, Cass Co., M. Bro. Jonathan T. Zook and sister Carrie M. King, both members of the Bethel Cong. May the Lord with His favor look upon them and fill their hearts with all spiritual benediction and grace, that they may in this life so live that in the world to come they may have life everlasting.

GREISER—STREINER.—On the 23d of Jan. 1894, by Jacob Nussbaum, in the Sonnenberg Cong. the bride's parents near Mt. Eaton, Wayne Co., Ohio, Bro. Frederick Greiser to Sister Elizabeth Steiner, both of the Sonnenberg Cong.

LEHMAN—HOSTETTER.—On the 25th of Jan. 1894, by Jacob Nussbaum, in the Sonnenberg M. H. Wayne Co., Ohio, Bro. Jacob J. Lehman to Sister Carolina Hostetter, both of the Sonnenberg Cong.

YODER—YODER.—January 11, 1894, in Menno township, Mifflin Co. Pa., by Christian R. Peachy, Daniel J. Yoder and Salome S. Yoder.

HOSTETLER SPEICHER.—On the 11th of January, 1894, by Menno Yoder, Joel Hostetter of Menno township, Mifflin Co., Pa. and Lizzie Speicher.

KAUFFMAN—PEACHEY.—On the 18th of January, 1894, by A. D. Zock, Menno Kauffman and Lizzie Peachy, both of Mifflin Co., Penna.

YODER—HOSTETTER.—January 16, 1894 in Mifflin Co., Pa., by Menno Yoder, Jonas B. Yoder and Sarah Hostetter.

YODER—PEACHEY.—Jan. 25, 1894 in Mifflin Co., Pa., by Christian K. Peachy, Tobias M. Yoder and Salome B. Peachy, both of Menno township.

KAUFFMAN—ZOOK.—February 8, 1894, near Belleville, Pa., by A. D. Zook, Levi D. Kauffman and Mary K. Zook.

KING—ZOOK.—January 23, 1894, in Mifflin Co., Pa., by Menno Yoder, Samuel Y. King and Susanna Zook.

SWAREY—KURTZ.—January 18, 1894 in Menno township, Mifflin Co., Pa., by Christian K. Peachy, John G. Swarey and Mattie Kurtz.

STECKLEY—YANTZI.—On the 31st of Oct., 1893, in Perth Co., Ont., by Christian Kipfer, Bro. Nicolaus Steckley to Sister Catharine Yantzi.

YANTZI—BAST.—On the 2d of Nov., 1893 in Perth Co., Ont., by Christian Kipfer, Bro. John Yantzi to Dorothea Bast.

ALBRECHT—ROTH.—On the 12th of December 1893, in Perth Co., Ont., by Christian Kipfer, Henry Albrecht to Catharine Roth.

ALBRECHT—ZHRER.—On the 19th of December 1893, in Perth Co., Ont., by Christian Kipfer, Joseph Albrecht and Magdalena Zehr.

DIED

SCHWEITZER.—On the 30th of Jan. 1894, near Topping, Perth Co., Ont., Barbara, daughter of Joseph and Mary Schweitzer, aged 42 years, 7 months and 13 days. Buried Feb. 1, at Poile. Funeral services by C. Litwiler from Mark 13:33-37 and J. Wagler from John 5:25-29.

HERR.—On the 20th of December, 1893, near Bird in Hand, Lancaster Co., Pa., of pneumonia, Abraham R. Herr, aged 66 years, 9 months, 25 days. He was a faithful member of the Mennonite church. He leaves a sorrowing widow and one son to mourn his departure. He was buried on the 23d at the Stumptown meeting house. Funeral services were conducted by David Buckwalter and John Landis.

"Dear husband is dead, and I am alone
'Tis the debt which all mortals must pay,
Yet of all sorrows I've felt in my life,
I never knew grief till to-day.

Full twenty years we walked side by side,
Each a staff to the other always,
But the angel of death has taken my help,
So what can I do now but pray.

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee everywhere."

Selected by his widow.

SHIRK.—On the 8th of February 1894, in Goodville, Lancaster Co., Pa., of consumption, Bro. Henry Shirk, aged 80 years, 6 months and 3 days. Buried on the 11th at Weaverland. Funeral services by John L. Landis in English and Benjamin Horning in German. He was a member of the Mennonite church for many years. He was twice married; his first wife was Barbara Lichty with whom he was blessed with 2 sons and 2 daughters, one daughter preceding him a number of years. His second wife was Nancy Weaver, maiden name Bomberger, who survives him though also in feeble health.

DETWEILER.—John Detweiler of Hilltown, Bucks county, was buried last Saturday (Feb. 3) at the Rockhill Mennonite meetinghouse, near Telford. His age was about 80. Widow but no children survive. The widow is the daughter of the first wife of the late Rev. David Bergey, late of Lower Salford.—*Mont. Transcript.*

During January five internments were made in the Towamensing Mennonite burial ground. This is nearly half the number made during the entire year of 1893 when there were eleven in all.—*Mont. Trans.*

SAUDER.—On the 2d of February 1894, near Goodville, Lancaster county, Pa. of Bright's disease, Bro. Martin M. Sauder, aged 36 years, 5 months, 30 days. Buried on the 6th at the Weaverland meeting house. Funeral services by John L. Landis in the English from Isa. 55:6, 7, and by John Zimmerman in the German from John 5:39. He was a member of the Mennonite church. He leaves a sorrowful widow and 6 children, 4 sons and 2 daughters, to mourn their loss. May God comfort the mourning friends.

WAGNER.—On the 7th of February 1894, in Woodford Co., Ill., from the effects of la grippe, Bro. Joseph Wagner, aged 58 years, 5 months, 8 days. Bro. Wagner suffered for several months. He was a minister in the Amish Mennonite congregation at Roanoke. He was beloved and esteemed by all, a kind and affectionate husband and father, and charitable never closing his hand from the poor or the door against the beggar. He is sadly missed in his family, consisting of his widow and four sons, as well as in the church, but we believe that our loss is his gain. The remains were interred on the 9th in the Roanoke cemetery. Funeral services by D. Orendorf, Christian Reaser and John Smith.

J. S.

LEHMAN.—Elizabeth, wife of Pre. Benj. K. Lehman, died Dec. 15, 1893, aged 75 years, 7 months, and 20 days. Funeral services at Habecker's meeting house Dec. 18, preachers Witmer, Snavely and Brenneman officiating. Her chair is vacant. The home that knew her knows her no more. Though kind friends still greet us there, she is not there; and whatever the circumstances, whether rejoicing in success or bowing in disappointment and sorrow, she can no more rejoice with us, or cheer us in our disappointment. While health and strength lasted she was always mindful of the welfare and comfort of others, but in the latter years she was helpless and required attention, permitting those about her to repay her in part for her love and kindness which she always manifested. She was a member of the Mennonite church for many years, and no one was more regular in attending services than she. Her husband and four sons and four daughters survive, two daughters having died before her.

"Blessed, sainted mother!

I can see her now,
As in days of childhood,
When she kissed my brow.
How I long to greet her,
But the angels say,
Call her not back again,
She is with you every day."

She had the satisfaction of seeing all her children married, and with one exception all have enlisted under the banner of Christ. We may very appropriately say to her:—

"Life's work well done,
Life's race well run,
Life's crown well won,
Now comes rest."

BRUBAKER.—On the 30th of Jan. 1894, near Litzitz, Lancaster Co., Pa., Susan, widow of Joseph Brubaker (who died in 1884), aged 81 years, 3 months, 21 days. Her affliction caused her great pains in the bowels, but she was fully resigned to the will of God by trusting for relief in a blessed sleep in Jesus. She was a quiet and peaceable sister in the Mennonite church, and leaves two daughters, Annie, wife of Jacob Wissler, and Lavina, wife of Abram Leahn; also two grandchildren and five great grandchildren (descendants of Annie) to mourn her departure, but still not as those without good hope. On the 2d of Feb. her remains were taken to the burial ground at the Hess meeting house where a large number of friends and neighbors assembled to sympathize with the bereaved and show their love and respect. Funeral services were conducted by J. H. Hess, C. S. Kisser and J. B. Bucher. Text, Rev. 14:12, 13.

"Weep not that my toils are over,
Weep not that my race is run;
God grant we may rest as calmly
When our work on earth is done.

Gone is mother to her home
On yonder blissful shore;
We miss thee here, but soon will come
Where thou hast gone before.

HAARER.—On the 16th of December 1893, at Shipshewana, Lagrange Co., Ind., of lung and spinal trouble, Martha Elizabeth, infant daughter of Charles and Elizabeth Haarer, aged 5 months and 1 day. Funeral sermon by Amos Cripe and Jacob Weaver.

"This lovely bud, so young, so fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise could bloom.

Ere sin could harm or sorrow fade,
Death came with friendly care
The opening bud to heaven conveyed
And bade it blossom there."

RUTT.—On the 9th of Dec. 1893, at the home of her daughter, Elizabeth Greaser, in Cass Co., Mo., Mary, widow of Moses Rutt who died nearly fourteen years ago. Her age was nearly 86 years. Her remains were taken to her home in Wayne Co., Ohio, for burial. She was a member of the Mennonite church for many years. Services by Dan. S. Kauffman of Morgan Co., Mo., in English and Peter Zimmerman in German.

LANDIS.—On Feb. 12th 1894, in Upper Leacock Twp., Lanc. Co., Pa., very suddenly, of heart disease, Father Christian R. Landis, aged 80 years and 21 days. He had a severe attack of the gripe about the holidays, but had fully recovered. On Monday morning the 12th inst. he had a desire to go to Lancaster; the weather being moderate, he started on the 8 o'clock train. After attending to his duties in the city, he left on the 3 o'clock train for home, accompanied by his youngest son. In the meantime the weather became cold, with a north-east gale, and snowing pretty fast. After getting off the train at Heller's Station, they had about 300 yards to walk facing the wind, although Father Landis had an umbrella to protect him from the cold. But after returning home he pulled off his gloves and seated himself on an arm chair, remarking, "This was too much for me." Shortly afterward, the children that were seated about him, noticed him becoming faint, and at once carried him to bed, where he expired with but a single gasp. Thanks be to God that father was permitted to reach home to die surrounded by his family. He leaves an aged widow, 4 sons and one daughter to mourn his departure, yet they mourn not as those who have no hope. His remains were laid to rest in the Stumptown graveyard on the 15th followed by an exceedingly large number of relatives and friends. He was a faithful member in the Mennonite church for many years, and will long be remembered for his consistent Christian life. His seat at the meeting was seldom vacant when health permitted. Funeral services were conducted by David Buckwalter and John K. Brubaker at the house, from Prov. 27:1, and by Joseph Wenger and Isaac Eby at the church from Rev. 22:12.

"Blessed, sainted mother!

I can see her now,
As in days of childhood,
When she kissed my brow.
How I long to greet her,
But the angels say,
Call her not back again,
She is with you every day."

She had the satisfaction of seeing all her children married, and with one exception all have enlisted under the banner of Christ. We may very appropriately say to her:—

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Life's race well run,
Life's crown well won,
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"This lovely bud, so young, so fair,
Called hence by early doom,
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In Paradise could bloom.

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Death came with friendly care
The opening bud to heaven conveyed
And bade it blossom there."

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How I long to greet her,
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Life's race well run,
Life's crown well won,
Now comes rest."

STAUFFER.—On Feb. 11, 1894, near Milford, Seward Co., Neb., of measles, Elisabeth, daughter of John L. and Barbara Stauffer, aged 9 years and 1 month. She was laid to rest on the 12th in the Fair View cemetery, west of Milford, Neb. Services by Joseph Rediger. Text, John 14:1-6, and by Joseph Schlegel from Luke 20:35-38.

YODER.—On the 8th of February 1894, near Foraker, Elkhardt Co., Ind. of cancer, Abbie R. Yoder, (maiden name Suntheimer), aged 41 years, 10 months and 24 days. She was born near Ragsville, Tuscarawas Co., Ohio, March 14, 1852, came to Indiana and was united in matrimony to John J. Yoder in 1869. She was the mother of 4 children, 3 of whom with the father survive her. She was a member of the Amish Mennonite denomination. Funeral services were held at the Yellow Creek M. H. by Jas H. McGowen, from Gen. 3:19 closing remarks and prayer by Jacob Loucks.

RUPERT.—On the 5th of Feb. 1894, near Delphos, Ohio, of tumor in the stomach; sister Sidney Rupert, aged 67 years, 11 months and 2 days. She with her husband united with the Mennonite denomination in 1884 since which time she has been a faithful and consistent member, and as we believe an earnest devoted and humble follower of Jesus. As she saw death approaching she arranged everything for her funeral; earnestly admonishing her family to be ready for the coming of the Lord. At her request the hymn, "O sing to me of Heaven" was sung and she joined in singing the chorus, "There'll be no more sorrow there." She was another witness of the truth that "His religion must supply solid comforts when we die," and while her body was in great distress, she was rejoicing in the Spirit and requested that the hymn, "O how happy are they who their Savior obey" be sung. It is a blessed thought indeed that the family and friends need not mourn without hope, but can comfort themselves with the precious hope that when the Lord shall come with the trump of God; that mother will come forth from her grave with a glorified body and be with the Lord evermore. Buried on the 7th at the P. K. M. H. where remarks were made by Andrew and J. M. Shenk from the text, "O death, where is thy sting?"

MULLENBOUR.—On the 4th of February 1894, in Allen Co., Ohio, Mary, maiden name Sherrick, wife of Daniel Mullenbour, aged 49 years, 10 months and 18 days. She had been in feeble health for several years, yet at the time of her death she seemed to be as well as usual. While sitting on her chair she suddenly expired without saying a word. A kind husband, 8 children, an aged mother and 4 brothers are left to mourn their loss. She was a faithful member of the Mennonite denomination for a number of years and seemed to have a living faith in her Redeemer. Buried on the 6th at the Salem M. H. Her funeral was largely attended. Funeral services by Moses Brenneman from Matt. 25:13, assisted by Andrew Shenk. May God comfort the mourning friends and may this sudden call bring forcibly to our minds the uncertainty of life and the great importance of being ready.

LIAS.—On the 2d of Feb. 1894, near Needy, Clackamas Co., Oregon, of lung fever, Bro. John Lias, aged 44 years, 8 months and 5 ds. Bro. Lias was a faithful Christian in the Amish branch of our denomination. He leaves a widow and five children to mourn his early death. Buried on the 4th in Miller's graveyard. Funeral services by Jonas Kauffman and D. J. Kropl.

RUTH.—February 1, 1894, in Brown Twp., Milflin Co., Pa., Mary Ruth, daughter of Israel T. and Pannie R. Zook.

THUT.—On the 4th of November, 1893, at the home of his son, Peter Thut, near Bluffton, Allen Co., Ohio, Peter Thut, aged 88 years, 1 month and 22 days. Buried on the 5th at the Ebenezer M. H., where a large congregation assembled. Funeral services by Benj. Diller from Phil. 1:20-30, and John Moser, from John 14:1-4, 18, 19. Deceased was born in Canton Berne, Switzerland, emigrated with his parents to America in his youth and at first settled in Holmes Co., and later in Allen Co., on a farm near Bluffton, where he has since resided. He was married to Elizabeth Burkholder, and lived in matrimony 45 years and two days, and as widower over 15 years. Of his 6 children 3 survive, of 16 grandchildren 12 remain, also 4 great grandchildren. He was a faithful and esteemed member of the Mennonite denomination since his youth.

STUTZMAN.—Magdalena Stutzman was born Oct. 5th, 1833, died Jan. 23d, 1894, aged 55 years, 3 months and 18 days. She leaves a husband, an aged father and two children to mourn their loss. She was a great sufferer for over one year, which she bore with Christian fortitude, always putting her trust in Jesus. Buried on the 25th in the Ludlow burying ground. Funeral services by John Weyer in German and Abednego Miller in English. Text, John 11:25, 26.

"Death hath borne you from us, mother,
And we take the last farewell
Of our dear and loving mother;
Why she's gone we cannot tell.

Thou wert all resigned and patient,
Willing all thy pain to bear;
For thy trust was placed in Jesus,
Who will all our sorrows share.

Dearest mother, we do miss thee,
When we see thy vacant chair;
When we look around to see thee
Naught but sorrow see we there.

Sweetly sleep, then, dearest mother,
Since our Savior thought it best
Earthly life to change for glory,
Care and trials for sweeter rest.

We'll not murmur, tho' we miss thee,
Rest thee now from all thy care;
Soon we hope with wings celestial
To be borne thy joys to share."

BUCHER.—On the 3d of Feb. 1894, near Litzitz, Lancaster Co., Pa., Joseph Bucher, aged 73 years, 8 months and 13 days. He was confined to bed eight days, without any pain, from a touch of paralysis at the heart and tongue. He was a faithful member in the Mennonite church for over fifty two years. He leaves an aged, bereaved widow, four sons and four daughters, thirty-nine grandchildren and twenty two great grandchildren to mourn his departure, but still with a good hope to meet him in that happy home with Jesus. His remains were taken to the burial ground at Hess' meeting house on the 7th, where a very great number of friends and neighbors assembled to sympathize with the bereaved, and show their love and respect. Funeral services were conducted by B. Lehman, Bish. J. N. Brubaker and Bish. M. Rutt. Text, Psa. 37:37.

"Farewell, my wife so dear, farewell,
Adieu, farewell to thee,
Children and grandchildren, all,
Farewell, farewell to you.

Our father is gone and we are left,
The loss of him to mourn;
But we may hope to meet with him,
With Christ before God's throne."

LIVINGSTON.—On the 10th of Jan. 1894, in Conemaugh Twp., Somerset Co., Pa., Harry, only child of Bro. Jacob and Sister — Livingston, aged 3 months and 15 days. Buried on the 31st, at the Blough M. H. Funeral services by L. A. Blough and Samuel Gindlesperger from 1 Pet. 1:23, 24.

STONER.—On the 4th of February, 1894, near Ephrata, Lancaster Co., Pa., of la grippe, followed by nervous debility, Bro. Henry Stoner, aged 68 years, 5 months and 12 days. During the eight weeks of his suffering he renewed his covenant with God and the church which he felt he had broken some time before. He was a member of our denomination for many years. He leaves six sons to mourn his departure, but not without hope. On the 8th his remains were interred at Metzler's M. H., where a large number of friends and neighbors assembled to show their tribute of love and respect. Funeral services by J. Wenger, J. K. Brubaker and Elias Nolt. Text, 2 Tim. 4:6.

METEOROLOGICAL REPORT OF 1893

BY MOSES B. WEAVER, GOSHEN, IND.

	snow	cloudy	clear	rain
January.....	19	9	1	2
February.....	12	8	5	3
March.....	5	15	4	7
April.....	3	11	3	13
May.....		17	5	9
June.....		6	16	8
July.....		10	20	3
August.....		10	14	6
October.....		10	15	6
November.....	5	12	9	4
December.....	8	12	5	6
	52	128	114	71

THERMOMETER.

Jan. 13th 14° below, Jan. 15th 14° below, Jan. 17th 14° below, Feb. 7th 4° below, Feb. 8th 7° below, July 15th 100° above zero, Aug. 9th 102° above zero.

Letters Received.

WITH MONEY.

A—A D Amstutz, Jonas Amstutz, John S Albrecht.
B—W C Bowman, Benj S Brubaker, Levi Brenneman, Samuel Bruk, Catharine Beery, Noah Bauman, C Blocher.
D—A K Diener.
E—John M Ehl, Reuben Esbach, William K Eby, John Engel, Wm Einsler.
F—Mrs J H Funk.
G—Joseph Graber, Mary Geiger, John H Good, David G Gehman, Isaac L Gehman, A G Gehman, C G Gingerich, Samuel Gayman, Lizzie B Gerig, D H Good, Peter Good, Christl Good.
H—Thomas K Hershey, Elias Hershey, Charles Haaser, D Hersherberger, Ben Huber, S D Heatwole, Abm Holdeman.
I—Daniel Kauffman, Sue Kreider, Nicolas Kauffman, Levi Kausy, Joshua Kauffman, Fannie C Kaugay, J D Kauffman.
J—Barbara Larson, Elias Landis, Elias Latschow, Henry G Landis, W T Lineveaver, Chr K Lichty, Moses Litwiler, Mrs J L Longacre.
M—Elihu Miller, Elias Martin, C J Miller, S A Misher, Jacob H Mellingier, J B Miller, H S Mack, A S Mack, F Miller, Daniel P Miller, A C Martin.
N—J B Neuhouser, J U Neuhouser, Peter Nafziger, Cath Nafziger.
P—David Plank, C B Pershing.
R—Ruthiege, J L Ranck, D D Rudy, John Roth, Chr Kuseley, Benj Ranck, D K Rich, Noah Reaser.
S—D G Schrock, A A Schrock, Geo J Sommer, Wm P Smith, Eliz N Smith, Jacob Schwarzenruber, Abraham Schick, Geo A Schick, Mrs Amos Seaman, Margaret Sherrick, Minnie Stauffer, J D Showalter, Katie Shirk, John Stauffer, Abraham Steiner, Daniel Shantz, Anna Shantz, Martha Stutzman, J R & E Suter, Daniel D Stump, C B Schmidt.
T—Abraham Thut.
W—Christ Wagner, D H Weaver, Fauny M Weber, Mary A Wenger, Yoder, Jacob Yoder.
Y—Neddie L Zehr, D H Zook.

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When distance
Stretches you and me between."
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ELKHART, IND., MARCH 15, 1894.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, } ASST. EDITORS.

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EDITORIAL NOTES.

If ye then be risen with Christ, seek
those things which are above.

"Now is Christ risen from the dead
and become the firstfruits of them that
slept."

An Adventist congregation at Battle
Creek, Mich. recently held a contribution
for church work. The collection amounted
to about \$25.00.

ACCORDING to late statistics Great
Britain spends every year about \$750,-
000,000 for liquor and about \$10,000,000
for books.

"We commend not ourselves again
unto you, but give you occasion to glory
in our behalf, that ye may have some-
what to answer them which glory in ap-
pearance, and not in heart."—Paul.

THE Post Office authorities request
that the name and address of the sender
of a letter be given in full on the outside
of the envelope, so that in case the letter
cannot be delivered or is not called for it
may be returned to the writer.

It is every man's duty to serve God to
the utmost of his ability. Not all God
given abilities run in the same line, but
all lines run in the same direction—God-
ward. But when we turn our backs to
God the same line that leads to God will
lead from God to ruin.

NOTWITHSTANDING the hard times
under which this country has been suffer-
ing for some time, the drink bill of last
year amounted to almost ten hundred
million dollars, and the tobacco bill was
not much behind it. These two bills do
not seem to be much affected by the hard
times.

A TEACHER in a certain Sunday school
sometime ago asked her class of little
girls, "What is worldly vanity and pride?"
Whereupon one little girl innocently an-
swered, "Such things like the feathers
you have on your hat." The innocent
little girl preached a louder sermon than
she knew of.

THE German Baptist denomination
will hold their Annual Meeting at Meyers-
dale, Pa. beginning May 29. It is a sort
of General Conference, and thousands of
the members of that denomination as-
semble every year at this Meeting. The
interest they take in their denominational
affairs is certainly commendable.

In unity lies the secret of power. A
house divided against itself cannot stand.
But in charity lies the secret of unity.
There cannot be unity in a church where
there is no charity. And in the abiding
presence of the Spirit of Christ lies the
secret of charity. And "if any man have
not the spirit of Christ he is none of his."

THE MILLENNIUM.—In reply to a re-
quest for an explanation of the sense in
which the term "millennium" was used in
his recent article in the HERALD, brother

I. E. Hershey says, "The term *millennium*
as it was used means that the time has
come when God has wrested from Satan
his power to deceive us."

If thou forbear to deliver them that are
drawn to death, and those that are ready
to be slain: if thou sayest, Behold, we
knew it not, doth not He that pondereth
the heart consider it? and He that keep-
eth the soul, doth not He know it? and
shall He not render unto every man ac-
cording to his works?

GOD commendeth his love toward us,
in that, while we were yet sinners, Christ
died for us. Much more, then, being
now justified by his blood, we shall be
saved from wrath through him. For if,
when we were enemies we were reconciled
unto God by the death of his Son; much
more, being reconciled, we shall be saved
by his life.

LET us ever remember that whatever
good we may do in the world, or what-
ever attainments we may reach in Chris-
tian experience by the grace of God we
are what we are. If we forget this our
sun has reached his zenith, we have left
the mountain and are going down into
the shades. Blessed thing that the grace
of God makes us what we are!

PRACTICAL.—The Topeka (Ind.) Reg-
ister informs us that while Bro. J. S.
Hartzler of the Haw Patch was engaged
in evangelistic work in Howard Co., Ind.
recently, thirteen loads of wood passed
the office of the above paper on their way
to Bro. Hartzler's home. The work was
done free and was a surprise to the family,
and the good brethren did not stop for
dinner either. Bro. H. is obliged to be away
from home so much that the brethren,
took this method of showing their good
will toward him. That is religion put into
practice.

MATRIMONIAL.—It is not good for man to be alone. This fact seems to have been realized by our proof reader, Bro. Charles W. McClintic, for one day recently he quietly left his accustomed place in the Publishing House, boarded a south bound train for Goshen, Ind., and... the remainder of the story will be found among the marriage notices on another page. We join in extending to Bro. and sister McClintic our heartfelt wishes for a long, happy and useful life, and that when the final proof sheet of their lives is read it may by the grace of God be found perfect, and blameless (2 Pet. 3:14).

The Romish church has added another "saint" to her calendar. This time it is Joan of Arc the "Maid of Orleans," who in 1429 at the head of an army saved France from the English, and who after being taken prisoner by the Burgundians was sold to the English who burned her at the stake at Rouen, France, May 30, 1431. It has taken "the Church" a long time to find out this warrior's eligibility to sainthood, but as "Distance lends enchantment to the view," so time often buries discrepancies and the good of man is eulogized while the evil is forgotten. From some funeral sermons to which we have listened it seems to take some ministers less time to find out a person's saintly qualifications than it did the Romish church with Joan of Arc.

DEAR friend, have you been on Gogotha? Have you seen the Son of God, blameless and pure, suffering the agonies of the cross for you the guilty and impure one, and not for you only but for the whole world? If not, then until now the blood of Christ has been of none effect to you, and you stand before your God a condemned, mined, lost soul. O for the world to take one thoughtful look at Calvary, at the Savior who dies pleading last for those who had wronged Him most, and who is still on the cross for those who have not yet accepted Him. Surely the scene enacted upon Mount Calvary is one which human minds can never fully comprehend, nor language describe. It is the central figure of the world's history, the subject that forms the theme on which heaven will resound in praise and thanksgiving through all eternity.

CHAIN LETTERS.—We have within the past few weeks received so many inquiries concerning "chain letters" that were sent to the writers, that we are unable to answer each one individually and will therefore give our answer through the HERALD.

The object of these letters is to collect money for some purpose or other which the letter usually explains. The amount asked for is usually a dime which is to be sent to the person who originated the "chain letter." The request is also made to send an exact copy of the letter received to each of three friends. This rule is to be followed until the tenth copy has been sent out when the chain is said to be "completed" and those whose letter is marked "No. 10," send their letters back to the author of the "Chain." This plan for collecting money is adopted because no one will need to give much, and yet a large amount of money can be collected. For instance the author of the chain sends out three letters, which comprise series number one. Providing the "chain" is not "broken" anywhere until the tenth series has been reached the result will be as follows:—

Series 1,		3 letters with 10c each = \$		
1,	3 x 3 =	9	10c	=.90
2,	9 x 3 =	27	10c	= 2.70
3,	27 x 3 =	81	10c	= 8.10
4,	81 x 3 =	243	10c	= 24.30
5,	243 x 3 =	729	10c	= 72.90
6,	729 x 3 =	2187	10c	= 218.70
7,	2187 x 3 =	6561	10c	= 656.10
8,	6561 x 3 =	19683	10c	= 1968.30
9,	19683 x 3 =	59049	10c	= 5904.90
10,	59049 x 3 =	177147	10c	= 17714.70
		Total amount collected,		\$8857.20

This certainly appears a very easy way of collecting money, especially when it is remembered that no one need pay more than 10 cents toward this fund, and that perhaps some will on this account and through this "chain letter" plan give money who would not be reached otherwise.

So far the agreeable side. But let us see the amount of postage required. The number of letters that must be written and mailed is four for every person except those who receive the tenth copy; that is, three of them to friends and one to the author of the chain, which would amount in all to 196,824 letters the cost of which would be, 2 cents each for stamp plus one cent for each letter and envelope, or 12 cents expense for each person but those in the last series. Then in sending ten cents for charitable purposes 8 cents would go to the government revenue and 4 cents to the stationer. The stamps for

all the letters would cost just \$3936.48 in the United States, or \$5904.72 in Canada, and this added to \$1968.24, the cost of the stationery, would amount to \$5904.72 in the United States and \$7872.96 in Canada. This "chain letter" plan would therefore cost from \$5904.72 to \$7872.96 to contribute \$8857.20.

We do not wish to be understood as denouncing those who do adopt this plan, but for ourselves we believe that if a man desires to give to the Lord (and such giving seems to us to be the only right kind) he can do it at far less cost. It is true that we are to incite our friends to good works, and the advocates of the chain letter system may claim that this is one way of doing so, but we fear that much of this kind of giving is done so as not to appear stingy, and for ourselves we prefer the plan advocated by the apostle, 1 Cor. 16:2.

In connection with these inquiries concerning the chain letter we are also asked concerning Bro. E. J. Berkey of Fairfield, Ill. We are personally acquainted with him and would say that so far as we know he is a perfectly honest man, and earnest in the Lord's work, and that any money entrusted to him will be used for the purpose for which it is solicited. We know, however, of persons who have started such chain letters, ostensibly for benevolent purposes, while in reality they only used this means so as to make an easy living for themselves, thus deceiving many. Without wishing to cast any reflections on any one, we will simply state it is our firm conviction that the Lord's work can very well be carried on without chain letter methods, and that we find so many places to give that we can obey the apostle's instructions regarding giving without going beyond what we see, hear and know. K.

SHALL I MEET HER?

"Shall I meet my sainted mother
In her home beyond the skies?
Will I see the love light beaming
From her tender, loving eyes?
Will she know me when I meet her,
For I'm changed so sadly now?
Will she see her fair-haired darling
In this old and wrinkled brow?
All the years of sin and sorrow
That I've suffered since she died,
Will be vanished on the morrow,
When I stand by mother's side;
Stand with her before the Saviour
There among the blood-washed throng
Joining in the heavenly rapture
Of the glad redemption song."

For the Herald of Truth. CHRISTIAN LIBERTY.

To many persons outside of the church it seems strange to hear of the "liberty of Christ." It seems to them that Christians are bound by so many laws, rules, and regulations that the liberty they enjoy must be of a strange kind indeed. To them the church seems to wear a halo of gloom. Of course such a way of looking at Christianity is all wrong. The emissaries of Satan are very active and make use of every point possible. They try to make Christianity appear unpleasant. But if we are faithful to our Leader we will not permit our religion to be shown in false colors, but will defend it and show its truth.

One great trouble is with Christian professors themselves. Too many have a wrong notion of our relation to God and the service we are expected to render Him. They seem to regard it as a sort of service for wages, and their chief concern seems to be to get safely within the pearly gate themselves regardless of what becomes of their brethren of the earth. By such the scheme, Christianity, is regarded as a law—a system of rewards and punishments to be dealt out according to deeds done regardless of motive.

The law of Moses was a perfect moral code. Why, then, did it fail and make a new dispensation necessary? One reason it failed was because it entailed bondage. The human mind is so constituted that it cannot exercise its highest powers under restraint. Religion is a growth as well as a revelation. We must grow in grace, and growth can take place only where is the element of freedom. The law of Moses gave no room for growth. Its decrees were rigid and merciless. This law had its place, but it was only to train the minds of the people for the reception of Christ.

Yes, certainly laws have their place. In civil life their place is to restrain evildoers and to protect those who desire to do well. It has been found necessary to keep upon our statute books a law against stealing. But how many of the readers of this paper refrain from stealing simply because our laws forbid it and punishment follows their violation? We refrain from it because it is *wrong* to steal, and we desire to do right.

Laws have their place. In the church rules are necessary, but not for the punishment of evildoers. When the church, or what goes by that name, assumes the functions of the criminal court it is woefully out of place. Rules in the church are to interpret the law of Christ to the needs of the present time and of the community in which the church exists. They are to point Christians on their way, not to confine them to it. Like the guideboards and fences along our highways,

they are not so much to prevent trespass as to show the way. The Christian traveler never feels the guide-board a restraint but rather rejoices because the way is made plain.

And what is the law of Christ? It is a law which is universal. It is applicable alike to the naked savages of Africa and to the inhabitants of Alaska; to the prince in his palace, and to the "maid behind the mill." It is the law of love. "Love is the fulfilling of the law." To obey such a law is no bondage. It is no longer a service rendered in the hope of reward, but a labor performed gladly in the spirit of Him who said, "Though he slay me, yet will I trust him."

Sin degrades. Sin enslaves. All through the Bible, chains and bondage are associated with sin. But with Christ came freedom. "If the Son therefore shall make you free, ye shall be free indeed." "The letter killeth, but the Spirit giveth life." Compare our sweet religion with the rules of Mohammed. Mohammedanism imposes the strictest rules of daily conduct. It minutely prescribes the times, places, and manner of prayer. It imposes a fast to be kept at certain seasons for a whole month "from early dawn till sunset." At such times all nourishment is taken at night. It would be easy enough to do in Arabia, but in Spitzbergen, where some days are two months long, "from early dawn till sunset" would be rather long to wait without food even for a Moslem.

Christ gave no such rules. The Christian's time of prayer is *always*. His place of prayer is *everywhere*. Every act he performs is done with the consciousness that he labors for a loving Master whom he loves better than all else besides. Christ gave us what is far better than all the law and the prophets: the new commandment, LOVE. And with it He gave that grand gift, *liberty*. Let us thank Him for it and *pray for wisdom to use it rightly*. J. A. RESSLER.
Rocks, Pa.

For the Herald of Truth. HOW SPEND OUR EVENINGS?

We have before us a question that is worthy of our consideration.

During the long evenings we enjoy sitting around our firesides, and we should seek for some way of spending the hours profitably.

Many of our precious moments—too precious by far to be wasted,—are simply thrown away, never to return to us again, in idle talk, laughing and joking, which could be so profitably employed in storing our minds with knowledge, ennobling our lives, and properly fitting us for our various callings in life.

With our land overflowing with good literature one has all the opportunity desirable to find good employment for his

evening hours. Perhaps it would be well to name a few of our most interesting books for the benefit of those who may have hitherto taken so little interest in choice reading matter that they hardly know what selections to make.

First, by way of evening study, I would say, Try to get your S. S. lesson well prepared. Study each lesson well, getting the connections through the entire quarter well fixed in your mind. Then as for choice reading matter, I wish by all means to mention the papers of our own Publishing House. Not one of the following papers, HERALD OF TRUTH, WELCOME TIDINGS, WORDS OF CHEER, YOUNG PEOPLE'S PAPER should escape a thorough perusal in every family.

The following are some of our most interesting religious books: "The Christian's Secret of a happy Life," "Baxter's Saints' Rest," "Bunyan's Pilgrims' Progress," "Rise and Progress of Religion in the Soul," or if you like something more simple and of less size take, "Letters to young Christians," "Advice to a young Christian," "Plain Teachings," "Bible Salvation and Popular Religion Contrasted" and other good writings too numerous to mention.

Try to become interested in reading. Turn your attention in that direction and read slowly, prayerfully, understanding as you go, and you will soon find yourself intensely interested in whatever religious writings you may take up. And how it does build one up and confirm us in the faith. The benefit derived from reading good literature cannot be too highly estimated. It so absorbs the mind that Satan has little chance to suggest impure and wicked thoughts, and the soul is left stronger, purer, higher and nobler.

Reader, contrast the above with going into some of our Christian homes and finding the young people engaged in reading the trashy story papers of the day—nothing lasting, no food for the soul, but feeding an idle mind, only to bitterly regret in coming years! How many a life has made shipwreck from reading bad literature! It is but poison to the mind and should be shunned by all who would be pure and noble, in this age and time when we are surrounded by whole libraries of instructive books and when "no man's life is long enough to compass even those which are good and great and noble."

Above the trembling elements,

Above life's restless sea;

Dear Savior, lift our spirits up,

Oh lift us up to Thee!

We are not weary of Thy work,

From earth we would not flee;

But while we wait, and while we serve,

Oh, lift us up to Thee!

LAURA F. SHUPE.

Newton, Kansas.

For the Herald of Truth.
GOD'S THOUGHTS.

"How precious also are thy thoughts unto me, O God! how great is the sum of them." Psalm 139:17.

God has kind and tender thoughts of His children. David says, "They are precious unto me." How precious they are to His believing child. They are continually full of love and sympathy. Man may misunderstand our best motives, but not so with God. "Thou knowest my down-sitting and mine uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. Thou hast beset me behind and before, and laid thine hand upon me." Surely this should awaken precious thoughts in the child of God. His care and thoughts of us are of love and good, and not of evil. He watches over us to do us good. His thoughts are deep in themselves such as cannot possibly be fathomed or comprehended.

Our thoughts of God must be of pleasure and thankfulness, above any other thoughts. We cannot conceive how many God's kind counsels for good have been toward us; how great the sum of them is; what variety of mercies we have received from Him, and yet every one great and considerable. If I should count them they are more in number than the sand. We cannot conceive the multitude of God's compassions which are all new every morning. Our first thoughts in the morning should be of God, pleading His tender care and keeping through the day. It is balm to the soul to know that God's thoughts are very deep and full of love and good will. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8-9.

What a great contrast there is in God's thoughts and those in man! as much higher as the heavens are than the earth so much holier are God's thoughts than man's! and His ways so much better. I feel thankful that God can enter into the depth of our trials with the tenderest sympathy, when man fails to understand and to sympathize. God never does. He thinks kindly of His erring child, and longs to help it into the right again, and pardon its mistakes.

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." ELLEN GÄRBER.

THE POWER OF LITERATURE.
(Address delivered at the S. S. Conference)

(Conclusion)

History teaches us that, taking the limited facilities and other hindering circumstances into account, there was at one time far more activity in our denomination in the literary field than there is now. Menno Simons owned and operated a printing press, Dirck Philips, John Denck and others wrote and labored in this direction, being themselves among the best educated men of their time. The power they wielded with tongue and pen shook Europe with its force, and brought thousands into the fold.

Why does so little of that which they wrote remain? The answer is, Seeing the power which their literature was exerting, the persecutors of our forefathers took particular pains and care to secure all their books and writings possible, and thousands of books were burned and destroyed. These books were prized higher than lands or money by our fathers. They were forbidden to publish books under pain of death; notwithstanding this, between 1520 and 1660 many were published, though the names of the authors and publishers were carefully omitted. What dangers, hindrances, and hardships they had to contend with we will never know, yet they did their work faithfully. What would we know of the Bible or the history and early labors of our denomination, were it not for the literature which they paid for, often, with their life blood and the cruel rack and similar tortures? Is such literature worth anything to us? Are the principles they have left us and for which they suffered and died of any value to us? If they are, how are we showing our appreciation? They gave their lives to spread them; do we give our pennies? They spent their years and their all; do we spend hours, days or weeks, or any of our inheritances to disseminate the same principles, to place before the world a pure literature that shall sway nations and influence them to reform in high and low places? I leave the question for individual decision.

But when and how came the lull to all this activity, and how came the idea that such activity is unnecessary, that it is fanaticism or an innovation, and that our business as a denomination is to stay at home and mind our own denominational affairs, and let others attend to theirs? The answer is, COMPROMISE. When men compromise with Satan, Satan wins every time. When persecution waxed so hot that it seemed as if the earth had no place for our people, they presented their grievances to the governments and asked for justice and toleration. The government was ready to effect a compromise upon the following condition. Cease to pro-

claim your heretical opinions, stop publishing and disseminating your heretical literature, and we will cease to persecute you. Hold your meetings by yourselves, but do not dare to persuade others to your views, and we will tolerate you. An edict of the same nature is now being enforced against the peace-loving Stundists, Baptists, Mennonites and other non-Greek Catholic denominations in Russia.

Can we imagine the inevitable result of such a compromise? Does the history of our denomination show that the conditions of this compromise were obeyed? Force a horse to work in the harness, and do a certain work, and in time he takes it as a matter of course to do that work and will do it of his own accord, and walk through water, mud and other hindrances and obstacles to do his work. It is said that by so tying up a limb of the body that it cannot be exercised in the least, it will gradually lose its strength and refuse to serve its purpose. It becomes useless. The same principles are shown forth in these two examples, hold good in spiritual philosophy. Spiritual inactivity brings forth spiritual debility without fail.

Am I here to make a wholesale and unqualified denunciation of our immediate forefathers' ways of working? Far from it. Their staunchness for what they believed to be right is to be admired the world over. Their prayerful efforts to keep the church unspotted from the world, and in the simplicity of the Gospel, are virtues we can never afford to lose sight of. But let us be sure that the principles we advocate, and the methods we employ to work are based upon *nothing but Gospel*, that they are not affected by compromise, and that they are in accordance with the necessities of our day, and that we make use of *all* the means God gives us to work for Him. When one member of the body is missing or suffering, all the other members—and the body—suffer. Likewise, when one department of church work is neglected, all other departments and the church itself suffer therefrom. Let us be sure that no mistaken ideas and vain traditions weave themselves into our methods of church work. Then, with the staunchness of those who have gone before us, let us press forward. If they have perchance gone wrong (which is possible with all humanity) let us not idolize or blindly condone their mistakes. Time will never make wrong things or ideas right, even if we grow accustomed to them and uphold them upon the authority of those who held these ideas before us. *Nor will time make right things wrong.* They who lived and died before us are responsible for their own works, not for ours nor we for theirs. Let not tradition or any other human thing place a mist before the plain, simple, unmistakable declaration of our master, "Go ye out into

all the world, and preach the Gospel to every creature." Thank God, the laws of our land give us full, unrestricted liberty to do so in this country, "Liberty of speech and liberty of the press" is the broad motto of our country, but even were it not so, should we not rather obey the commands of God than the commands of men?

And thank God, in recent years interest in literary work has been reviving among our people, although the loss we have sustained from 200 years of comparative inactivity in this line is beyond computation. Still, what is past, is gone forever, yet the experience of the past should teach us for the future. However, our literary work is in its infancy, and apparently doomed to slow growth yet it is growing year by year, and its beneficial influence is making itself felt. Our periodicals and books, our tracts, Sunday school literature, etc. are growing into greater demand year by year. Still, we are not launching out into the deep nor throwing the Gospel net on *all* sides of our ship, i. e. the scope of our literature is not extensive enough nor abundant enough to meet the requirements of all classes and ages of people, a defect which, I trust, this conference will take steps to remedy. Our young people in that interesting age of from 12 to 18 years are not reached with a literature that will best meet their needs. Our HERALD OF TRUTH, for the exposition of Gospel truth, and a means of communication between our congregations is for people beyond their childhood years; the WORDS OF CHEER is a children's paper, hence there is a void that must be filled, for it is just at the aforementioned age that people develop character and often choose their church and social relations for life. Hence we need something that will aid in their development into a working force such as the church needs.

Paul's admonition, to "give diligence to reading" should be heeded by all. We need not only be careful *what* we read, but *how* we read. We need development in this line. It is not promiscuous or incessant reading that gives intellectual or spiritual power, but by selecting what is really valuable and then digesting that properly we grow intellectually and spiritually. "Prove all things and hold fast that which is good."

We are not, strictly speaking, a reading people, though we should be. Our bishops, ministers and we lay members all have room for development. Our ministry needs to be awake and well informed especially on all that is going on in the religious world, so that when anything appears above the horizon of our sphere they may be prepared to wisely cope with the matter before it is upon us, that our church and her principles may be preserved in gospel simplicity, purity and power. Our ministers are watchmen

upon the walls of Zion for this very purpose, and woe to them and the church if they or we neglect or avoid duty. We are called to teach but there is so much that we ourselves have yet to learn, yet God has shown and taught us so much that we have no excuse for waiting any longer before going to work more earnestly than ever before.

Let us preach and teach with tongue, pen and example anywhere, everywhere, carefully noting the needs of the times and our surroundings, and our deep sense of obligation to God; and the realization of the need of His continual help will surely keep us in that humility which we need to make our work successful, lasting, and approved of God. Then, with hearts, heads, hands, and pocket books given to His use, we shall be a light to the world that cannot be hid, our literature a Gospel power against which the gates of hell shall never prevail, and we shall be sustained with the blessed assurance that the Lord will fulfill His promise to us, "Lo, I am with you always, even unto the end of the world." Our homes will be places where spiritual life, intellectual power and all the finer and nobler traits will abound, and those who come after us will arise and call us blessed. "If ye know these things, happy are ye if ye do them."

For the Herald of Truth.
SPRINGTIME.

Springtime is a lovely time of the year. It seems to put new life into everything. After a cold winter who is not refreshed at seeing the first green blades of grass springing up into life, under the quickening influence of the warm rays of the spring sun. We are glad to bid farewell to snow and ice for a time and enjoy the spring blossoms and the lovely greenness with which everything is clothed, and welcome back our delightful little warblers, and, later on, enjoy the fully ripened fruit, which so silently grew during the summer.

Let us for a moment consider what a wise and powerful Hand created all these things which we can fully enjoy if we strive to do God's will.

The spring, such a lovely time of the year, was chosen as the time for the suffering of our Savior, when He died to make the only atonement that could have been made for poor fallen humanity to enter those beautiful mansions above. The first day in the spring that is brought to our remembrance is "Good Friday," the day on which Jesus was nailed to the cross, and hung there suspended between earth and heaven for six hours, suffering the most excruciating pain, and in death pleading for His enemies, "Father, forgive them, for they know not what they do." In the evening He was taken down and placed in a new

tomb. And as He had said He would rise in three days, the Jews fastened it very securely, for fear His friends would come by night and steal Him away and then say He had risen. They even had men there guarding it, but withal they could not keep the Son of God from rising from the dead.

On Easter some of His friends went early to the tomb with spices, as was the custom among the Jews. But when they got there He had risen. They did not understand the meaning of His rising from the dead although He had told them of it. After His resurrection from the dead He was here upon earth about forty days before He ascended into heaven, and during that time He often met with His disciples and told them of His ascension. He told them He would have to leave them for a short season, but He said He would send the Comforter to them and shortly come and take them to Himself, to be together forevermore. When He spoke of His ascension it seems they did not understand it, and they felt grieved to be parted from their best friend.

The next day we call to remembrance is "Ascension Day," when Jesus and His disciples were together and a cloud received Him out of their sight, "And while they looked steadfastly towards heaven as He went up, behold, two men stood by them in white apparel which said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up into heaven shall so come in like manner as ye see Him go into heaven." All this occurred in the lovely springtime. It was a sorrowful time to His dear friends, for they did not fully understand the meaning of His ascension, but He did not leave them without comfort. God never leaves His people comfortless. Perhaps at the time we do not understand the meaning of some things or the cause why they should happen so, but wait patiently and see the unforeseen good He is working out for us. We are not always to know or see into His wise workings.

The next is Whitsuntide, the time when so many received the Holy Ghost; and now Jesus sits at the right hand of God pleading for all poor lost and straying souls.

Springtime may be compared with our lives. In the springtime of life we are joyous and gay and know nothing of this world's sorrows and cares which oft o'ertake us in the morning of this life journey, with some perhaps not quite so much or so soon in life. As we grow older we meet with many difficulties and disappointments. Summer is our youth when we are developing into manhood and womanhood, the time to begin the true life, just as the grain and fruit develop to be gathered in the fall. The autumn comes when we have advanced in years. Winter is the time when we

have lived to a good old age, and our locks have turned white just as we oftentimes in winter see the earth robed in its beautiful white covering. Let us begin the springtime so that when the winter of old age comes stealing o'er us it will find us fully prepared, just as we desire to have a plentiful harvest and an abundance of everything in the fall to be prepared for the chilling blasts of winter when we can neither sow nor reap. And this will not be accomplished if we do not begin to sow and work diligently in the spring and summer. How busily you find the little birds engaged in the spring building their nests, and how glad are we to enjoy their presence and listen to their joyous notes.

Who does not love to take a walk through the beautiful green fields in the spring and think of the beauties of nature and see how wonderfully everything is made. But while we gaze on these things which are so beautiful during springtime and summer we are reminded too that they but last for a few months at most, and they wither away and we see them no more. Winter soon makes things look dreary. Just so it is with us; we flourish for a time in joyousness, but oh how soon does the winter of age o'ertake us and take the brightness of youth out of our forms! Let us think of what the poet says of that beautiful land to which we all desire to go sooner or later:

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers;
Death like a narrow sea divides
This heavenly land from ours."

S. E. B.

Strasburg, Lancaster Co., Pa

SPIRITUAL SIGHT.

How blest are they who now behold,
Descending from above,
The heavenly Jerusalem,
City of Light and Love.

Its coming, seers of old foretold,
Who longed to see the day,
In which all things should new become
And old things pass away.

What others longed for now is ours,
We hail the dawning light;
To us that City doth appear,
Where never falleth night.

All forms, and shadows pass away,
True substance is revealed,
And he who holdeth "David's key,"
Is opening what was sealed.

That which no words can e'er express,
Is felt, and known, and seen,
For God and man meet face to face,
With nought to intervene.

Within this New Jerusalem,
We'll worship, and adore,
And follow where the Spirit leads,
Henceforth—Forevermore.—Selected.

TESTIMONY OF A CONVERTED MASON OF THE THIRTY-THIRD DEGREE.

I have been asked to relate my experience. In the hope that it may strengthen the faith of some one, or lead some one out of the darkness into the light, I have consented to do so.

For a quarter of a century I was related to secret societies, and as Paul said that he was a Pharisee of the Pharisees, so I was a lodgeite of the lodgeites. I joined the Masons at Plymouth, Maine; was a member of Putnam Lodge of Cambridge, Mass.; was made a life member of the Cambridge Royal Arch Chapter of Cambridge, Knights Templar, and became a member of De Molay Commandery of Boston Lodge of Perfection. I was a thirty-third degree Mason, and stood high in the Oddfellows' order. I purchased more than five thousand dollars worth of diamonds and Masonic jewelry. I was sent on Masonic pilgrimages to New York, Baltimore, Washington, Richmond, Va., New Orleans, and elsewhere. I was introduced to General Garfield by the man who made him a Knight Templar in the Columbian Commandery.

You ask how an uneducated man could rise so high and so fast? I answer, Money paved the way.

And now let me tell of my manner of life. I was a breeder and trainer of trotting horses, and, of course, I belonged to the military National Lancers. I had a farm in Maine, where I raised horses and had stallions in every New England state. I kept Medford rum and the best Kentucky Whiskey in my home, and gave Sunday dinners, smoked the finest cigars, attended horse races, balls, theaters and frequented gambling dens to help on my business. And it prospered beyond my most sanguine expectations. The Masonic and Odd fellows' banquets were my special delight. But I noticed that when a member became dissipated and was not able to pay his quarterly dues, they expel him. I did not wish to be deprived of those banquets, and I enquired how I could make myself secure for the future. They told me that I could pay in so much money that the interest would pay my quarterly dues.

This I did and made myself a fixture, as I supposed.

My family physician was a brother Mason. I am fully persuaded that he destroyed the lives of my unborn children. He led my wife astray. But my Masonic oath prevented me from informing on him. At last I was divorced from her and he married her. I found that there was poison in the cup of pleasure.

Six years ago I found the Lord Jesus Christ. When He came into my heart, the world went out. When I surrendered my soul to Christ, as Lord and Saviour, I found that an entire separation from my

former ways was necessary. I sold my diamonds and jewelry, put my horses at auction, emptied my wine and whiskey bottles, stopped smoking and chewing tobacco, and turned my back on theaters, balls, gambling dens and saloons. When my former companions visited me on the Sabbath, I told them that I was not the same man; that I never visited or invited my friends to visit me on the Lord's day; and then told them of the Saviour I had found. That disposed of the Sabbath visiting question very quickly. I settled here in Boston, and joined the Congregational church, and am educating my children, and testifying as to what the Lord has done for me wherever I have the opportunity.

But the question was still unanswered: what was I to do with my lodges? I attended two meetings after my conversion. But I felt out of place. It seemed that all my old friends had changed. Their conversation was shocking to my renewed nature. Their smoking and drinking was abominable. They asked me to attend their reunion. I told them that I thought it wrong to dance. They said that I could go and witness the performance and not take part. But I told them that I could not even seem to approve of it by looking on, for that would be encouragement to men and women who are just as vile as I was before my conversion. So I became convinced that the lodge was not the place for a Christian. I consulted not with flesh and blood, but parted company with them at once. They told me that I could not get free from my Masonic oath. Well, I considered that matter and reasoned this way: A private individual may go through with the form of marrying a couple but it is not a real marriage. It is only a mock marriage. So the lodge officers go through with the form of swearing the members. But they have no authority to administer the oath. It is only a mock performance, and no more binding than a mock wedding ceremony. More than that, a man has no right to swear to do wrong. The forty men who bound themselves by a great oath that they would not eat bread until they killed Paul, had no right to bind themselves to commit murder. Their oath was not binding. It was wrong for them to take it, and it would have been a shocking crime to have carried it out. But a Mason swears to do wrong. In the first three degrees he swears to protect a Mason in preference to all others (murder and treason excepted) and they left to your own discretion.) After the Royal Arch degree the oath is amended thus: "Murder and treason *not* excepted." A Mason may be as black as Satan in vice and crime; still my Masonic oath binds me to protect him, his wife, his daughters, mother and sisters.

This is a great wrong. I had no right to take such an obligation; and I learned

from Leviticus 5: 4, 5, that to take an oath to do what one did not understand is not binding. Another thing which led me to repudiate the lodge. Two men are masons. One is a minister, and his life is pure and holy. Another is a distiller, gambler, a dancer, a frequenter of a house of ill-fame. Both die and both are buried with Masonic honors, and both are sent to the Mason's heaven. Can an institution be good that makes no distinction between vice and virtue, morality and immorality, right and wrong?

Still more they make great display of their benevolence; but they will not admit those who need assistance. Only the able and well-to-do are wanted. If any one gets poor and cannot pay, he is expelled. It costs from \$10 to \$125 to get into the Masonic Lodge. And for every \$2,000,000 distributed they spend \$3,000,000. The fact is, it takes three dollars to disburse two. What missionary society would be tolerated in such a use of funds? A missionary society that spends more than \$5,000 in disbursing \$100,000 is extravagant. The money of Masons is spent largely in grand temples, glittering regalia, banquets, balls, and social vice. And more still. The lodge takes the time and money of Christians that belong to God and the Church. Last summer the G. A. R. had a re-union in Washington D. C. The Boston Post left here for Washington Sabbath morning. Several prominent men of different city congregations were absent from God's house that day, riding on the cars, listening to loud stories, and breathing tobacco smoke and inhaling the fumes of whiskey. A member of our congregation told me that he was utterly disgusted with himself and the day's dissipation. The lodge made this a common occurrence. This expense lessens the church income.

Furthermore their religion was from beneath, not from above. They had the Bible but many verses and passages were left out. There are Mohammedans, pagans, Jews, and Christians, in the lodge; and it is not good Masonry to mention the name of Christ in the lodge. Our chaplain, who read the mutilated Scriptures and our prayers, and repeated the burial service over the dead Masons, was a profligate, who made sport of the Scriptures when out of the lodge, and drank and gambled, and visited fast women. How could I attend a mock religious service conducted by such a man? And what kind of a religious service is it when Christ is left out? It is not the worship of God. It is the worship of Satan. "They sacrifice to devils and not to God."

These facts stirred my soul and stirred my conscience. And I heard the voice of God saying to me: "Come out from among them and be ye separate, and touch not the unclean thing and I will receive you."

Last, and worst of all, the lodge shields criminals. I know a man in this city who is worth \$6,000,000.

He lives in a house costing \$2,000,000, finished inside and out with olive wood from the Mount of Olives in Palestine. He drives a span of horses costing three thousand dollars. He is a member of the church and contributes to its work. But he is a distiller and lives on intimate terms with another man's wife and daughter. Why is he allowed to do this with impunity? He is a Mason of high degree, and the matter is hushed up. Why is justice defeated in the trial of Dr. Graves? He was a high-degree Mason.

The Masons murdered Morgan in 1826. Then forty-five out of every fifty of the Masons left the order. In the words of John Quincy Adams, "Hundreds were proven to have been accessories to the Morgan murdercrime, before and after the fact."

The number of breaches of the sixth and seventh commandments that are hidden from the public view by the dark mantle of the lodge only the day of judgment will reveal. The lodge is the way to hell. The rule for the Christian is: "Touch not, taste not, handle not."

SUNDAY SCHOOL LESSONS.

LESSON XII. MARCH 25.

(Easter Lesson.)

THE RESURRECTION OF CHRIST.

Mark 16:1-18.

Golden Text—Now is Christ risen from the dead.—1 Cor. 15:20.

Time.—Sunday, Apr. 9. A. D. 30.

Place.—Jerusalem, near Calvary.

INTRODUCTION.—The Crucifixion.—Jesus was crucified about the third hour of the day, (nine o'clock) (Mark 15:25) The darkness began about the sixth hour (twelve o'clock) and lasted till the ninth hour (three o'clock) (Luke 23:44). Then the veil of the temple was rent, and the centurion confessed that Jesus was the Son of God. An earthquake shook the ground, the rocks rent, and the graves of the saints were opened (Matt. 28:1-53).

Jesus Really Dead.—Every precaution was taken, not by His disciples, but by the enemies of Jesus, to prove that Jesus was really dead beyond the possibility of doubt. This was of the utmost importance, though they knew it not at the time. (1) The Roman centurion assured Pilate of the death of Jesus (Mark 15:44, 45). (2) The soldiers pierced the body with a spear (Jn. 19:34, 35). (3) The stone against the door of the sepulcher was rolled away, and a Roman guard placed around the tomb, so that no one could take away the body and then pretend that He had risen (Matt. 27:62-66). (4) His friends had no expectation of His rising in the way He did. (5) The tomb was a new one, in which no one had ever been buried, so it was certain that it was Jesus that arose.

Jesus in the Grave.—Before the Jewish Sabbath began the Lord was buried. During that day we have no account of things. What a day of restlessness on the part of the disciples

on that day of rest! Their hopes were dead with their crucified Lord. Gloom hung over the household of faith. Fear and anxiety filled the breasts of the rulers, for they seemed to have remembered what the disciples had forgotten, namely, that Jesus had again and again said that He would rise from the dead.

The Resurrection.—There is no mention or attempt at conjecture of what happened to Jesus during the time of His sojourn in the underworld. That He rose is certain; and the power of His life has been felt ever since that memorable Easter morning. For it cannot be that a mere myth has wrought all that has been accomplished in the name of Christ in all ages. We refuse to accept any rationalistic or mythical theory of the resurrection. Jesus had lain in the grave a part of each of three days, Friday afternoon; Saturday, all day; and part of Sunday, beginning at sunset Saturday night.

DAILY READINGS.

M. The Resurrection of Christ. Mark 16:1-8
T. Holy women at the tomb. Matt. 28:1-10
W. Jesus walks to Emmaus. Luke 24:13-31
Th. Peter and John believed. John 20:1-10
F. Resurrection typified. Ezek. 37:1-10
S. Proclaimed by Christ. Mark 27:23-33
S. Glory of the resurrection. 1 John 3:1-14

LESSON I.—APRIL 1.

JACOB'S PREVAILING PRAYER.

Gen. 32:9-12, 24-30.

Golden Text—I will not let thee go, except thou bless me.—Gen. 32:26.

Time.—B. C. 1739, twenty or forty years after the vision at Bethel. The dates of Jacob's life are uncertain. Jacob was about 98 years old on his return from Haran.

Places.—Padan-aram, where Jacob left Laban. Mount Gilead, where Laban overtook Jacob—three hundred miles from his starting place. Mizpeh, where the covenant was made between Laban and Jacob. Peniel or Penuel, which means the face of God, one of the fords of the stream Jabbak, some fifteen or twenty miles east of the Jordan.

INTRODUCTION.—Connecting Links.—We last studied of Jacob at Bethel, on his way to Haran. Between that time and the present lesson Jacob had married, a family had grown up about him, and his wealth had greatly increased. A vision from God ordered him back to the Land of Promise. At Mahan-a'-im the angels of God met him. Jacob sent Esau a gift, but instead of receiving it kindly he started to meet him with 400 armed men. From Beth-el, The house of God, we come to Peniel, The face of God.

An Important Lesson.—Jacob had a strong and firm reliance in himself. To be willing to act and do for himself what he could was commendable, but Jacob had to learn to put absolute reliance in the power of God rather than in his own strength—just what all need to learn.

A Model Prayer.—Jacob's prayer is an admirable in del for us. It shows (1) obedience; (2) humility; (3) thankfulness; (4) it is definite—pointing out his needs; (5) it shows faith in God's promise; (6) it remembers God's help at other times.

DAILY READINGS.

M. Jacob's prevailing pr. Gen. 32:9-12, 24-30
T. Jacob's need. Gen. 32:1-8
W. Jacob's present to Esau. Gen. 32:13-23
Th. Esau Reconciled. Gen. 33:1-11
F. Hezekiah's prayer. 2 Kings 19:14-20, 32-35
S. Important prayer. Luke 18:1-8
S. Refuge in trouble. Ps. 34:15-22

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March 15, 1894.

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FROM our Sunday School Lessons this month we learn, "That we cannot help ourselves to Canaan by doing mean things." "That if the angels come down with mercies, we must send them back with praises." And that "the conduct of men proclaims their principles."

LESSON HELPS FOR SECOND QUARTER.—The International lessons for Second Quarter are a continuation of the early history of the Hebrew nation as commenced in the First Quarter. The family history of Jacob receives special attention, and the practical lessons gathered from "Jacob's prevailing prayer," "Discord in Jacob's family," "Joseph sold into Egypt," "Joseph ruler in Egypt," "Joseph 'forgiving his brethren,'" and other lessons on the life of Moses and Israel's trials in Egypt are of such a nature that the youngest as well as the oldest minds will be instructed and benefited. Closing this series of lessons is an excellent one on "The woes of the Drunkard." We trust all our Sunday schools will remember to send us their orders for Lesson Helps for the Second Quarter. The contents of our Quarterlies are fully up to their standard of excellence, and the price is within reach of all. Our Quarterlies are delivered by mail at the following rates: 1 copy for one year 20 cts. 5 or more copies for 1 year each 12 cts. 5 or more copies for 3 mos. each 3 cts. Address all orders to

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To warn, to comfort, and command,
And yet a spirit still, and bright
With something of an angel-light."

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CONFERENCE.

ANNUAL.

The Northern Indiana District Conference of the Amish Mennonites will meet at the Forks M. H., Lagrange Co., Ind. on the 2d Thursday in April 1894. Ministers and brethren coming on the Lake Shore R'y should address J. D. Miller or Adam Suntheimer, Middlebury, Ind. All the Amish and Mennonite ministering brethren are cordially invited to be with us.

For Canada, in the Moyer M. H., Clinton Twp., Lincoln Co., on Thursday May 24. The nearest station is Jordan Sta. on the Grand Trunk Ry.

SEMI ANNUAL.

For Waterloo Co., Ont., in the Chr. Eby M. H. Berlin, on Thursday Apr. 12.

For York Co., Ont., in the Weidman M. H., Markham Twp., on Friday May 4. Nearest station is Markham.

CORRESPONDENCE.

OLIVE TWP., ELKHART CO., IND.—In the Olive congregation, one person was baptized on Sunday, March 4th.

NAPPANEE, IND.—Several meetings were held at the Amish meeting-house at this place by Bro. D. J. Johns, during the latter days of the month of February, and nine expressed themselves willing to take up the cross and become followers of Jesus.

Sonnenberg, Wayne Co., Ohio. MARCH 2D, 1894.—Bro. J. S. Steiner of Allen Co., Ohio, recently closed a term of teaching vocal music. From here he went to Fayette Co., Pa., to engage in teaching vocal music there. Bro. Steiner is an able teacher, both as regards knowledge of music, and ability to instruct and we can heartily recommend him to all who desire a good teacher for a singing class. C. A. S.

AYR, ADAMS CO., NEB., MAR. 2, 1894.—Last Sunday, Feb. 25, the brethren, John M. Nunemaker and Daniel G. Lapp were ordained to the ministry in the Roseland Mennonite church, having been called by the united voice of the church. God bless them in their calling. Bro. J. M. R. Weaver of Hesston, Kansas, is expected here to-morrow, to labor here for a season in the cause of the Master. DANIEL BURKHARD.

ARCHBOLD, FULTON COUNTY, OHIO, MARCH 5, 1894.—It is a great favor of God our heavenly Father, that He ever leads His children into green pastures and beside the still waters as the psalmist

says. His mercy endureth forever. He has again manifested His goodness to us in sending us a faithful messenger, our dear brother Christian Yoder of Logan Co., Ohio, who was with us on the 18th, 20th and 22d of February, and preached the Word with power to a large number of very attentive hearers. Thanks be to God and the dear brother for this visit, and for the blessings we were thereby enabled to enjoy. COR.

SOUTH WEST, IND., FEB. 21, 1894.—Greeting in the name of Jesus. I was blessed with the privilege of meeting with the congregation at Cullom, Ill., on the 10th, and of spending a few days in the cause of Christ there. This congregation is still without a minister. Let the entire brotherhood remember this dear people in prayer, and in sending them a straight Holy Ghost minister. I think such a one could be a blessing to the church there. I have this confidence in the brethren and sisters that they will stand by such a man. May God's watchful eye ever be over this dear people. Bro. J. S. Shoemaker, of Dakota, Ill., will spend a few days with the brethren of this place in the month of March, expecting to arrive on the 10th. NOAH METZLER.

FROM McVEY TOWN, PA.—Again we have been highly favored. Quite unexpectedly we had a visit from Bro. J. S. Coffman who labored with us from Friday, March 2, till the following Monday, when he went to Kishacoquillas valley. The Word was preached in a plain and practical way and in spirit and power. It was to us a season of refreshing before the Lord, for which praise and thanks and all the honor are due to the Lord. "Behold, a sower went forth to sow." Now, what shall the harvest be? What kind of hearers are we? Are our hearts like the hard wayside, or like stony places, or so full of thorns as to choke the seed, or are they like good ground? J. K. H.

BERNE, HURON CO., MICH., FEB. 27, 1894.—Pre. Samuel S. Bowman of Berlin, Ontario, arrived at Pigeon Station on the 9th of February. He visited among the brotherhood, and the following day while we were engaged in a season of devotion, a knock was heard at the door, and when we went there at the close of prayer we were met by Bro. J. J. Weaver of Lagrange Co., Ind., and Bro. D. Lehman of Tuscola Co., Mich. The three brethren, Bowman, Weaver and Lehman, remained with us several days more, teaching and preaching the word as they went.

After the latter two had gone, Bro. Bowman held several instruction meetings, in which he presented in a clear and forcible manner the principles upon which Christ's church must be founded, and admonished us all to be faithful to

our profession. Such visits are greatly enjoyed. Our ministering brethren are heartily welcome, and we hope to be similarly favored in the near future. We would also ask those who are looking about for cheap homes to come here and see the country in which we live before they buy elsewhere. Our number comprises eleven families. PETER ROPP.

ELIDA, OHIO, FEB. 21ST, 1894.—Monday evening, Feb. 19th, Bro. Moses Brenneman accompanied by Bro. Daniel Shenk, returned from a trip to Perry, Fairfield and Franklin counties. They were gone 10 days and held 9 meetings. In Perry Co., they held 4 meetings with but small attendance. The main cause it was supposed was the U. B. and Methodists having at the time protracted meetings going on at three places nearby. The prospect at this place is discouraging though not altogether hopeless. There are a few souls here who with proper effort might be gathered in. At Pleasant Hill in Fairfield Co., where two meetings were held, the attendance was fair, but there is little prospect of doing much if anything there. In Franklin, at Martin's and Stemen's the attendance was small, as is the rule at these places. In some respects the outlook at these places is discouraging, but there are a few earnest souls there who are giving their prayers and tears as well as their means to have the church revived and restored again, and this makes us hope something may yet be done at these places. But from all appearances the work as it is now carried on will not accomplish the desired results. There must be a more determined and continued effort put forth there by some good, active, apt worker; one who is well adapted for house to house as well as pulpit work. COR.

SHIPSEWANA, IND., FEB. 27, 1894.—According to my promise I will give a brief sketch of my visit in northern and eastern Michigan. I arrived at Manacelona, Antrim Co., Mich., on the 26th of January, and held several meetings there, then went north to Brutus, Emmet Co., where we held two meetings. Two persons desired to be received into church fellowship. Returning to Weitzel, Antrim Co., we had four more meetings. Four young people made the wise choice by coming to Christ.

From here I went south-east across the state to Tuscola Co., where we held two meetings. Going thence with Bro. D. Lehman of Tuscola Co., to Huron Co., we met our beloved ministering brother, Samuel Bowman of Berlin, Ontario, who was visiting the brotherhood. We labored together here and with inward rejoicing, for the Lord manifested His

power and love and His willingness to save unto the uttermost all who come unto Him in faith and repentance. In all there were nineteen who have become willing to forsake sin and follow Jesus. Those in Huron Co. will be under the care of the church in Canada, while those in the north expect to be received by some one from here. Bro. Lehman also desires to have it made known that he wishes to labor under our conference and desires to be visited. To God be all the glory for what was done in His name.

J. J. WEAVER.

SUNDAY SCHOOL ITEMS.

CALEDONIA, MICH., MARCH 4, 1894.—On Dec. 31st, 1893, our Sunday-school in the Caledonia meeting-house was reorganized for the year 1894, with the following officers: J. H. Hahn, Superintendent; C. Wenger, Vice Superintendent; George Kraft, Secretary; D. F. Hahn, Treasurer; Mary Kraft, Chorister. No. of scholars enrolled the past year were 49. No. of scholars enrolled at present 48. Although our school is comparatively small in number, yet we hope that some good may spring therefrom. May God's blessings rest on all the Sunday-schools, that the desired object may be attained. J. H. HAHN.

FROM FAIR VIEW CONGREGATION, SEWARD CO., NEB.—Our Sunday-school was closed for the year 1893, on Dec. 31, and was reorganized for 1894 on the 14th of Jan., with a large attendance of both old and young people. Bro. D. Bender was elected Superintendent, and Christian Stauffer was elected assistant for the coming year. We have Sunday-school on one Sunday at 10 A. M., and church service on the following Sunday at the same hour. We also organized a Bible class, which we hold every Wednesday afternoon at 2 o'clock, which is also well attended. May the Lord grant His blessings to all this work. Pray for us, brethren, so that the work will not be misleading. Pre. Christian Ernst and Dea. John Beller came in our midst on Dec. 6, from Holt Co., Neb. The brethren held several interesting meetings while in our midst. They continued their journey with Bro. Schlegel and Bro. Stauffer to Filmore Co., Neb., to do ministerial work. Bro. Ernst is a good speaker. May God add His blessings, so they may be true instruments in God's vineyard. Pre. Joseph Schrock from Thurman, Colo., also came into our midst on Jan. 20, and held several meetings which were well attended. Bro. Schrock is an able speaker. God bless him that he may become still more able, and ever labor only in the way of our Lord and Savior Jesus Christ. COR.

TO OUR DEAR YOUNG SUNDAY SCHOOL BIBLE PUPILS

The time is near at hand to reopen those schools which were closed in winter. Many, many are gone that were with us one year ago. Where will we be one year hence? God only knows. Having been one of the first teachers in our church district, and seen the Bible class rise from but a few to large classes, my soul has been cheered and encouraged in the work. But my mind dwells very much on the step between the school and the church. What could be, by the blessing of God, the means of influencing more of our young people to become willing to make an acceptable sacrifice for Jesus' sake? I believe many of you are almost persuaded, especially some of those who have heard recently of the large number in Cumberland county, and many others scattered around, who have so nobly taken up the cross of Christ, a loving remembrance to those that have been willing to have their names announced as laborers in Christ's Vineyard. Do not get weary in well doing; in due season you shall reap if you faint not. Experience no doubt has taught you how hard we often labor to accomplish, be it what it may, if we believe, we shall be greatly rewarded. Words fail me to express the sweetness of being a true Christian, a *possessor*, not only a professor. My prayer is, that the Lord with His sweet influence keep you in His fold, and that you may be shining lights to win many by offering your prayers at the throne of grace for our dear young pupils and all others. Love for them almost constrains us to withhold from classing them with those who are still without the fold. Hard as it is God's word only will stand the test at that great day. It tells us there is no middle ground. *In the ark or out of it!* How many parents and teachers look at our Bible pupils and would rejoice to hear them say, "It is enough; I have served Satan and the world too long already." We believe you have taken a step in the right direction to become acquainted with what the Lord requires of us, and we appreciate it very much to see all our young people come to the Sunday School. We hope as you are learning the word of God, by His blessing it will be as good seed falling in your tender hearts, that sooner or later will bring forth much fruit, to the honor and glory of God and to the salvation of your souls.

But now with us older ones there is danger of us looking to others for fruit and not being watchful or prayerful, and little lights going on ahead as safe guides for others to follow in our footsteps, in love bearing and forbearing one with another, in our conversation and actions. Let us as ministers and members go hand in hand in visiting and encouraging whenever opportunity affords, and God's blessing will surely follow. TEACHER Lancaster Co., Pa.

VISIT IN THE EAST.

On the 31st of October last, my wife, sister Fanny Eash and myself left our home at West Liberty, McPherson Co., Kansas for a visit in Pennsylvania, Maryland and Indiana.

We reached Johnstown, Pa. on the 2d of November, and remained a few days with my wife's brothers, Jonas and Jacob Yoder and had several meetings. Sister Eash remained here with her friends, while we went eastward to Mt. Joy, Lancaster Co., Pa. Here we visited several days, and on the 9th of Nov. we took the train at Landisville and came to Ephrata, where we visited old Bro. John Hess and several others, and on the 10th we took the train at Ephrata and came to Lancaster City, where we met Bro. John K. Brubaker who conveyed us to his home. On the 11th we visited several old brethren and sisters, and in the afternoon we had meeting in the Petersburg meeting house and on the 12th at the Millersville M. H. in the morning, and in the afternoon at the Salunga M. H. Here we met Pre. G. D. Heatwole of Rockingham Co., Va.

On the 13th we had meeting at the Habecker M. H., and in the afternoon we visited at several places. On the 14th we had meeting at the Graybill M. H., on the 15th at Risser's M. H.; between these meetings we made as many calls among the members as we could. We thank our good Lord for the love and kindness that these beloved brethren and sisters showed us while we were with them.

On the 16th we took the train at Elizabethtown and came to Maugansville, Md. Here we met Bro. Joseph Horst, who introduced us to Bro. Benjamin Stauffer, and Bro. Stauffer went with us to Pre. Adam Bear's at Hagerstown. On the 17th we visited the store of Bro. I. W. Eby and Sons. From there we went across the country visiting many members of our faith. On the 19th, Pre. J. C. Miller and family took us to meeting at Miller's meeting house where we met with Bro. Daniel Eshleman, who took us to his home. We remained several days in this neighborhood, visiting many brethren and sisters and holding several meetings in the Stauffer meeting house and one meeting at the home of Bro. Daniel Eshleman.

On the 25th of Nov. we attended meeting at Middleburg and on the 26th at the Reiff M. H. where we met Bish. Michael Horst and others whom we had met before. Bidding farewell to the dear friends here and wishing them God's blessings, we went to the meeting that evening at the Paradise school house. Here we took our leave of Pre. George Keener and Henry Bear who kindly accompanied us in many of our visits in this neighborhood, and on the 27th Bro.

S. H. Martin conveyed us to Clearspring where we had meeting the same evening, and after meeting we went to Bro. J. B. Martin's, Bro. I. W. Eby and wife coming there too. On the 28th we left these dear brethren and sisters, and took the train for Meyersdale, Somerset Co., Pa. to visit with our cousins and friends for several days. On the 1st of Dec. we had a meeting in the evening at the Folk meeting house and on the 2d at the same place in the evening, and on Sunday Dec. 3 we attended a funeral conducted by Bro. D. H. Bender who preached from Amos 4:12. The rest of the day was spent in making calls. On the morning of the 4th, Bro. Jacob Gnagay took us to Meyersdale from whence we went by rail to Somerset where we visited cousin Jacob Zearfoss and our uncle Benjamin Yoder and several of our cousins. On the 9th we came to Bethel, Somerset Co., Pa., and on the 10th we had meeting at the Blough meeting house. Here we visited several days, holding meetings in the evening, and on the 16th we went with Bro. Jonas Yoder and wife to the Thomas meeting house. We had four meetings there, and in the mean time we made house visits among the brotherhood. On the 19th, Bro. Jacob Thomas went with us to cousin Levi Yoder's and the same evening we went to meeting at the Stahl meeting house. We had 3 meetings there, in the meantime visiting among the brotherhood as before. On the 23d Bro. Joseph Yoder and wife conveyed us to Cambria Co., Pa. and the same evening we had meeting in the Weaver meeting house. We had three meetings more here, also visiting our cousins and some of the brethren. On the evening of the 26th we went to meeting at the Blough M. H. where we again met Pre. Samuel Gindlesperger and Pre. Levi Blough. At this place we truly had a joyful time. It filled our hearts with joy to see our beloved brother-in-law with many others come out on the Lord's side. Seventeen precious souls were received into church membership by baptism, and one by confession. We took the parting hand of many beloved brothers and sisters. We thank and praise God and these dear people for the love they have shown toward us while we were with them. God bless these dear brethren and sisters abundantly.

On the 29th of Dec. Bro. Jonas Yoder and wife took us to Johnstown, where we took the train and came to Lagrange Co., Ind., sister Fanny Eash coming with us. Here sister Eash visited for a few weeks, and on the 15th of January 1894 she went with sister Annie Eash to Michigan, where they visited for a few weeks. On the 30th of Dec. 1893, Bro. Jonathan Eash conveyed me and my wife to our beloved Bro. Y. C. Miller. Here we rejoiced in our hearts to meet

with our old father who is now past the 73d milestone of his life. On the 31st we went to meeting at the Shore meeting house. We had two meetings here, and also visited our relatives. On Jan. 2, 1894 we came to my wife's father, Bro. Herman C. Yoder which was again a great pleasure. We spent several days visiting my wife's relatives, and on the 7th we went to meeting at the Forks meeting house, having another meeting again the same evening. On the 9th we went to meeting at the Shore meeting house, at which place we had several more meetings, in the meantime visiting the brotherhood and relatives. On the 17th we came to the place where we commenced farming 18 years ago, and as we sat in the little log cabin eating our dinner it reminded us forcibly of old times. On the 18th we went to Pretty Prairie where we had two meetings. On the evening of the 19th we had meeting in Shipshewana, and the following evening at the Forks M. H., and again on the evening of the 22d and the 23d. One person confessed the Lord here. On the 24th and 25th we had meeting in the evening at the Columbia school house. We continued our visits with our relatives and friends, and on the 27th we went to meeting in the evening at Shore, and on the 28th morning and evening at the same place. Six persons became willing to renounce the world and live for Christ. On the 30th we had meeting at the Townline M. H. After meeting we went to Bro. Paul Hostetter's with many of our relatives, and had a pleasant time. In the evening Bro. Hostetter conveyed me to the Haw Patch to meeting. We remained at Bro. Y. C. Miller's until February 3, when Bro. Y. C. conveyed us to Jacob Yoder's where my wife remained to visit with her cousins, while Bro. Miller and I went to Wakarusa and from there to Bish. Daniel Brundage, who is very feeble and was not able to attend the meeting at the time we were there. We visited several of the brethren and had meetings at several places. On Feb. 6th we came to Jacob Yoder's again and here we took the parting hand of our beloved Bro. Y. C. Miller. Oh may God bless him in the work he is called upon to do. On the 7th we had a meeting at Bro. Jacob Yoder's, where we bade farewell to Bish. D. J. Johns and Pre. D. Troyer and others. We wish God's blessings upon these dear brethren that many souls may be saved through their efforts. The same evening we came to Elkhart, where we met sister Fanny Eash again and the same evening we went to meeting. On the 9th we left Elkhart for McPherson, Kans. and came home on the morning of the 11th. We thank all these dear people that we have seen for their kindness and love toward us. But oh we feel as though we could not thank God

enough for His love and mercy toward us while we were on our journey. Dear readers, let us all look to Jesus from the East, and from the West, and from the North, and from the South, as we travel through this life, and when we come to the end we will be together where we will never part.

S. C. MILLER AND WIFE.

OUR TWENTY MILLION LOSS.

We reprint from *The Converted Catholic*, Miss Elder's reply to those who criticized her article, read at the Roman Catholic Congress with the above title, thinking that many of our readers will be interested in the very able character of her defense, which the Roman Catholics, however, will refuse to recognize, in accordance with immemorial usage: Miss Elder is a sister of Bish. Elder of the Catholic church in Cincinnati and her words carry considerable weight on this account.

MISS ELDER'S REPLY TO CRITICS.

My critics and commentators — their name is legion — have arisen all over the land in fierce denunciation of my paper, "Our Twenty Million Loss," delivered before the Catholic Congress on September 6th.

And yet hardly one of them has denied, and *not one* has attempted to disprove, my two leading propositions, *i. e.*, in the United States we Catholics have but slight hold on the agricultural masses; and in the United States we are losing. I need, therefore, give no further time to proving these two propositions. They have been so generally admitted that they can no longer be called open questions. We do not hold the agriculturists, we are losing.

The point at issue is, that I put a "therefore" between the two clauses, and other writers do not. I hold that the country people are not ours; *therefore* the country itself is not ours, and never will be — present conditions remaining.

A second point at issue is whether or not it be right to leave in abeyance those two extraordinary facts — to ignore them, to hide them, to hush them up. But if concealment be the proper course, how are we ever to find a remedy? Nay, how are we even to discover the cause?

I, for one, long to know the reason, the true reason, of our losing. Is the government to blame? Scarcely. For the whole Catholic Congress united in praise of this wise, beneficent, liberal, enlightened government, and agreed in declaring that we had little to complain of. Neither are the people at large to blame. Remember how Archbishop Ryan dwelt on this fact, and spoke of how easy it is to dispel Puritan prejudice. As for big-

otry and persecution, we have only had enough of them to be to us what the strong wind is to the well managed kite, what the stiff norther is to the sailing ship; what the wintry blast and freezing cold are to the forest tree, giving it that hearty toughness and enduring strength it never gains in summer weather.

And so, here we have a liberal government, and fair and honest neighbors, and a glorious land whose possibilities are limitless, and yet — we go on losing. We have an enlightened hierarchy, a zealous ministry, a voluminous current literature (heaven knows that, so far as quantity goes, we suffer no dearth), and still — we go on losing. We have had noble missionaries, and some glorious names in the past; we have been here two centuries and more; we have been numerous schools, asylums and churches, and still — we are losing. Our birth rate is large, our immigration rate enormous, and yet — we lose.

Isn't this an extraordinary fact? Does it not demand an extraordinary remedy? My recent address called forth such comments as "tremendous sensation," "gloomy paper," "astounding," "inappropriate," "startling surprise," "severely critical," "unheard of innovation," "has gotten herself into the hottest kind of water," etc., etc.

Some ten years ago had I seen an article similar to "Our Twenty Million Loss," I, too, would have leaped up in furious indignation, and rushed into print, and repudiated, wrathfully, the audacity, the ignorance, the sensationalism of such a paper.

I know better now. Ten years' study of that question is apt to make of almost any one a sadder and a wiser person. Furthermore, after those ten years' study, it isn't likely that a few hastily written editorials will convince me that it is I who err.

Bishop Keane, of Washington, says: "When we would offer Catholic truth to the Protestant masses, they reply, 'Look at your drunkards!' and that settles it." Let my assailants attack him, Bishop Keane. He is a foeman worthy of their steel.

And there is another, Canon Murane. Listen to his remarks, read before the Catholic Truth Conference at Birmingham, England, recently: "How can you expect conversions when a Catholic prison chaplain can assert that of six or seven thousand women brought into prison yearly, more than eighty per cent. are Catholics?"

"Now let me ask, what use have the American people at large for Catholicity? Not one in six of them is a Catholic, nor is there much in the signs of the times to indicate that they are going to become Catholics. What use have they for our religion? Will they thank us for building big churches and convents? Do you per-

ceive any sign of gratitude for our parochial schools?

"If the drunken neighborhood is the Catholic neighborhood; if the drunkards' names in the police reports are notoriously those of Catholics; if the saloon-goers and the saloonists are Catholics; if the 'boddlers' who thrive by saloon politics are Catholics; if the saloon-made paupers and tramps are Catholics, then, as a moral force among men, Catholicity is done for in that community; whatever individual good it may do its members, its 'public force' for morality is 'nothing.' Chrysostom and Bossuet, aye, or Paul and Patrick, could not convert men to such a Catholicity; nor can twenty universities discover a truer test or a fairer one than that the tree shall be known by its fruits."—*Milwaukee Catholic Citizen*

Let my valiant assailants turn their prowess upon Canon Murane.

And while they are in the mood, they would also do well to try their prowess on Bishop McGoldrick and Father Cleary, and several others who spoke at the Congress. It was Bishop McGoldrick, of Duluth, Minn., who said:

"Nearly every bishop has the same sad story to tell of poverty, and the lack of missionaries (to the Indians).... Priests are wanting."

Father Cleary said that there was "lamentable apathy" among us regarding drunkenness, and that "thousands of young men are lost because of the lack of true Christian zeal and kindness among us."

Father Andreis, of Baltimore, said that "nearly one-half of the children (Italians) grow up in ignorance of their religion.... They are like sheep without a shepherd."

Bishop Watterson, of Columbus, Ohio, said:

"The very first encouragement to this work (temperance) must be given by our bishops and priests. Without this nothing can be done to cure this dreadful evil of intemperance, even though you continue to hold Catholic congresses from now till the crack of doom." [Cheers.]

The St. Vincent de Paul session asked (ah! the humiliating question): "Why do so many men fall away soon after joining this association?"

But listen to Father Slattery, of Baltimore:

"The Catholics of the United States have folded their arms for two and a half centuries (and particularly since the war) allowing non Catholics full swing in the religious training of the Negroes."

Mr. Mosher made bold to declare that "the Church is working without what should be her most powerful force, i. e., a devoted, vigorous, united and zealous young manhood."

Will my intelligent critics, after carefully reading the above, be so kind as to point out wherein the gist of those re-

marks differ from the gist of mine? Do they seem to point to our gaining, or to our losing?

Ah! but there is yet another whom my critics would assail; no less a dignitary than Cardinal Vaughan himself, Cardinal Vaughan, Primate of all England. He says: "Whatever else you Catholics of the States have or have not done, when it comes to a missionary zeal, you have accomplished virtually nothing."

There is a commentary! "Virtually nothing in missionary zeal!" after two hundred and fifty years! Missionaries are wanting, priests are wanting, vocations are wanting, vigorous young men are wanting, apostles of temperance are wanting, apostles for the Negroes, for the Indians, for the poor (of St. Vincent de Paul Conference), and worst of all, apostles for the country people! All these are wanting, sorely wanting.

Where are they to come from! Will my critics hasten to reply?

Seeing that since the beginning, since the time of our humble Lord Himself—the humble village carpenter—most of our greatest apostles come from village folk and fishing folk, and hardy rural folk; and seeing that here, in the United States, we Catholics have dearth of such folk, how on earth can we hope that zealous apostles will ever arise among us to retrieve our losses and make fast our gains?

Oh! to think that in this land, of all lands, our Church—our Church, Divine and true—should be losing?

Who can explain this extraordinary puzzle? If my explanation be wrong, let him who can, come forward to refute it. Let him answer, and him only, who has studied this puzzle longer than I. Let those answer, those only, who can cite such authorities as I cite. Let only those answer who will give evidence of having read my three articles: "Pauperism and its Remedy," "Our Twenty Million Loss," and this "Reply"—each in its entirety. (I shall certainly take no notice of any one who does not give such evidence.) Let only those answer me who can show that our saints and sages, our truest priests and apostles, are generally of urban birth, lineage, and rearing! Let none answer me but those who can show that by concentrating our energies on urban districts, and giving but secondary attention to rural districts, we will retrieve our losses and promote our gains.

Let none but those answer me who can name such support as is now my privilege to name. All of these, whose honorable names I append, have given me direct, in most cases personal, approbation. Most of them assured me vehemently that they endorse my every word. All those of New Orleans give me encouragement: Archbishop Francis Janssens, Archbishop William Henry Elder, Rev. F. B. Lueb-

erman (*Poor Souls' Advocate*), Rev. A.

Welsh, Augustinian from Rome; Hon. William J. Onahan, Mr. Cha's A. O'Connor, editor of the *New Hampshire Catholic*; Mr. Warren Mosher, Mr. J. J. Callan, of Coleman, Tex.; Father Devas, Spalding, Neb.; Mr. Gil. C. Daugherty, of Newark, O.; Mr. Alfred J. Murphy, Detroit, Mich.; William B. Walter, Fort Wayne, Ind.; also the *Catholic Telegraph*, *Chattanooga Facts*, *Pittsburgh Catholic*, *Morning Star* and *Catholic Record*.

Many critics tore their hair, tore out large handfuls of it, because I said that the great men of this nation are and were, and will continue to be, Protestant. But, unfortunately, though they tore and swore, the critics could not say me nay. No, for if I am wrong, then we are all wrong together. For it is from Catholic schools and libraries I get my information. It is they who teach that Irving, Cooper, Poe, Hawthorne, Bryant, Longfellow, Holmes, Whittier, Riley, Emerson, Joachim Miller, Bret Harte, Clemens, Nye, Stockton, Howells, James, Chandler, Bayard Taylor, Cable, Stoddard, Hayne, Bellamy, Lew Wallace, C. Harding Davis, Dana, Hale, Curtis, Prescott, Harris, Page, Lanier, and Swin-

ton are all non Catholic; and likewise Farragut, Morse, Maury, Franklin, Greeley, Fulton, Keely, Singer, Bell, McCormick, Eades, Stanley, Fremont, Watson, Edison, and Steele. And that all the presidents—several of whom were mighty men—were non-Catholics; and likewise Patrick Henry, Clay, Calhoun, Webster, Grady, Davis, Benjamin, Booth, Joe Jefferson, Stephens, Forrest, etc. And likewise, McDonagh, Sterling, Morton, Count Mumford, Weir, Mitchell, Bergh, Hall, Gatling, Henry George, Cyrus W. Field, Lossing, Kennan, Hunt, Densmore, Orange Judd, "Landgrant" Allen, Pierrepont, Terrel, Newcombe, Tulane, Le Conte, Tourro, Pratt, Redpath, etc., etc.

Oh! it's a long list, tiresomely long, you may say, but the critics brought it upon themselves. It's not my fault. And long though it be, any casual reader can see that it is far, far from being complete.

Now, that Catholic is easily satisfied who can study such a list, and then feel proud of our own. Not that there is any reason to be ashamed of the past. Oh! no. Quite the contrary. But the question is: What is our present? Have we a Charles Carroll of Carrollton now? Have we a Brownson now? A Barry, a Chief Justice Taney, a Gaston, or a Daugherty? How many Audubons have we? How many Bourke Cochrans have we? How many Semmes? How many practical Catholics have we among the really eminent men of the day? How many among the illustrious scientists, inventors, philanthropists, statesmen, orators, journalists, and physicians of the present hour? Was it a Catholic who originated

the King's Daughters, or the fresh air fund, or the prevention of cruelty to children, or the prevention of cruelty to animals, the R-d Cross Society, or the training school for nurses?

Our few learned and thoughtful Catholics are exactly the ones who sustain me in this position. They feel their own loneliness, those sincere and energetic Catholics who know how to think and how to work. They know too well how much of blatant brag there is among us, and how little of active worth.

Among the few brilliant Catholics now in Washington, I am proud to instance Senator E. D. White. He is a Louisiana, and the son of a Louisiana planter.

I am immensely proud also to instance the admirable towns of Savannah and of Augusta, Ga. Their leading citizens, their eminent lawyers, physicians, business men, are practical Catholics! A marvel? No, a plain, logical result. In the rural vicinity of those towns, the leading farmers are intelligent, practical Catholics. Hence (it follows as the night the day) in the urban vicinity, too, the leading citizens are intelligent, practical Catholics.

And, *vice versa*—as long as the leading rural citizens of this entire nation are—as now—Protestant, so long also will the leading urban citizens of this nation remain—as now—Protestant.

We will indeed have, now and then, a grand Catholic. We will occasionally receive a brilliant, an extraordinary convert (converted by reading, not by example). We will have, here and there, an exceptional community of sober, exemplary Catholics. But that we will ever, as a whole, as a class, as a people (present conditions remaining) stand on a social, an intellectual level with the Protestants of this country! Never! I say, never!

M. T. ELDER.

THE WONDROUS SECRET.

I have learned the wondrous secret,
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in his word;
I have tasted Life's pure fountain,
I am drinking of his blood,
I have lost myself in Jesus,
I am sinking unto God.

All my sicknesses I bring him,
And he bears them all away;
And my fears and griefs I tell him,
All my cares from day to day.
All my strength I draw from Jesus,
By his breath I live and move;
E'en his very mind he gives me,
And his faith and life and love.

For my words I take his wisdom,
For my works his Spirit's power,
For my ways his ceaseless presence
Guards and guides me every hour.
Of my heart he is the portion,
Of my joy the boundless Spring,
Savior, Sanctifier, Healer,
Glorious Lord and coming King.

—Sel. by F. E. M.

BOLDNESS FOR CHRIST.

The word BOLDNESS is sometimes used to mean arrogance or vanity but its general meaning is the opposite of timidity, and as such I use it here.

If any one may justly be bold it is the Christian, for he has as his guide and counselor, the King of Kings. We should be firm in our faith, and not shrink from duty, however weak we may feel in ourselves.

We should believe nothing we are afraid for others to know, nor practice anything we are ashamed for others to see.

Especially is this boldness necessary in living a life of separation from the world, which we as a people believe is essential to a godly life. If we believe in non-conformity we should always be ready to advocate its principles.

It is our duty to study the Word so that we may be able to give some light on the subject if called into question by those who do not believe as we do. In this way we may be a light to the cause of Christianity. If the non-resistant people in general were more steadfast in upholding their principles and forms of doctrine, the other denominations would become better acquainted with them and respect us more for our firmness.

Especially do the young people need to be courageous, for there seem to be more temptations and allurements thrown around us while in the activity of youth. I believe if every young man or woman who professes to be a Christian were truly consecrated to God, there would be many more young people in the churches and we would have fewer skeptics in the years to come. If we profess to be followers of Christ and yet live inconsistent to His teachings we cannot expect to win the confidence of our associates. We should do nothing, that will give them cause to doubt our sincerity, or weaken their faith in the religion of Jesus.

Then let us come as bold soldiers of the cross, deeming nothing so sacred as our Christian influence and nothing so precious as our Savior.

CLARA BRUBAKER.

TYRANNY OF LABOR UNIONS.

We are indebted to the *Daily News* of this city for the following story of persecution of its members by the Journeymen Stone Cutters' Association. The narrative begins in one of the city courts, where three members of the association ask for an injunction against the lodge for their relief.

These men, as it is alleged in their application, were working in August last, for a firm of stone cutters, receiving each four dollars and fifty cents per day. Some

persons, they further state, went to the association and preferred charges against them. These charges were to the effect that the three complainants were working for less than the union scale of wages. They say they were given no chance to defend themselves against these charges, but were fined eighty dollars each, by the president of the association. This fine he ordered them to pay—twenty dollars and the balance ten dollars per week. They could not do this, they say, as they had no money. Then they say the president of the association made their employers discharge them. This movement left them in a condition where they could get no work until they paid their fines, and as their resources were entirely cut off, they could not obtain money.

In this strait these men returned to their recent employers, seeking work, but were notified that if they were rehired, the firm would be fined five hundred dollars and all their other employees would be called off by the association.

In asking the court to grant them the injunction, the plaintiffs state further that they can get no work because the association has warned all stone cutting firms not to employ them, under the penalty of a fine and a strike of their employees.

Surely this is a case of persecution—a disregard of personal rights—a species of barbaric tyranny—that calls for interference of our national authorities, as being entirely repugnant to the spirit of our Federal Constitution and the rights of man.—*The Presbyterian*.

LIVING FAITH.

The want of Christians to-day is a living faith. A faith that sees Christ's hand fashioning the destiny of the world. A faith that is willing to be at oneness with God. A faith that does not only see Him far away, but feels His presence touching immediately on the common experience of everyday life.

Such a faith would rise above the apparent weakness of Christian men and women, and make giants in the holy conflict in which light is driving back darkness so slowly because of weakness of the instruments employed. Such a faith would be healing for the imagined wrongs inflicted by brethren; balm for all the pains of selfishness; oil for the troubled waters, rolling in great billows over distressed and discouraged hearts; sunshine in a sin-beclouded world; joy in sorrow, and life in the midst of death. Let us rise, my brother and sister, to a living faith. That living faith shall lift thee to the skies and open thine eyes to see a beautiful life now, and to hear songs as sweet as those the angels sing.

—Sel. by Adam Plank.

Married.

HEADINGS-YODER.—February 22d, 1894, near McVeytown, Pa., by Michael Yoder, Bro. John Headings of Logan Co., Ohio, and sister Lizzie Yoder of Millin Co., Pa.

LICHTY-WENGER.—On the 15th of Feb. 1894, at the residence of the bride's parents, in Washington Co., Iowa, by Sebastian Gerig, Christian Lichty to Annie Wenger.

MCCLINTIC-GARBER.—On the 21st of February, at the residence of the bride's parents in Clinton Twp., Elkhart Co., Ind., by David Garber, Bro. Charles W. McClintic to sister Jennie Garber.

YODER-HOSTETLER.—February 22d 1894, in Millin Co., Pa., by C. K. Peachey, Jonathan J. Yoder and Nancy C. Hostetler.

PRE. JACOB H. FUNK

was a minister in the Mennonite church in Chester Co., Pa., for about thirty years. He was afflicted with gangrene for about eight years, and was the greater part of his time confined to his house. He passed peacefully and quietly away from earth to his reward on January 18, 1894, aged 68 years, 1 month and 25 days. His funeral took place on the 22d from his residence in East Vincent, Chester Co., Pa. Services were conducted by Bro. John Latshaw in English, prayer by Bro. Jacob B. Mensch in German in the presence of a crowded house.

Services at the M. H. were conducted in English by Jacob B. Hunsberger from the text "I am the resurrection and the life" followed by J. K. Brubaker from Lancaster Co. After the services the remains were consigned to the earth. The over-crowded house gave evidence that he was well remembered and highly esteemed.

Bro. Funk during his long and tedious affliction, often gave evidence of a desire to depart and be with Christ.

His one foot had been amputated between the ankle and knee joints; his other was minus all the toes.

He leaves a wife, three sons and three daughters and a number of grandchildren to mourn their loss, which we hope is his eternal gain. May the God of all comfort be with the family who so faithfully administered to his wants, and especially to the widowed mother and companion in life, who stood so faithfully and unflinchingly by his side during his affliction.

Bro. Funk once more on this last Christmas invited all his children and grandchildren home. It seemed a special impulse was telling him that this was his last opportunity to gather them together under the parental roof on such an occasion. He also invited the writer to be present in order to conduct a service appropriate to the occasion. He said to the family that this was perhaps the last time they would enjoy such an occasion together. In the afternoon a short Christmas service was held, which was greatly enjoyed by all.

This day will not soon be forgotten. Twenty-five days afterward he had passed away.

'Tis not the spirit that hath died,
'Tis but the mortal frame;
Then let our souls rejoice, be glad,
That we may meet again.'

JACOB B. HUNSBERGER.

DIED.

YODER.—On Dec. 26, 1893, near Topeka (Hawpach), Ind., Levi Yoder aged 51 yrs., 8 m., 3 days. He was an active member of the A. M. church at that place. Services at Maple Grove church by J. Kurtz and D. D. Miller, from 1 Cor. 15:26.

ZIMMERLY.—On February 14, 1894, near Orville, Wayne Co., Ohio, of kidney trouble, from which he suffered 3 weeks. Bro. John Zimmerly, aged 77 y., 2 m., and 1 d. He was a devout member of the Mennonite denomination, charitable and kind in all his dealings and was highly esteemed by all. Bro. Zimmerly was born Dec. 13, 1815; lived in matrimony 37 y., 4 m., and father of 10 children. Of his 10 children one preceded him. He had the privilege of being with them till 8 years members of the same church, the youngest son confessed his Savior Feb. 25, 1894. Sister Zimmerly, widow of the deceased has been sick since New Year, but was not confined to bed till Friday Jan. 25, when both of them took their bed. At this writing Sister Zimmerly is some better, but not able to be up. Bro. Zimmerly lived a devoted Christian life having a kind word for everybody. His aim being to live at peace with all men. During his sickness he was greatly resigned to the will of God, often expressing a willingness to leave this world, saying he was ready to go. He had no desire for medicine and would have no doctor. His remains were laid to rest in the Crownkill cemetery on the 16th, followed by a large concourse of relatives and friends. Funeral services were conducted by Bish. Jacob Nushbaum and J. K. Yoder in German and Bro. Adam Brenneman in English. Text, Heb. 4:13. D. C. AMSTUTZ.

MASST.—On the 16th of Feb. 1894, near Wayland, Henry Co., Iowa, of rheumatic fever, Joseph, son of Joseph (deceased) and Fanny Mast, at the age of 14 yrs., 6 mo., 18 days. He was sick only a few days. He is missed very much in the family, for he was an obedient boy. He was an exception to the majority at his age and was loved by all. Buried on the 18th. Funeral services by D. Graber, C. R. and Sebastian Gerig. Text, Luke 7:10.

MARHOFFER.—On the 18th of Feb. 1894, near Windom, Kansas, Alvin, son of Valentine and Malinda, Marhofer, aged 8 y., 3 m., 23 d. Services by John Zimmerman in German from Mark 10:13-16 and by S. C. Miller in English from Eccl. 4:9, 10.

BRUBACHER.—On the 19th of February 1894, near May City, Iowa, of an affection of the liver, sister Veronica, maiden name Eby, aged 77 y., 8 m., 18 d. Buried on the 21st. Although she was sick only 4 days she suffered severely, but bore it all patiently and with full resignation to God's will.

BOCK.—In Blenheim township, Oxford Co., Ontario, Dessiabel, only daughter of Addison and Magdalena Bock, died Feb. 1, 1894. Buried at the Blenheim M. H. on the 3d. Funeral services by Noah Stauffer.

MICHAEL.—Margaret C. Michael was born Oct. 1, 1881; died Feb. 18, 1894, aged 12 years, 4 months, 17 days. Buried on the 21 in Bertie in Welland county, Ont. Margaret was at times in great pain, but was resigned to God's will, and admonished her brothers and sisters to give their hearts to God and live for Him and meet her in heaven, and gave them all good bye with this promise from all the brothers and sisters. Funeral conducted by Noah Stauffer. Text, John 14:4.

STAUFFER.—On September 3, 1893, at Milford, Seward Co., Neb., Anna, daughter of Jacob and Phebe Stauffer, aged 12 y., 6 m., 28 d. Her sickness was consumption. She left father, mother and two brothers and two sisters to mourn her departure. Funeral services by Joseph Schlegel and Joseph Gascho.

BURKEY.—On the 17th of Feb. 1894, at Milford, Seward Co., Neb., Catharine, maiden name Zehr, wife of Solomon Burkey, age 32 y., 2 m. Her sickness was sick headache and lagrippe. She was sick only 3 days. She was laid to rest on the 19th in the Fair View cemetery. She leaves a husband and five children to mourn her departure. Funeral services by J. Gascho, text, Matt. 18:2, 3, and J. Schlegel, text, John 5:24, 25.

YODER.—Elizabeth Hartzler was born in Millin Co., Penna., Sept. 15, 1825; died in Lagrange Co., Ind., Feb. 6, 1894, aged 67 y., 3 m., and 23 d. When she was eight years old she moved with her parents to Fairfield Co., Ohio, where she lived until her marriage with Gideon Yoder, Aug. 22, 1848. They moved at once to Elkhart Co., Ind., and three years later became residents of the Haw Patch, which has been their home ever since. Sister Yoder leaves her husband, five children, and a large circle of relatives and friends. She united with the church in 1843, and has lived a faithful Christian ever since. Funeral services by J. W. Haggerty and J. Kurtz.

YODER.—Feb. 17, 1894, of paralysis, Jacob V. Yoder near Summit Mills, Somerset Co., Pa., aged 75 years, 8 months and 25 days. Funeral services by Bish. Joel Miller, from Rev. 14:13.

BARE.—On the 18th of February 1894, in Harrison township, Elkhart county, Ind., Nettie May Bare, child of John and Bare, aged 8 months and 24 days. This was a severe affliction for the bereaved parents to give up there only child, but we believe it was that kind Father which knows all things best, that has called dear Nettie May to Himself while yet so young and undefiled. May the Lord's will be done, we looking to Jesus for comfort and trusting in Him for salvation. Buried at Yellow Creek. Funeral service by John Augelmeyer and Noah Metzler. Text, Isa. 54:6.

WENGER.—February 25, 1894, of cancer, near Manheim, Lan. Co., Pa., Sister Susan, wife of Joseph Wenger, aged 59 y., 1 m., 2 d. Funeral on the 28th. Text, Phil. 1:21. Buried in the "Wenger" family graveyard. A husband and six children mourn her departure. Sister Wenger was a faithful member of the Mennonite church. Peace to her ashes.

FLORY.—February 24, 1894, suddenly of cancerous affection, at the home of her son-in-law, Bro. Christian Snyder, in Donegal, Lan. Co., Pa., Sister Elizabeth Flory, widow, aged 67 y., 8 m., 5 d. Funeral on the 27th. Text, Matt. 24:42. Buried at Graybill's meeting house. Sister Flory was a faithful Christian. May the Lord comfort the bereft family.

YODER.—On Feb. 23, 1894, in Lagrange, Co., Ind., of lagrippe and lung trouble Simon Yoder, aged 45 years, 9 months, 3 days. Services on the 25th, at the Shore M. H., where a very large concourse of people gathered, by D. D. Miller in English and Eli Miller in German. Bro. Yoder was a faithful member of the A. M. church. Though he lived quite a distance from the church, yet he was nearly always present. He will be greatly missed in the church as well as home. But our loss is his gain.

HERTZLER.—On the 21st of November 1893, near Morgantown, Pa., Barbara Hertzler, (maiden name Mast), widow of Daniel Hertzler who died 18 years ago. She was aged 74 y., 5 m., 17 days. Funeral services by Christian and Gideon Stoltzfus from Rev. 14:12, 13. She was a member of the Amish Mennonite church. She had been blind for more than 12 years. One son and one daughter survive her.

"How many wants in early life
My mother dear supplied
For me while sleeping in her arms,
And playing by her side.

Things will change as time moves on,
She soon grew old and blind;
And I in turn then took the hand
That off had held to mine.

Side by side we often walked,
Holding each other's hand,
But now she's gone, I hope she's safe
In Canaan's happy land.

We'll trust the precious promises
God in His word has given;
And hope these long closed eyes of hers
Are open now in heaven.

LIZZIE M. KURTZ

GINGRICH.—On the 16th of January 1894, in Preston, Waterloo county, Ontario of apoplexy, Joseph Gingrich, aged 70 years, 4 months, and 30 days. Buried on the 19th at Hagey's meeting house. He leaves a sorrowing wife, 2 sons and 2 daughters to mourn his departure. Funeral services by J. Edmunds in English, and Jacob B. Gingrich in German, from 1 Sam. 20:3 and Psalm 39:5 in German. Peace to his ashes.

LEHMAN.—December 21, 1893, in Canton, Ohio, after a brief illness, Abraham E. Lehman, aged 87 yrs., 8 mos., 3 days. Buried December 24th in the Rowland graveyard. Funeral services by Michael Horst from 2 Tim. 4:6-8. Bro. Lehman leaves a widow and five children. He was a faithful member of the church.

GEORGE.—On Feb. 26, 1894 at his home near Ladd, Va., of cancer of the stomach, Bro. Jacob C. George, aged 65 years, 1 month, and 5 days. He leaves a wife and one daughter to mourn their loss, yet they need not mourn as those that have no hope. Interment on the 28th at Spring Dale church where services were held by J. Martin, A. P. Heatwole and E. C. Shenk from Col. 1:3-5, to a large congregation assembled to pay the last tribute of respect to the beloved brother. May the Lord comfort the wife and daughter in this their bereavement.

SHENK.—February 14, 1894, in Salunga, Lan. Co., Pa., of general debility, Mary, wife of Henry Shenk, aged 71 y., 24 d. Funeral on the 17th. Text, John 19:30. Buried at the Landisville meeting house. A husband, one son and one daughter mourn the departure of the dear mother. Many friends assembled to pay a tribute of respect for the deceased.

BOMBERGER.—February 17th, 1894, near Manheim, Lan. Co., Pa., Sister Susan, wife of Bro. David B. Bomberger, aged 53 y., 9 m., 24 d. Funeral on the 21st. Text, Rev. 14:13. Buried at Kauffman's meeting house. A husband and four daughters mourn her departure. Sister Bomberger was a faithful member of the church. A large congregation assembled as a token of respect for the beloved sister.

WEAVER.—On Jan. 4, 1894, at Shipshewana, Ind., Mary Ann (Shrock), Weaver, aged 42 y., 4 m., 1 d. Buried Jan. 7. Services at the M. E. church, Shipshewana, by Rev. Murray and D. D. Miller. She was a member of the Amish Mennonite church.

YODER.—On the 28th of Feb. 1894, near Middlebury, Ind., of lung fever, Jonas Yoder, aged 55 yrs., 9 months, 12 days. He leaves a wife and five children. Buried March 2d. Services at "Griner church" by J. M. Distman in English and D. D. Miller in German, from Heb. 9:27. He was a member of the Lutheran church.

KELLER.—In the Scamore church, Cass Co., Mo., Feb. 26, 1894, Magdalena Keller, aged 75 years, 11 months, 18 days. She had been sick a short time, and bore her suffering with patience. She was a faithful member of the Amish church for sixty-three years. She was born in Alsace, France, in 1818. She and her husband, who preceded her to the spirit world nearly two years ago, emigrated from Germany thirty-nine years ago. She leaves one son and four daughters to mourn their loss. She had twenty-four grandchildren and ten great grandchildren. Funeral services at the Clearfork church by W. H. Miller of the Dunkard church and Bro. P. Zimmerman.

NICKEY.—March 2d 1894, at the home of Jos. H. Byler, near Belleville, Pa., John B. Nickey, aged 84 years. The deceased was for many years a school teacher. His pupils, by the hundred, are scattered over Pennsylvania, Ohio and the far West. He was for many years a member of the Methodist Episcopal church, but age, experience, and a wide acquaintance among people of different denominations had rubbed off the sharp angles of sectarianism and made him feel well at home in our church and among our people. He had years of service, but seemed concerned deeply to be found in the end a child of God. His funeral was very largely attended by people of every denomination in the community and much respect was shown to the memory of the dear old crippled school master. The services were conducted by Pre. Comp. and appropriate remarks were made by Pre. J. S. Coffman and Pre. Bergen.

BOSHART.—On the 31st of January, 1894, Mary, daughter of John and Barbara Boshart, aged 2 years, 10 months and 1 day. Parents, three brothers and two sisters mourn her early death. The family live in Holt Co., N. b., and brought the remains to Millford, Seward Co., Neb., for burial in the Fairview cemetery. Funeral services by Jacob Stauffer from Psa. 103:13, and Joseph Rediger from Mark 10:13.

The aptitude of children to imitate their elders has often been illustrated by the anecdote of the boy at the dinner party who said, "I'll take what father takes." But it was never better illustrated than in the following incident. A gentleman had occasion to take a walk early one morning after a light fall of snow. He met a young man who was the father of a bright eight-year old boy. Farther along he saw the boy coming, looking intently upon the ground and acting rather strangely. Upon approaching him, the boy looked up beamingly and pointing to the ground said: "There's my father's tracks," and continued on with long strides following in his father's footsteps.

ITEMS.

—WILLIAM EWART GLADSTONE, prime minister of England has, on account of his increasing age, resigned his position. Lord Rosebery is his successor.

—FOUR Catholic nuns were recently employed to teach in the public schools at Pittsburg, Pa. It is understood, however, that they shall not teach their religion, still there is considerable opposition to this action of the school board.

—SOME time ago it was rumored that on account of the debt which was hanging over the Brooklyn Tabernacle, its pastor, De Witt Talmage would resign his charge, but later reports state that owing to a change in the situation relative to the church debt, he will continue as pastor of the Tabernacle.

—THE cities of New York and Brooklyn are to be united under one corporation, making a city of considerably over two million souls.

—TEMPLE lot in Independence, Mo., has been decided by a United States court to belong to the reorganized Mormon church, which has its headquarters at Lamoni, Ia., and is declared to be the real Mormon church. "Temple lot" is a sacred piece of ground to the Mormons and believed by them to have been in the Garden of Eden.

EVANGELIZING FUND.

Contributions received during the month of February 1894.

From W. B. Gontner, \$2.25; Fannie Musselman, \$2.00; Churches near Jordan, Ont., \$34. A Brother, Hartford, Kans., \$4.00; Frank M. Herr, \$3.00; Isaac E. Hershey, \$1.00; A Brother, Lancaster Co., Pa., \$1.00; C. Sumy, Kans., \$2.00; Brethren in Bureau Co., Ill., \$4.00.

G. L. BENDER, Treas.

TRACT FUND.

Contributions received during the month of February 1894.

Fannie Musselman, 50 cents; Levi Hooley, 25 cents; C. A. S., \$1.00; Jacob S. Augspurger, \$2.00; Sarah Stauffer, 50 cents; Mary Burcky, 15 cents.

G. L. BENDER, Treas.

Letters Received.

WITH MONEY.

A—J. Abersol, \$8.00; Augspurger, Henry X. Albrecht, John U. Amstutz, Fritz Aeschliman, John Augspurger, Chr. Augustine.
B—John Bachman, Peter Baler, S. Byler, J. H. Byler, Ephraim Buchwalter, Susan Boyer, D. Burkhard.
C—Jacob G. Cassel, Emanuel Cassel, Christ Camp.
D—Joseph Dawn, Conrad Diebel.
E—F. W. Eby & Son, John H. Engel, A. B. Eshleman, Chr. Engel.
F—C. Freyberger.
G—Elias Gnagy, David Garber, Valentine Garber, Geo. G. Greider.
H—David Huber, Jost Hertzler, J. K. Hartzler, Ada S. Hooley, Dehold Housholder, Sol Hartzler, C. Hooley, David Hostetler.
K—Barbara Kreider, E. J. Kendrick, Frank Kauffmann.
L—John Lindeman, Amos Lechman, Moses Litwiler, Elizabeth Lantz.
M—A. Metzler, N. Martin, Eli S. Metzler.
N—Jos. Neff.
O—F. C. Ortmann, Mrs. Kate Oesch.
P—Isaac Peters, Noah C. Petersheim.
R—Chr. Risser, Isaac Rohrer, R. Rapp, J. A. Ressler, C. Roth.
S—C. Sumy, J. B. Stutzman, Jonas Schrock, Daniel Smith, P. Schwartzentruber, D. Schwartzentruber, John Switzer, J. H. O. Smith, Jos. Schult, Menno Schult, Clara Sommer, John Warp, Elias Schwartzentruber.
W—H. Welly, Nichol, A. Wyse, Elias Weidman, Peter Wyse, H. W. Weib, Kate Wagner, Menno Weidman.
Y—Jos. S. Yoder, Jacob D. Yoder.

FREE REMITTAL.

Mrs. Jos. Witmer, \$2.00; C. Sumy, \$1.00; John A. Schneck, 25; J. S. Augspurger, \$5.00; Martin Huber by L. B. Herr, \$2.50.

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pm	pm		am	am	
2 00	7 20	Benton Harbor.....Lv.	3 00	6 45	
1 05	6 27Niles.....	3 52	7 45	
12 20	5 48Elkhart.....	4 38	8 17	
11 50	5 25	.....Goshen.....	4 57	8 45	
am					
11 00	4 28	.....Warsaw.....	5 53	9 36	
2 30	2 48	.....Wabash.....	7 15	10 55	
4 45	2 07	.....Marion.....	11 57		
pm	pm		pm	pm	
7 30	12 50	Lv.....Anderson.....Ar.	9 40	1 15	
am.	am.				
6 00	11 00	Lv.....Indianapolis.....Ar.	11 10	50	
		11 14Rushville.....	3 00	
		10 10Greensburg.....	4 05	
		9 15North Vernon.....	5 15	
		8 30	Lv.....Cincinnati.....Ar.	7 29	6 10

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Semi-Monthly.

ELKHART, IND., APRIL 1, 1894.

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JOHN P. FUNK, EDITOR.

J. S. COFFMAN, } ASST. EDITORS.

A. B. KOLB, }

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EDITORIAL NOTES.

AM I a step higher to-day than I was yesterday?

BRO. S. YODER, of Elkhart, Ind., left a few weeks ago on a visit to Pennsylvania. May his visit be a prosperous one.

THE LANCASTER Pa. Conference was held Thursday March 15 and was largely attended. We hope to receive a report of the same in time for our next issue.

THE RELIGION that will save us is not the kind that we will try to keep, but the kind that has power to keep us. The saving religion comes from Jesus, the other kind from man.

A KINGDOM divided against itself cannot stand. There must be loyalty to the constitution and its ruler. So in the kingdom of God. When people become disloyal to the Great Constitution, the Bible, and the King of kings, then there will be division somewhere.

WE must say again that articles sent for publication to which the writer fails to sign his or her name will not receive attention at our office. If for any reason you do not wish us to publish your name, kindly say so and we will withhold it, but an article without a name finds its way to the wastebasket.

A NUMBER of converts were baptized and received into church membership in our A. M. congregation at Nappanee, Ind., on Sunday Mar. 18 Bro J. P. Smucker of Nappanee and Bro. J. S. Lehman of Elkhart conducted the services, after which Bro. Smucker baptized the converts with water at an adjacent stream.

THE STERN face of winter in the latter part of February suddenly changed into the balmy smile of spring, under the sun's genial rays, and the month of March goes on record as the finest and warmest within the recollection of our oldest citizens. Thus will the Sun of righteousness melt and warm the hardest, coldest heart, when once the heart is opened to his lifegiving, glowing rays.

BRO. J. M. R. Weaver of Newton, Kansas visited the little congregation at Roseland, Neb., a few weeks ago and held several meetings there. The members were much encouraged, and six persons made the good confession. Others are considering the matter seriously, and there is reason to hope some of them will decide likewise to step out into the ranks of the Lord's chosen. God bless them and lead them into a full realization of the joys of redemption.

MAIL ROBBER CAUGHT.—The robberies that have been going on in the mails in transit between Toledo and Buffalo will

evidently cease for a time at least, as the Postal authorities have succeeded in running down the thief at his home in Detroit, Mich. We hope that the annoyances and losses our readers and we have been suffering for several months will cease. While it is a serious thing for a criminal to fall into the hands of the law, it is far more terrible to fall into the hands of the living God who will render unto every man according to his works. Heb. 10:31; Rom. 2:29.

BISHOP JACOB C. KENAGY.—As will be seen in the obituary columns, our esteemed brother and co-laborer J. C. Kenagy of Garden City, Mo., passed away on the 6th of March. An active worker is gone, and his absence in the body will be seriously felt and deeply deplored in the circle in which he labored, yet his words of counsel and his earnestness in the cause we believe will continue to live and act in others. We extend to his bereaved family and congregation our heartfelt sympathy in their sore bereavement. May God be their comfort and consolation in this sad hour of trial.

BRO. J. S. HARTZLER of Haw Patch, Lagrange Co., Ind., preached two very acceptable sermons to the Elkhart congregation on Sunday, March 18, at the morning and evening services. Bro. Jas. H. McGowen of Nappanee, Indiana, preached the same day at the Salem meeting house and the brethren Noah Metzler, and P. Y. Lehman of Goshen, at Olive. With Bro. J. F. Funk at Cul-lom, Ill., Bro. J. S. Lehman at Nappanee, Ind., J. S. Coffman at Ligonier, Ind., S. Yoder in Lancaster Co., Pa., there was an unusual scattering of Elkhart county ministers on the above date. However, so long as they went "everywhere preaching the word" we say, God bless their labors abundantly.

IF GOD IS FOR US, WHO CAN
BE AGAINST US?

In regard to mission work in our Mennonite denomination the question has been asked through the columns of the HERALD, "Will she rise to the emergency?" I too say with others, God grant that she may. But I am also constrained to say, "If God be for us, who can be against us?"

Though the church is not united so closely on this question as we would wish, or as it might be, yet this should not be so much of a hindrance as to impede its progress. If it is only of men, and the motive only to seek their applause, I would say in the language of Gamaliel in regard to Peter and the apostles, Acts 5: 38, 39. For if this counsel, or this work, be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found fighting against God.

Look back twenty-five or thirty years, what were our Sunday schools then compared with what they are to-day? Then there was a comparatively small number of earnest workers who saw the necessity and need of this particular work. By the help of God they commenced it, though they had to meet and contend with much opposition, trials and difficulties. Though at times almost discouraged they bravely kept on, and upheld by the precious promises of their Master, and encouraged by some more of His servants stepping into the ranks to help them, they were crowned with success. God bless those that are still living. Only eternity can reveal the good that has, and is still being done, through this work. I would say in regard to mission work, let us have more Christian charity, in love bearing and forbearing with one another. Those that do not see it, or feel about this matter as we do, let us not look with distrust upon them, and you, my dear sister and brother, I ask in all Christian love, do have patience with those who see things different from what you do. If only the honor of men is sought, and not of God, it will come to nought. We all have a mission to fulfill, are we fulfilling it as we ought to? Are we about our Father's business? Sister, brother, you have a work no other can do; are you doing it to the best of your ability?

You who have families have also some work for each one, and how pleased you are if they do their work just as you tell them, and if they do it willingly, following all your directions and commands in regard to it, it shows that they love you. So it is with our heavenly Father, if we obey, and work for Him as He commands us to do; and by doing His commands we show that we love Him. The last commission, and one of the most important ones, was "Go ye therefore

into all the world, and teach all nations, etc., "teaching them to observe all things whatsoever I have commanded you." Paul did not wait until the church was united on the question of sending him to preach the Gospel and establish missions among the heathen; nay, he did not even wait to be sent of men. Neither did Peter wait for the approval of the church at Jerusalem before he went to preach the gospel of salvation to the Gentiles and commanded their baptism. He obeyed God who showed him that He is no respecter of person, but in every nation he that feareth God and worketh righteousness is accepted of Him. Then should we not do all in our power to spread the glorious news of Christ shedding His precious blood as a ransom for all?

There is no lack of volunteers when men are needed to engage in some military expedition involving special hardship or danger for the honor of our country. Should not the soldiers of Christ be as ready, yea, much more so, to endure hardship for His sake, and count it a privilege to go to the front for Him, rejoicing that they are counted worthy to suffer, perhaps persecution, trials, sickness, or even death for Him? Let us pray for more earnest labourers who are ready to say, "Lord, what wilt thou have me do?" and also ready to do it, ready to go to fresh soil and break it up and tell out the news of salvation where its gladsome notes have never been heard.

Here we ask, What is the purpose of the Church? Is it only a religious association formed for the welfare of its members, or is it a missionary organization to turn human activity into the path of the highest and most important endeavors, namely to live for, and win souls for Christ? If the latter, then certainly it is recreant in its duty if it does not arouse in its members a sense of their responsibility to reach the unreached and unsaved, fulfilling the emphatic and individual command, "Go ye." Here an important question presents itself, How to bring the masses into closer contact with the church of Christ and Christian influence. There is a tendency in our time to evade questions which seem difficult to solve, rather than try by patient labor to test the value of their practicability. From a New Testament point of view we cannot possibly expect unregenerate men and women to rush in eager haste to the church. The carnal mind is enmity to God and His Word. Loving compulsion is necessary to overcome this enmity.

The command of the Master to His servants is to go out in the highways and hedges and compel them to come in. This command seems too often lost sight of, as forgotten, a revival of remembrance might lead to a revival of obey-

ing. Personal service and contact with those stray sheep, out on those dreary mountains and in the deserts wandering farther and farther away, and loving compulsion of personal touch and invitation will succeed in winning those who would not be persuaded or reached by any other method. Dear sisters and brothers, have you sought for, and found any of those wandering sheep, and brought them home? Let us help to seek them, not at some future or more convenient time, but *now*. "To-day is the accepted time, to day is the day of salvation."

Dear Christian friends, let us consecrate ourselves fully to our Master and His cause, henceforth not to live any more for ourselves, but for Christ that our lives may be so blended in His that He can be all in all in us.

Take me in Thy life divine,
Bring Thy life to be in mine,
Thou hast said if I abide,
Thou wilt keep me at Thy side.

Master, Savior, here's my will,
Close in Thine and keep it still,
Dearest Jesus, oh how sweet,
Heart in heart in Thee to meet.

Thou hast brought me through the fire,
Holy love fills all desire,
Set me in Thy life divine,
Bring Thy life to be in mine.

BARBARA SHERK.

For the Herald of Truth.

GOD IS LOVE.

What a potent factor in the affairs of this world is love! Without it, life would become a barren waste; and this world a dreary wilderness. Under the influence of its genial rays, the nobler impulses bud and blossom as do the flowers of spring when fed by the warm sunshine. The icy fetters of pride, hatred and malice disappear when touched by its magic spell.

But the noblest sentiments and the tenderest emotions which animate the human breast are selfish and insignificant when compared to those which spring from the divine bosom. With what infinite love and mercy does He guide our erring footsteps along the toilsome journey of life. During our helplessness He surrounded us with kind parents and friends who loved and cared for us until we were able to care for ourselves. How carefully they provided every necessity, though often indifferently and, sometimes, ungratefully received.

When we reach mature years and the realities and possibilities of life thrust themselves upon us, it is then, if ever, that we most realize the beneficence and forethought of the divine mind. If man fills the ground, the earth yields him

food and clothing in abundance; and if he hew the shaft, he finds that deep in the bosom of Mother Earth God has hid treasures for His creatures. The beasts of the field have been made subservient to his will. What a creation! What a universe! over all, man is to reign with supreme power. "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Psalms 8: 4, 5.

All through our lives, in our physical beings, in our dispositions and our tastes, we may easily trace the beautiful harmony of a divine plan. Each individual is endowed with abilities and tastes peculiar to himself alone. For instance, we are all inclined to regard the things which we possess a little better than those belonging to any one else. If we have a house, we see beauty and taste in its furnishings, which others fail to recognize. Our children, though very ordinary in the sight of others, appear to our delighted eyes the brightest and prettiest in the neighborhood. There may be hundreds of women as good and as beautiful but, to us, the object of our choice is a little better than any other.

Such a law as this is no doubt instituted for the wise purpose of making us happy and contented. If each man regard his home the most tasteful, his children the brightest and his wife the most beautiful, he will not be likely to envy his neighbor.

Besides these individual blessings, which really become a part of us, we have general blessings which are showered upon all alike. We enjoy the bright sunshine, the warm summer showers and the beautiful rainbow which spans the sky; for us, the earth is clothed in a rich mantle of green and the meadows are adorned with myriads of fragrant blossoms. The sun, as it sinks in the hazy west, bathes the clouds in purple and gold; and, when the last faint rays sink from sight, darkness falls upon the face of the earth and 'Night's candles' stud the firmament.

How sad it is to think that there are those who are daily surrounded by these manifestations of God's love, and yet, never so much as think of Him who has been their Creator. But, even though our ungrateful hearts fail to recognize these wonderful expressions of goodwill, yet He withholds them from none.

All the joys, hopes, sorrows, trials and temptations which come to us are but a testimony of the love in which we are held by Him who guards us as the apple of His eye. When the way grows rugged and steep and our weary feet slip beneath us, how tenderly He raises us again and leads us by the hand! And if we sometimes lose the well-beaten path and

wander among the mountainous wilds, His gentle spirit is grieved and He pleads with us to return.

Like a kind father or a loving friend, He rejoices when we rejoice, and weeps when we weep. When our hearts are weighed down with sorrows and our burdens seem greater than we can bear, in Him we find a listening ear and a sympathizing friend. If we are only willing, how ready He is to bind every wound and wipe away every tear.

And the weary soul steeped in sin, debauchery and wickedness, even after having lived in open rebellion to its Maker, may find forgiveness and mercy at the foot of the cross. Surely, this is love which passeth understanding.

Ever mindful of the needs of His creatures, God provided not only for our temporal necessities but also for our spiritual ones; and when man fell from his heaven-born innocence, the all-wise Creator devised His wonderful plan of redemption—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. That you and I might believe and live! Such love the world never saw, nor ever will see. That sight is reserved for those only who through faith in that Son have washed their robes and have made them white in His blood, and who, after the final victory is won, will pass upward with crowns on their heads and palms in their hands, into the presence of the Author of Love to see Him as He is, and to sing the song of redemption to Him who loved us and gave Himself for us that we through Him might have this eternal life. ADA M. LANDIS.

Elkhart, Ind.

For the Herald of Truth.

THE CHRISTIAN'S CHILD-LIKE
NATURE.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

Christ also says 'Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.' Luke 18: 16. In both these instances we observe that He holds up the little children as examples for us, if we would become fit subjects for heaven. We notice also that He does not command that children must first comply with the requirements enjoined upon adults, namely, to be baptized and converted, but takes them just as they are in their natural condition. We then take it for granted that if we would bear the name of Christian we must possess a child-like nature in Christ, and that there must essentially be a resemblance in our spiritual relation with Christ, and that of a *little* child to its parents. We emphasize the word

'little' because we believe it has reference to small children—infants, perhaps, who are not yet held accountable for disobedience against a divine law, and against whom no sin is yet imputed.

It must be apparent to every father and mother who ever had the care of children entrusted to them, how much trust and dependence an infant must necessarily have in its parents. If the child were left to its own care and protection, it would soon have to perish on account of its utter helplessness. Pious parents will administer to all its wants; and with what impunity will it often cry unto them when pressed by hunger or thirst, or when overcome by fear or danger; or when it stumbles and falls, how piteously, but with the utmost confidence, will it implore its parents for succor! Will it not feel safe when its little hand is firmly grasped by the strong hand of its father or mother, or when it reposes in their arms?

What pious father or mother would refuse to grant its reasonable desires and longings, and to watch over it day and night with the most tender care, and to love it with a tender heart filled with compassionate love?

We are taught that unless we be converted and become as little children, we shall not enter into the kingdom of heaven. We, who have grown up to a maturer knowledge and understanding, who have left strong enough to leave the parental shelter, and have wandered away from our father's home, perhaps trusting in our own strength and wisdom, are called by our loving Father to halt, for we are starting out on a dangerous road; and "it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18: 14. But we lift high our heads and heed not the warning, passing on evidently with the impulse that we are wise enough, strong enough and rich enough to take care of ourselves, only scoffing at the dangers that surround us if we see them at all in our blindness. The result is inevitable. We must either turn and share the Father's protecting care, or we must perish. For except we repent and be converted—trust our Father, look unto Him for succor, even as a little child trusts its parent—we cannot be saved. Is not God who has created us our Father? Christ, in whom we have our spiritual birth, our Mother? Has He not promised us His constant care and protection, to strengthen and feed us with the bread and water of life, and to send the Comforter to guide us into all truth? Can we not learn a lesson from the little child, with what confidence we should approach Him and implore spiritual blessings, and what an implicit faith we should have in Him?

"Can a woman forget her sucking child, that she should not have compassion on

the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49:15.

As a father knows best what good gifts to bestow upon his children, and also what manner of chastisements to bring to bear upon them for their own good,—so our heavenly Father much more will bestow upon us needful things if we be converted, and are as dependent upon Him as a little child is upon its parents.

A. METZLER.

For the Herald of Truth.

PRAYER.

As I was reading in the HERALD OF TRUTH of March 1, I came to an article on "Family Worship," which brought to my mind the question, Is it right to take an oath? (Matt. 5:33) I have found by experience that the opinions of men differ on this point. Some men will say that it is a fearful thing to swear. But many of these men put very little weight on the next chapter. A great number do not lay much weight on secret prayer, but on family worship. To prove their faith they go back to Joshua, David and Daniel, and very often to the sixth chapter of Deuteronomy, where the Bible says, "Thou shalt teach thy children when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Does and "when thou walkest by the way," mean family altar? Now, if this is binding on every brother and sister, then surely swearing is binding too, for the Bible says in plain words, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Deut. 6:13; Ex. 22:11; Josh. 2:12 and 6:26; Num. 5:19; Judg. 11:30; 1 Sam. 14:26, &c. Are we not in the days whereof the Prophet spoke, "And they shall be all taught of God"? Is it not true that in Christ Jesus, availeth nothing but a new creature? for he is not a Jew (nor Christian) which is one outwardly, but he is a Jew (likewise the Christian) which is one inwardly, of the heart, in the spirit and not in the letter (for the letter killeth, but the Spirit giveth life); whose praise is not of men but of God. For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Rom. 2:28, 29; 1 Cor. 3:6; 1 Sam. 16:7. The Lord says, "I will put my laws into their mind and write them in their hearts, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teaches you of all things and is truth and is no lie and even as it hath taught you ye shall

abide in him." 1 John 2:27. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Now if we are led by the spirit of God, and are fully persuaded in our own mind, (Rom. 14:5) that it is the Spirit of God that prompts us to worship the Lord, around the family altar, have family worship, then we should by all means obey and do so, but also take heed of the Lord's warning that we let not our left hand know what the right hand doeth. We are not to sound a trumpet as the hypocrites do, that they may have glory of men. "When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, that they may be seen of men." Matt. 6:1-6.

I have found by experience that some men who are so very earnest in public prayer bear not the best of fruit, for if the heart is full of hypocrisy, the mouth speaks, and I suppose that this is why we are so cautioned.

If, on the other hand, we are led by the Spirit of God, and are fully persuaded in our minds that it is the Spirit of God, that God requires of us to worship Him in secret, we have Scripture in plain words, taught by our Savior, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." But this must be in spirit and in truth, John 4:23. I am well aware that some men would almost feel like saying that such are ashamed to pray before their family, or that those who do not pray in public pray very little in secret. This may be so, but when a man is praying in secret, who is with him to see? God only knows how much he prays. I have reason to believe that some men are led by the Spirit of God to worship God in secret prayer, and these are equally as anxious to do the will of God as those that are led to worship God in public prayers. Therefore one ought not to condemn the other, but in love forbear, for every one of us shall give account of himself to God. So then let us worship God out of a pure heart, and of a good conscience, and let every one of us do the part which God requires of us, then we will all do the will of God.

A READER.

For the Herald of Truth.

DOUBTING THE DIVINITY OF CHRIST.

Every age in the last eighteen hundred years has had men on the stage of life who have denied the divinity of Christ, who have said that He was only a man. Were this so, then the philosophy of Emerson, which says, "Man is a god in ruins," would place man equal with that divine power which raised the dead to life because man was once pure. Such

doctrine is fallible. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This text holds a guilty world in its arms and gives hope to all who look on Jesus the divine Lamb "which was slain from the foundation of the world." In Christ we see the great heart of God extended to man,—in love, in compassion and in kindness. We find those men that deny the divinity of Jesus, that deny the death of our Savior, that deny the resurrection of the "Lamb of God," are those of whom Jesus spoke when He said, "Ye fools and blind." When man rejects the story of Christ as it is told in the Bible, he always tries a new theory and to his regret. How sad is the death of a man who denies the story of Christ! How gloomy is his eternity! When thinking of such men it reminds us of the prophet's words, "Ye have sold yourselves for nought." All that is told of Christ reveals His divinity. Who could have raised the dead to life? Who could heal the sick of their infirmities? Who could cause the blind to see? Not "a god in ruins," but the power of God which was in Christ the Savior of the world. It is a wonder that man could reject such teaching and call it man's work, or to deny it altogether. Imagine man dead in sin and lost to God. Would it be possible with God to make no preparation for his return to life? No, never; but in His blessed Son came the preparation that man could live again, that he could inhabit another world where there is no sorrow, no pain, only endless praise. Truly we have reasons to say with David, "O God, my heart is fixed." No greater love has any one than this that he lay down his life for his friends. But Christ laid down His life for His enemies also. "For all have sinned" and were aliens to God, yet God so loved man that He offered His Son. And Christ so loved man that He came into this wicked world, preached to fallen man, suffered the derision and jesting of enemies, and yet "he opened not his mouth." O, what agony in the Garden! What tears of friendship over the grave of Lazarus! What weeping and penitence over Jerusalem years before the fall! Surely Christ was more than a man. And on the cross with a crown of thorns on the noblest and purest head of the ages, those spikes driven through those hands and feet, and those hands of cruel enemies striking Him! Was that not a burden to bear? What mortal could stand it? Yet it was all for the saving of the race, it was that all should have life in eternity. Renan, the infidel, could not see the influence of that character of Jesus until he had been to Palestine; then he said, "I see a living and active being in the writings of the four apostles." Truly, but there is enough in one apostle alone to convince

a reasonable man of the divinity of Christ. It is 'the old, old story told in an old, old book.' All that missionaries to China see necessary in the conversion of the Chinese is just the story of the cross. It gains more converts than all other sermons. What blessings to the world came through the death on the cross! Surely Christ is the mediator of the race, the Savior of the world.

Are we trusting in this Savior? Do we ask Him to be with us and guide us? Too oft that "Stranger at the door" is rejected, sometimes forever. Christ died for all and, "Now is the accepted time." Many times we see members of churches who neglect to thank God for the blessings which they have obtained by Christ coming into the world. O, we wonder how long this will continue. We were all dead in sin, but Christ brought life that we might enjoy the blessings of that home eternal in the heavens. We find those men who reject Christ all their lives strive to seek Him when death approaches. But alas! How often it is too late. Listen to Renan: "R-spouse now in Thy work, noble Founder, Thy work is finished, Thy divinity is established. For thousands of years the world will depend on Thee. We need Thee a thousand times more now than when Thou wast here on earth." This is the deathbed testimony of a man who said that the Bible was a myth. How can man follow such men and reject the Savior? Simply because they are too proud and haughty to bow to the meek and lowly Jesus, "the Lamb of God."

Man in life is too often too ambitious. He seeks too much of self and not enough of God. But when that still and sad monster—death—comes, he seeks to know of salvation. But too oft it is that "sad and bitter wail, almost—but lost." Surely the power of God shone in Jesus when Peter approached Him. It was too much glory, too much purity, too much of God, for Peter says, "Depart from me; for I am a sinful man, O Lord." Christ was a sinless character. Plato, Socrates, and Seneca all said that they were imperfect. Nor can we find a sinless being among the most consecrated of Bible men, Noah, Moses, David and Abraham all sinned because they were men—beings of the dust. But Christ was more than a man. "He did no evil neither was guile found in his mouth." Even Pilate said, "I find no fault in him." The Roman centurion said, "Truly this was the Son of God." He did no harm to any one but went about doing good. A wonderful Savior, a great Physician, a blessed Redeemer! Napoleon, who walked over Christianity seemingly to get to be king, fell as a man and said, "I search in vain in history to find one equal to Jesus Christ." So it is folly to deny the divinity of Christ, to say that He was never in the world.

What man will not do in regard to Christ cannot be imagined; anything to delay his soul's best interest, anything to make eternity sadder, anything to be opposed to all that is good in life and all that is happy in eternity. How many mothers are shedding tears over their children's eternal welfare. How many sisters and brothers are looking for dear souls to come to Christ. How many parents are causing their children sorrow by rejecting Christ the divine Savior. Surely we are living in an age when we need consecrated workers for Christ who did so much for the human race, who was spotless and pure, and in whom was no guile, and as Rousseau says, "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

When we think of the thousands, aye millions in our land to-day without the blessings which were purchased by Jesus' blood, we wonder what they are living for. What does it benefit man to hoard up riches and "know not who shall gather them?" And besides we come into this world with nothing, and likewise we will go out. Man is dust; his life is short at the longest. Then it should be spent in glorifying God, in adoration to Christ our Savior, who spilt His blood on Mt. Calvary, who ascended to heaven and is to-day pleading for fallen humanity. Are we all doing our part? We should all be like the girl of New Zealand who became a convert in England. When the time came for her departure for New Zealand her English friends told her she should not go, but she said, "This religion is too good, I cannot keep it to myself." Are we always willing to tell others? If we are not, let us earnestly pray and consecrate ourselves to the work, and we will be "Sowing in the morning, sowing deeds of kindness." How long will some church members who ought to be looking to Jesus spend their time in carnal pleasures! O, may God raise up life in them! How sad it seems when we see men blaspheming the name of Christ, trampling His words under foot, denying the existence of a Savior! Surely the Psalmist was right when he said, "The fool hath said in his heart there is no God." "The wicked shall be turned into hell, and all the nations that forget God." Christ said, "I am the light of the world." All men then that come unto Jesus can have life and light, not only on this globe of ours, but in eternity. Then our lives, our powers, our influence should be spent in the work of Jesus, because He came down from the Throne of thrones, took upon Himself the flesh of man and died for the world. Christ was divine. He was pure, and we conclude with Theodore Parker that "It took a Newton to forge a Newton; who could have forged a Christ? Nothing but God."

Plevna, Ind.

J. W. ZERBE.

WATCH FOR DECEIVERS.

Our Lord's injunction, "Watch and pray," never seemed more necessary than to-day. It seems desirable that a word of warning be uttered, through the HERALD, concerning the way certain men are engaged in spreading adventist doctrine in the East and West among our people. A smooth tongued man calls at your house with a religious book which he wishes to sell you. The title is "Bible Readings," or something equally taking; you see it, begin to read and find some things good and true. Perhaps you are busy and cannot examine the book carefully; but the agent is so earnest in praising the book and holds on to you so long that you buy it and get rid of him. When you come to read the book, you find you have been deceived. You thought you were buying a book full of sound religious truth, suitable for your family reading table. You find you have bought a sectarian book, containing Adventist error mixed in with the truth in a way to catch the unwary and entangle and unsettle their faith. These sectarian proselytizers and deceivers like especially to sell a book to a minister, so as to have the influence of his name. If they cannot sell they sometimes present the book to get the minister's name.

The Adventists are unsound on the doctrine of the immortality of the soul and bitterly opposed to the Christian Sabbath. Last summer when all the worst elements in our nation combined to open the World's Fair on Sunday the Adventists were among the advocates for Sunday opening.

When people engage in spreading their peculiar doctrines in a fair, open way they will get some respect for their sincerity, but when they spread their doctrine in a way that is underhanded and dishonest they do not appear as honest Christians but as deceivers, and should not complain if they are so considered.

J. K. HARTZLER.

For the Herald of Truth.

HEAVENLY LOVE.

When our hearts are full of love for an earthly object, the first thing we desire is for that love to be returned as soon as we are sure of it, when our happiness seems complete, perfect and certain.

Alas! man is a changeable being; sometimes it is we who alter our minds; at other times the object of our affections changes his or her opinion. Whither then has our earthly happiness fled? Shall we not take it as a warning that no earthly affections can ever satisfy or be lasting? It will be wise so to do.

But we must have some warmth, some sympathy in our lives, or we become mere machines, working on day by day

in a groove of selfish, lifeless drudgery. Out of this gloomy world which we are making for ourselves we can only escape in one way, and that is by returning the love of Him who is yearning to gain it. The Father who loves us so dearly that He gave His only Son for our redemption, the Son whose equal love led Him to shed every drop of His precious blood for us, the Holy Spirit who melts with His breath the icy numbness of our hearts if we will respond to Him;—all are full of love for our bodies and souls, and long for this affection to be returned.

The Father says, "Come, My children, return unto Me; your sorrows and sufferings are but sent to draw you back to my bosom from whence you have wandered; the fatted calf shall be killed, the robe and the ring are only waiting for you to take them. If your sins are as scarlet they shall be white as snow; if they be crimson, yet shall they be like wool. Return then, come."

Our dear Lord says, "Have I not shown you how I love you by my woes, by my sufferings? If you will but love me, I will bear your griefs and carry your sorrows; you shall no longer be weary and heavy laden, for I will refresh you."

The Holy Spirit whispers to our hearts in tones softer and sweeter than early morning breeze, "Love Me and I will fill you with all peace and joy in believing."

We can disregard such invitations from a God that watches our lives and leads us with blessings more than we desire or deserve, who gives His angels charge over us to keep us in all our ways. He does all this even when we shun Him, but if we pour out our whole hearts before Him, He will increase His blessings fourfold.

The parched tongue, the aching head shall be cooled by the rivers of water which flow from the throne of heaven; the trembling limb, the aching heart shall be strengthened by the fire of His love. For our love once set on a divine image can never fail; the more we think of Him the deeper will our happiness become.

"God only knows the love of God
Oh that it now were shed abroad
In this poor, stony heart.

For love I sigh, for love I pine;
Thy only portion, Lord, be mine,
Be mine the better part."

Lima, Ohio. LIZZIE M. MOSIER.

For the Herald of Truth.

OUR HEAVENLY POTTER.

By ELLEN GARBER.

"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Isaiah 64:8.

What joy it gives us to know that we are in the loving and tender hands of a heavenly Potter, that will be sure to

make a vessel out of us that is pleasing in His sight. O let us be passive in His hands as the clay is in the potter's hands. It is only when we cease all our own efforts and struggles that He can form us into His own image. And after all our own efforts what have we accomplished that will make us purer and holier? Nothing at all, we only hinder His work. "We all are the work of thy hand" not our hand. O the sweet peace to be passive in His hands, while He removes everything from us that is displeasing to Him, and shapes and forms us into a "vessel sanctified and meet for the Master's use, and prepared unto every good work." We need not fear while we are in the hands of our heavenly Father; He knows what is best for us and what needs to be removed.

I fear there are many who profess to be God's children that hinder His work in their souls, and are not willing to be wholly given up to His hands. Let us be submissive to Him and then He can form us into His own image.

We cannot work successfully for the Master so long as we are not fitted and prepared by His hand; all our own knowledge and fancied fitness will not equip us for His use. If God's patient hand removes all the unclean things, and the briars, and sees it needful to whirl and toss us around a while longer, to form us into a vessel that pleases Him, let us not lose faith, but be wholly passive. There is always a "need be" for all the trials we pass through. O let us hold still and let God work, and not hinder His work by resisting Him and taking ourselves out of His hands and thus mar the work. If we only let Him have His way with us He will be sure to make a vessel out of us that will be to His honor and glory.

A certain author very beautifully brings in God's part and man's part:

"God's part then is to work, and our part is to abandon ourselves utterly to His working, and to see to it that we do not hinder Him by disobedience or doubt. He has undertaken to create us in Christ Jesus unto good works, and we must yield ourselves up submissively to His blessed making processes, and must be content with the way of His working. We must yield, and trust, and obey without wavering, let come what may; and we must never be discouraged because we do not see ourselves perfect all at once. 'The Maker hath not done' yet, but He will assuredly perfect that which concerns us at last."

"'Tis that I am not good, that is enough,
I pry no farther; that is not the way.
Here, oh my Potter, is Thy making stuff!
Set Thy wheel going, let it whirl and play.
The chips in me, the stones, the straw, the sand,

Cast them out with fine separating hand,
And make a vessel of Thy yielding clay."

Goshen, Ind.

CONVERSION.

Conversion means to change, or become different. An individual can be converted in his ideas. Man, with his genius, can take the natural materials of earth and convert them into useful things. He can take these things, and by other changes, produce power to move the artificial and mechanical things of the world. Man can also receive in his heart and mind the materials or principles of goodness, truth, charity and faith and combine them within his mortal body and thus change his future destiny. Conversion is a blessed thing for every man and woman in the world. If a man lives an evil life and then changes his ideas, purposes and intents, for the better, he has done a noble thing. The first thing necessary in conversion is for "the wicked man to forsake his ways, and the unrighteous man his thoughts." This necessitates an eradication of all ideas of pride and self-exaltation out of our hearts, for Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The repentant man will feel condemned when he thinks of the purpose of his creation and the Author of his existence who to-day gives him the gift of life and the benefits of human society, the human mind to comprehend, appreciate and love his surroundings. And will feel sorry for having misused these gifts of "the Giver of all good and perfect gifts."

All this brings the heart of man into a condition in which the atonement of Christ can be applied to his case, so that by faith in that atonement his sins can be blotted out so that through Christ he again becomes "pure in heart." The pure in heart shall see God, for in such Christ will dwell, and God will never cast away Christ, and when he who through conversion in life has been regenerated by faith in the blood of Christ comes to heaven's chancery he will receive the crown of life, while those who are not of a pure heart will hear the words, "Depart, ye workers of evil, I never knew you," a fitting sequel to their worldly life and works. A man needs to be converted because there is a time coming when friends cannot go with us. Then change to day and receive the One who has said, "Unto me is given all power both in heaven and on earth." One who is a "Friend that sticketh closer than a brother." Friends of the world, you can not expect to live here for all time for life at the longest is just a few fleeting years; then prepare yourself for eternal life by submitting to the Divine Will "while it is called to day."

Conversion implies a change or renewing of the mind from carnal to spiritual things. Paul says, "The carnal mind is not subject to the law of God, and nei-

ther indeed can be." Two great steps are needed in conversion on the side of man. First, repentance or feeling sorry for our past sins and a confession of them before God, and secondly, to have faith that Christ will redeem us from those sins. Every real conversion is a miracle of divine grace. And the great result of this change from a carnal to a Christian life will make itself felt in a man's life and actions, because he now seeks those things which are above; and, walking no longer after the flesh but after the Spirit, will bring forth the fruits of the Spirit, which are pleasing to God. But the greatest of these results will be that "When Christ, who is our life shall appear, then shall ye also appear with him in glory." *Plevna, Ind. LAMANDA SHROCK.*

For the Herald of Truth.

THE WAY OF LIFE.

"I am the bread of life."—John 6:48.

This chapter beautifully sets forth the way of life, and how we may obtain it. Jesus tells us that He is "the bread of life" and if we believe in Him we shall have "everlasting life."

In order to obtain this everlasting life, we must come and accept Jesus, and be obedient to His word. Through living faith in Him we will then be adopted into His Father's family, and we will then be heirs of God and joint heirs with Christ Jesus. A happy family indeed! We will all have to die the temporal death, yet we will still live spiritually, if we be in Christ Jesus. Christ says, "Blessed are they that die in the Lord," "They are not dead but sleeping."

"To-day in the accepted time; this is the day of salvation," to-morrow will be too late for some one. Sad thought that any one should be unprepared, when the summons comes. Jesus in the heart gives peace, blessed, sweet peace that passeth understanding, peace "that the friends of this world never knew." In Jesus we find comfort for all of our sorrow. He is the bread which came down from heaven, if any man eats of this bread, he shall live forever.

Woodside, Pa. ANNIE F. DURR.

CHRIST's love shed abroad in the heart will constrain men openly to confess Him. As with the heart we believe in Christ, so with our lips we are to confess Christ. We are not to play fast and loose with Christ and the world. Men who are ashamed to own Him now, then He will be ashamed to own in the presence of His Father and the Holy Angels. We cannot have Christ as our prophet to teach us, nor as our priest to atone for us, except we have Him as our King to command us. F. E. M.

Fairfield, Pa.

THE TOWER OF BABEL.

It has been discovered that Nebuchadnezzar reared his temple of Belus on the foundations of the original tower of Babel. An inscription on a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is, reckoning between thirty-five and forty years to a generation, as was commonly done, about 1,600 years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues.

But we shall give the inscription in full. It was deciphered and translated by Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition, apparently:

"The temple of the seven lights of the earth—the planets—the ancient monument of Borsippa was build by an ancient king; since then are reckoned forty two generations. But he did not reach the summit of it. Men had left it since the days of the flood, which confused their language. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again. I have not altered the place nor disturbed the foundations. In the month of Salvation, on the auspicious day, I pierced the unburned bricks of the walls, and the bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches."

Is not the discovery of this cylinder, under the rubbish of Babylon, like the raising up of a witness from the dead to attest the truth of the ancient history of the tower of Babel?

SUNDAY SCHOOL LESSONS.

LESSON II.—APRIL 8.

DISCORD IN JACOB'S FAMILY.

Gen. 37:1-11.

Golden Text.—See that ye fall not out by the way.—Gen. 45:24.

Time.—B. C. 1729, 10 or 11 years after Jacob returned to Canaan from Haran.

Place.—Jacob dwelt at Hebron, about 20 miles south of Jerusalem, and his sons pastured their sheep at Dothan.

INTRODUCTION.—Isaac. A blind, feeble old man, 168 years old. This was 12 years before his death.

Jacob.—About 109 years old, with 12 sons and one or more daughters.

Joseph.—17 years old and Benjamin a small child 2 to 4 years old. Joseph was not born, like his father and grandfather, in Canaan, but in far-off Mesopotamia the home of his mother and grandmother. His was a boyhood, very unlike that of Jacob or Isaac, full of changes of place and circumstance, and likely

to deepen in him a sense of dependence upon God. Joseph in his surroundings, might be supposed to have been a quiet, dreamy lad, living apart, wrapped up in his own thoughts, conscious of power, and yet seemingly doomed to be always despised and kept in subjection by his elder half-brothers—a young enthusiast, living (so to speak) in the hereafter. How natural that God should give dreams like that to Joseph.

Connecting Links.—(1) Jacob's meeting with Esau, Gen. 33:1-13. (2) Jacob near Shechem, Gen. 33:18-34. (3) Jacob at Bethel, Gen. 35:1-15. (4) Death of Rachel, Gen. 35:16-21. That was a crushing sorrow that came upon him in the loss of his beloved Rachel; but he is consoled by the presence of her two sons. The descendants of Jacob now number more than sixty souls.

DAILY READINGS.

M. Discord in Jacob's Family.	Gen. 37:1-11
T. Sowing discord.	Prov 6:12-19
W. Envy and Strife.	James 3:10-18
T. Speak not evil.	James 4:5-12
F. Unity among brethren.	Ps. 133
S. Brotherly love.	1 Jn. 2:2-11
S. Love made perfect.	1 Jn. 4:12-21

LESSON III.—APRIL 15.

JOSEPH SOLD INTO EGYPT.

Gen. 37:43-36.

Golden Text.—Ye thought evil against me, but God meant it unto good.—Gen. 50:20.

Time.—According to Usher's chronology B. C. 1728; soon after last lesson.

Place.—Joseph was sold at Dothan, 70 miles north east of his home at Hebron where Jacob lived.

INTRODUCTION.—Connecting Links.—This lesson continues the story of Lesson 11. Eleven years have passed since Jacob's return to Canaan. Jacob lived at Hebron, but his vast flocks were scattered over the hills of Canaan, watched by his ten sons. Joseph and Benjamin, Rachel's sons, lived at home with their father. As seen by the last lesson Joseph was intensely hated by his brothers.

Dothan.—The name means "the two wells." "It was the very richest of pasture grounds," says Canon Tristram. "It was a very orchard of lemons, oranges and pomegranates not many years since."—*Abbe Vigouroux*. That Jacob would send Joseph, so young as he was, on so dangerous a journey alone, proves that Jacob did not treat him with too much indulgence, and that he did not keep him at home from any feelings of tenderness. Lions, bears and wolves were common in Palestine in those days.

Joseph a Type.—The typical character of the story of Joseph has been recognized by most Bible students. Even those who are least inclined to recognize Christ in the Old Testament, are constrained to admit that many incidents in the life of Joseph present striking coincidences when compared with the life of our Lord Jesus Christ. Joseph was beloved of the father; he was sent by his father to his distant and wicked brethren, bearing, as a gift of his father's love and care, bread and wine; instead of being welcomed by his brethren, he was hated of them.

DAILY READINGS.

M. Joseph Sold into Egypt.	Gen. 37:43-36
T. The Conspiracy.	Gen. 37:13-22
W. The Lord with Joseph.	Gen. 39:1-6
T. Joseph Sent before.	Ps. 105:16-22
F. Trust and Rest.	Ps. 37:1-13
S. Not Forgotten.	Matt. 10:21-31
S. Suffering Wrongfully.	1 Pet. 3:8-17

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CONFERENCES.

ANNUAL.

The Northern Indiana District Conference of the Amish Mennonites will meet at the Forks M. H., Lagrange Co., Ind. on the 2d Thursday in April 1894. Ministers and brethren coming on the Lake Shore R'y should address J. D. Miller or Adam Suntheimer, Middlebury, Ind. All the Amish and Mennonite ministering brethren are cordially invited to be with us.

For Canada, in the Moyer M. H., Clinton Twp., Lincoln Co., on Thursday May 24. The nearest station is Jordan Sta. on the Grand Trunk Ry.

The Ohio Conference of the Amish Mennonites will meet, "if the Lord will," at the Walnut Creek M. H., Holmes county, Ohio, on the third Thursday (19) of April, 1894. Ministers, Deacons and lay members are cordially invited to attend.

SEMI ANNUAL.

For Waterloo Co., Ont., in the Chr. Eby M. H. Berlin, on Thursday Apr. 12.
For York Co., Ont., in the Weidman M. H., Markham Twp., on Friday May 4. Nearest station is Markham.

CORRESPONDENCE.

EAGLE GROVE, WRIGHT CO., IOWA, MAR. 5, 1894.—We have recently moved to the above place where there is now a little congregation of our people numbering ten families, four families had been here before, and six moved in the spring. We feel that we need the prayers of the faithful, that God would bless and keep us steadfast and abounding in good works. ELIAS SCHWARTZENDRUBER.

FROM THE HOWARD AND MIAMI CO., IND. CONG.—Baptismal services were held March 7, Bish. E. A. Mast officiating. Twenty-one persons expressed their willingness to forsake sin and Satan and were, upon their confession, received

into church membership by water baptism. Another one was reclaimed. May God help these souls to ever look to Him from whence all help cometh, and may many more come to a saving knowledge of the truth. G. W. NORTH.

WINESBURG, OHIO, MAR. 12, 1894.—We have been refreshed recently by the brethren J. M. Shenk and A. Shenk of Allen Co., Ohio who spoke very impressively to both saint and sinner. One soul became willing through the Spirit to accept the offers of salvation, and was received into the church by water baptism. On the 11th Bro. Ira Buchwalter was with us and gave the unconverted convincing illustrations of warning in his morning sermon. He also encouraged the Sunday school by a few well chosen remarks. COR.

FROM TISKILWA, BUREAU CO., ILL.—On the 18th of February fifteen young people were received into church membership by baptism in the Northern District of our church in this county. On the 25th four more were received. We enjoyed times of refreshing. God's Spirit was in our midst. May the good Husbandman tenderly care for these young branches so recently ingrafted into the true vine, that they may become fruitful of much good. Further, I desire an interest in the prayers of our brethren and sisters in behalf of our congregation in Bureau Co. that we may walk blameless before God. JOSEPH BUERCKY.

FROM CULLOM, ILL.—Bro. J. S. Shoemaker of Freeport, Ill. was with the church here our Sunday, March 11th, and held several meetings by which the church was much encouraged. On Sunday, March 18th, the brethren Em'l Hartman of Tazewell Co., and J. F. Funk of Elkhart were here and had three meetings and in two weeks from that date the communion services will be observed. Bro. Peter Snyder and family started for their new home in Jackson Co., Minnesota on Monday the 19th. Bro. Shearer, who had intended to accompany Bro. Snyder's, was detained on account of sickness in the family, but will follow as soon as the children will be well enough. A new settlement of our people is being made in this place and we hope God may prosper and bless the little congregation gathering there. It is about 18 miles south or southeast of Mountain Lake where there is a numerous settlement of Russian Mennonites.

FROM HAW PATCH, IND.—The church at this place has gone through quite a severe affliction within the last year. Besides many other trials we were called upon to give up nine of our members, among them, Bishop Isaac Smucker who

has labored faithfully for the cause of Christ at this place for many years. There were also, at the opening of spring, quite a number of our people sick, some of them quite seriously so. May the Lord bless and comfort the broken hearts from whose midst loved ones have been taken. May they say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May He grant grace to the sick and to those who stand around the bedside of those who are struggling between life and death that they may all say, "Thy will be done." We hope the brethren and sisters at other places will remember the brotherhood here when they come before the Lord in prayer. COR.

LANCASTER, PA., MARCH 10, 1894.—The 25th of February was a blessed time for the congregation at Lancaster, when Bro. J. S. Coffman of Elkhart, Ind. came into our midst and preached a touching and soul-cheering sermon to a large and attentive congregation from the text: "Upon this rock I will build my church." Matt. 16:18. The discourse was very effective, and was presented beautifully, and in a clear and forcible manner. His visit was much appreciated. There seems to be a general awakening in this place; the tide of interest is rising, and the outlook is hopeful for a work of grace among us as a people. We believe this to be a promising field for evangelistic effort, and surrounding communities as well. May God bless the brother in the glorious work he is engaged, and may God direct his mission to us to labor among us in the blessed cause. May God bless his labors abundantly everywhere to the ingathering of precious souls into His kingdom. S. M. H.

KANSAS WAVELETS.

MARCH 11, 1894.—Pre. M. Horst of Harvey Co., Kansas and myself were over Sunday with the Catlin Cong., near Peabody, Marion Co. The home ministers here are B. F. Hamilton and Caleb Winey. The congregation numbered 47, not so many, they said, as usually assemble. Forty-six remained for Sunday school. We were glad to see the older brethren and sisters all remain to encourage the good work. Many verses were repeated by the children that they had committed to memory. The superintendent, Bro. Lemmon Beck, kindly, yet very earnestly, urged the school to a still greater activity since happy results and grand victories only follow earnest efforts. Bro. Henry Fletcher then followed with an interesting talk about Elijah.

The school is showing a good interest. The brotherhood numbers forty-two. This is interesting to us since we so well remember when it numbered only two.

Bro. Horst preached about our bodies being the temple of the Holy Ghost. Bro. Winey, in the opening of the service, read the 15th Psalm, and in the closing remarks Bro. Hamilton spoke of faithful living unto the end, and asked the brethren one and all to read the pamphlet I brought with me from Ohio recently—on Hope, Sanctification and a noble Determination, by our aged and well deserving brother J. M. Brenneman of Elida, Ohio.

And since David and Abraham and Elijah had been pictured forth to us, I felt the more cheerful to tender the greetings of love from the aged brethren, J. M. Brenneman of Elida, Ohio, and Daniel Brundage of Wakarusa, Indiana as sent to the brethren and special friends in Kansas. I feel constrained more and more to respect the faithful aged brethren of our day who have been pillars in the church and still stand like trees of righteousness as well as those in patriarchal days.

The old men who stand in the church, like the great cedars of Lebanon, have experiences that those of us who are younger cannot have only as we pass through similar trials in the course of many years.

Since my return from the meeting of the Mennonite Evangelizing Board at Elkhart, Ind., I also accompanied Bro. J. M. Weaver to the Spring Valley Cong., in McPherson Co. The subject of his sermon there was the grand difference between Lot and Abraham. The latter being spoken of as the great father of the faithful, while Lot, with all his well watered plains and living in the city of Sodom, lost all beside some of his family and he himself barely saved so as by fire.

The Spring Valley Cong. have a nice new church house, two ministers, Daniel Diener and Christian Miller, one deacon, George B. Landis, and a devoted little band of worshippers with a specially prosperous Sunday school every Sunday. It is very cheering to see how well the little boys and girls take hold of the singing here. It makes me think of the hymn,

"Lord, a little band and lowly,
We are come to sing to Thee."

The older brethren and sisters at Spring Valley are certainly deserving a good degree of credit too, for the interest they are manifesting in the Sunday school. I noticed there were three classes of them; one for the sisters, one for the brethren, (both English) and one for both brethren and sisters in the German language. It is certainly encouraging to any one to see the nice large classes of young men and women here who are thus so beautifully spending these moments in getting a knowledge of the blessed Book which may serve as a lamp to their feet and a light in their pathway heavenward.

I must not forget to state yet about the Peabody brotherhood having also a Bible reading every Sunday night.

We have fine spring weather, and the farmers are about through with the sowing oats, and some have begun to plough for corn.
R. J. HEATWOLE.

For the Herald of Truth.

ALL FOR GOD.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

What a happy, contented life we would have if we all heeded this admonition, and did nothing but what is an honor and glory to God. For God is to be glorified in all our acts. Whatever cannot be done under this inspiration had better not be done. The Word calls upon us not only to believe, but to act and feel the way God would have us feel, and we do Him honor when we walk in His statutes, and live according to His word. Failure to glorify God of our free will makes life a failure. He has made us for this end. Our chief aim should be to glorify God, and keep His commandments. All over eating and excessive drinking, all that we do for a selfish purpose, or to gain our own honor or the applause of men, is not to the honor and glory of God. All enjoyment, employment and amusement into which we cannot go for the glory of God we must set aside. God wants our will subdued to His own will, and all our purposes and desires to be heavenly, even if we fail through the weakness of the flesh to live up to all that is most pleasing to Him. If we have a perfect will, we are accepted according to what we have. How many mistakes we make if we follow only our own plans and imagination, and go contrary to the will of God, acting only from our own strong will and wish rather than from the Lord. Let us examine ourselves thoroughly and see whether we study God's word and live up to His requirements, whether we realize the many blessings He has bestowed upon us, and feel a heartfelt thankfulness for them, and whether we do all things to His honor and glory, and implore God's aid in whatever thing we engage. Do we walk and act as though we were in God's immediate presence? Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory."

If our affections are set on things above, if we have put off the old man with his deeds, and are renewed in the spirit of our minds, and put on the new man which after God is created in righteousness and true holiness, then we are risen

with Christ, then our former walk and conversation is dead, and our life is hid with Christ in God, and we try to do all to the honor and glory of God.

As long as we follow the lust of the flesh, the lust of the eye, and the pride of life, we have not died with Christ, and therefore not risen with Christ, and share no part in the commandment of seeking those things which are above. We must first heed the command, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." We cannot enter the kingdom of grace till we see and confess that we have no merit of our own, and that we deserve no good thing from God. When the soul stands naked before God, and renounces all claims and pleas before God except those based on rich mercy, unmerited kindness and infinite grace, it is for the first time in a good way to be saved. With it self-righteousness and selfwill also perish.

The soul cries, "Lord, what wilt thou have me to do? When the soul is renewed it says, 'Thy will be done, O God.' Such persons give up sinful and foolish reliance on their own wisdom. They have found out that they are fools, and know nothing as they ought to know, except as they are taught of God. One thus enlightened from above greatly desires and often prays for wisdom from heaven. He who is thus taught is willing to deny himself, and take up the cross and follow Jesus Christ.

A true Christian spirit, with a rich Christian experience, will enable us to bear all things for the glory of God. Let our profession be what it may we must seek Christ *within* us, and not merely from without. So long as the heart is hard and obdurate, impure and unholy, our outward religion and performances are vain and displeasing to the Lord. Of this order were the Pharisees. They had all their religion and divine service in outward ceremonies, the traditions of the elders, and the commandments of men, for which the Lord reproved them when He said, "This people draweth nigh unto me with their lips, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 Let us prove all things, and hold fast to that which is good.
SISTER C.

GET THE LAMBS FOLDED EARLY.

GERARD B. F. HALLOCK.

We rejoice to see frequent indications that the church doors are being opened more and more widely to young persons who give evidence of conversion. It was comparatively but a few years ago that in many of our churches, to receive a per-

son under 14 or 15 years of age into the church was an unheard of thing.

Probably more children than we think are converted very early in life. Indeed, we have no right to limit as to how early the act of regeneration may take place. But of those who do give early and unmistakable evidence of a change of heart, we fear that far too many are delayed outside full church privileges by prejudice. There is not the least doubt that a child, from the first distinct actings of its intellect on unseen and spiritual things, may have a childlike love for God, a childlike wish to do His will, and a childlike confidence in such a Savior as Jesus is. While we must not look for the maturity of piety which an adult may exhibit, yet a child may be as distinctly a Christian and as truly pious according to a child's capacity. Whatever God does is well done, and He can give His grace when He will.

But it ought not to be expected that a child Christian eight, ten, twelve or more years old will be just the same in every respect as a man or woman Christian. An apple tree eight years old is not so large and does not bear so many apples either as the one that is thirty years old; but a little apple tree is an apple tree all the same, and a little Christian is a Christian all the same, and we ought to recognize the fact. Every wise worker should know that becoming a Christian or uniting with the church is only a beginning. The new birth is a birth, and the creature born is feeble. Children are babes in Christ. Therefore, when a child unites with the church a great duty is laid upon the church. The remark is sometimes made that the responsibility of joining the church is so great that no child should assume this relation. The responsibility is serious, but it is more serious for the church than for the child. It was a wise shepherd's advice: "Get the lambs folded early, and then keep the fold warm." There could be no wiser for us. Get the children, the lambs of Christ's flock folded early, and then keep the fold warm! We make a plea for warm sheep-folds. The church cannot take too good care of its child converts. The most loving and tender Christian nurture is their due.

Scientific men tell us that if the chrysalis of a butterfly is placed in an ice house, its development into the perfect insect may be retarded for months; but place it in a hot house, and it flutters a thing of beauty in a few days. Alas, that so many young disciples get into spiritual ice houses, where the frigid atmosphere chills their hearts and retards their growth, if it does not do even worse.

We once heard a minister say that he often wondered why some naughty college boys did not steal the sign "Cold Storage" from some of our great city warehouses where ducks and geese and

rounds of beef and cabbage heads, etc., are stored, and nail it up as an appropriate sign over certain churches. He thought it would not prove a misfit.

Thank God, there are fewer and fewer of these "cold storage" churches than there were. More and more is this proving itself to be the age of Christian nurture for the young. And how sure we are that this is not only wise but right. For not only are the children of to-day the men and women of to-morrow, the hope of the church of to-morrow; but they are the lambs of Christ's flock, the objects of His love, and committed to our care with the special command, "Feed my lambs." He says, "Take heed that ye despise not one of these little ones"—treat them not lightly in thought or provision for their good—but "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven." Only when we value them as Christ does, will we esteem the children as we ought. Any degree less is too low.—Selected.

SNARING BIRDS.

I observed, in a snowy season, how the poor hungry birds were haltered and drawn in by a hair, cunningly cast over their heads, whilst, poor creatures, they were busily feeding, and suspecting no danger. Even as their companions were drawn away from them; one after another, all the interruption it gave them was for a minute or two, whilst they stood peeping into the hole through which their companions were drawn, and fell to their food again as busily as before. I could not but think; even so, death steals upon the children of men by surprise, whilst their minds are entirely fixed upon the cares and pleasures of this life, not at all suspecting that they are so near the grave. These birds saw not the hand that ensnared them; nor do men generally see the hand of death that is plucking them, one after another, into the grave. And as the surviving birds were only for a moment affrighted, and soon at their food again, so are the careless inconsiderate world, who see others daily dropping into eternity around them, and are for the present a little startled, and will look into the grave after their neighbors, and then fall as busily and carelessly to their pleasures and employments again, till their own turn comes. I know, my God, that I must die, as well as others; but, O let me not die as others do! Let me see death before I feel it, and conquer it before I am conquered by it. Let it not come as an enemy upon my back; but let me rather, as friend, meet it half way. Die I must; but before I go, help me to lay up that good treasure, Matt. 6: 19—*Flavel*.

A PETITION.

Grace for to-day, Father, is all I ask;
Strength to perform my nearest task;
Naught for to-morrow do I crave—
Let me the harvest of the present save.

There is no future I can ever know;
'Tis in the present I must reap or sow;
The good or evil all in to-day I do—
For worthy labor, then, Father, my strength renew.

Worthy labor brings truest happiness;
From sad hearts lifts half their heaviness;
Thrills numbed souls with sense of life;
On gloomiest lives throws gleams of light.

Let not my smallest duties be deferred—
The pleasant smile, the low spoken, cheering word;

The timely aid some fainting soul may need.
The sowing of one tiny, pregnant seed.

Trusting, O Father, that Thy hand is through
it all,
And that leaning upon Thy strength I cannot
fall;

And when the last day of my short life shall
come,
May Thou—judge—in mercy life's task "Well
done."

And this I would not dare to ask alone,
Guilty I'd trembling stand before Thy throne,
But only through the name and merit
Of Jesus, Thy dear Son, I ask it.

Sel. by Lena N. Gingerich.

A QUESTION OF BALANCES.

The French-Canadian *habitans* are not without a considerable sense of humor, and they highly appreciate the following story, told of a prosperous baker in a town not far from Quebec:

The baker was in the habit of buying his butter in pound balls or rolls from a farmer with whom he had a good deal of "dicker." Noticing that these butter-balls looked rather small, he weighed them, and found that they were all under a pound in weight.

Thereupon he had the farmer brought before the magistrate, and accused of dishonest practices.

"These butter-balls," said the judge to the farmer, "certainly weigh less than a pound. Have you any scales?"

"I have," answered the farmer.

"And have you weights?"

"No—no weights."

"Then how can you weigh your butter-balls?"

"That's very simple," said the farmer. "While I've been selling the baker butter, I've been buying pound loaves of bread from him; and I use them for weights on my scales!"

The farmer was acquitted; but as butter is worth more by the pound than bread, he found presently that he had to provide himself with iron weights for his scales, in order to prevent the baker from cheating him still.

HOW THE PEOPLE MAY HELP THE MINISTER.

The advantage of Christian work between the pastor and his people is to be mutual. It must not be one-sided. If the minister is the servant of the people, they must contribute their part toward making his service effectual. No minister can long endure where he receives no hearty support from his people. Our Lord did not remain long where there was no appreciation of His labors. We are living in a better time, and every faithful minister will always find some to hold up his hands.

There are some very simple ways in which the minister may be helped, but which are apt to be forgotten. One of them is *earnest daily prayer in his behalf*. Paul was a man of multifarious gifts, yet he begged those to whom he ministered to pray for him. He knew the power of prayer; felt its need and was greatly encouraged and strengthened by the prayers of others. It is the least any member of the church should desire to do for the pastor. Let the prayer be believing, earnest and grateful, and who can estimate its value? When the minister looks down into the faces of his people, oppressed, it may be, with their need and his weakness, how uplifting it is to feel that there sits a man and there a woman who has been on the mount with God in his behalf, on the morning of the Lord's day. The very sight of such people is an inspiration. Some of you are asking, "What can I do for my pastor?" His work is hard, his care is heavy, he looks worn, he is sometimes discouraged. What can I do for him? Go alone every day, and especially on the Lord's day, and pray for him. Not in any affected or formal manner, but as a mother pleads for her child, and our Lord prayed for us all. Such praying will be to the minister's life and work what sun and showers are to the bursting buds of spring.

An occasional prudent word of appreciation and sympathy is a wonderful help to a pastor. Flattery, a studied dissembling affection, will be easily detected and very offensive to a godly minister; but the frank heartfelt word of sympathy from his own, will be taken as the approval of his Lord. If he has helped you, comforted you, quickened you by God's gracious truth, why not thank God and tell him? The man whom God can use to render such a ministry will not be elevated, he will be humbled, and at the same time be made grateful and strong by such an assurance. You are quick to tell the physician if he has helped or healed you; why not tell the spiritual physician, when with much prayer and self-denial, perhaps, he has been the means of providing your soul with new health and joy? Plenty will

speak about the minister when he is dead. He will not need it then. A wise, gracious word now and again, while he is battling for his people, bearing their burdens and spending himself to make them pillars in the temple above, will cheer him and lead him when he is down to thank God and take courage.

The minister is greatly helped by faithful and attentive hearers. This may seem a small matter. Put yourself in the minister's place, and it will come to be of magnificent importance. The man or woman who is asleep may be in a very harmless state, but neither of them help the preacher; they hinder him. But even these are less annoying than those who forget the respect due to God's house and Word and spend the time in whispering, writing notes, or turning the leaves of a book. These not only hinder the minister, but greatly disturb others as well. The preacher will always find out the attentive and appreciative hearer. There are many such, and to the preachers they are an untold blessing. Akin to this is the presence of the hearers. The members of the church who could be present, but are not, never help the minister; those who would but cannot be present, do no harm by their absence. As a rule, the minister can name these. He feels their presence in their absence. But not so with those whose presence cannot be relied upon. Members of the church scarce know what harm needless absence from the house of God does to the cause of Christ, and how very depressing it is to the minister. Why should he think his services are appreciated by those who find it so easy to remain away from the church? There is no inspiration in an empty seat, especially when it is indifference or something else, that would not hinder from going to business or shopping, that keeps the owner away. It should be remembered that preparation is no child's play to a busy minister, and that they are prepared for the people, especially for those who are not often there; but above all, professors of religion should keep it in mind that they do not honor or bear testimony to our Lord by remaining away when they could be present, but do just the contrary.

There are few greater hindrances to the cause of Christ, few greater discouragements to ministers of the Gospel, than the careless neglect of God's house by members of the church. Every man and woman who can be in the sanctuary owes it to God, owes it to the church, owes it to his or her own soul, owes it to the souls of others, owes it to the minister, to be there. It ought to be a delight. How can it be otherwise to those who are really redeemed and are striving to live Christian lives? How it does cheer the minister to see his people in their places; not one out of the family, as a sort of

compromise for the absence of the rest, but all whom unavoidable hindrance does not keep away. And what good it does do! If God's people would only attend as they could, every church would be filled as it should be, and very soon under the impulse and invitation of such an example, the outlying masses would seek the courts of the Lord. As long as God's people can go elsewhere on the Lord's day, but not to the sanctuary; as long as they can engage in worldly or merely personal enjoyments and contentedly neglect Christian worship, religion appears only as a mockery in the eyes of the unsaved, Jesus Christ is wounded in the house of friends, and it is needless to hope for the salvation of the lost. These are simple, in every way delightful, and most effectual ways in which God's people may help God's ministers, and do honor to the world Savior.

Reader, do you help your minister in any or all of these ways?—Sel.

"OUR RESPONSIBILITY FOR OTHERS."

How do we appear to those who wish us well? Have we lowered the standard in their estimation?

How do we appear to those who are almost persuaded to become Christians, and are looking for some resemblance of our Master in us?

How do we appear in the eyes of scoffers? Have they another accusation to make against Christianity on our account?

Has any one ever turned back discouraged because of our evident unfaithfulness?

Has a single soul ever thanked God that we have lived and led him to the Savior?

In all our actions we must remember that we do not stand alone in this world. Every action has an influence beyond ourselves, and for that we are in some measure responsible. While it may be perfectly right for you to do a certain thing, it may not be in accordance with the Spirit of love for you to do it. The Spirit of love is to dominate you in all that you do, even as our blessed Master told us, for His command was that we were to love our neighbor as ourselves. Now, no man should do anything to injure himself, even so he should not do anything whereby his neighbor would be injured. This "law of love" if carried out, as Christ commands, would solve many of the difficulties which cause so much friction and unpleasantness, and make things run more smoothly.

Let us remember that we are all held responsible for others as far as they are influenced by us. Take heed of the "Golden Rule."—Sel. by Lena N. Gingrich, Bradford, Ill.

A PROGRESSIVE AGE.

We live in an age of progress; an age of boasting and self conceit. But progress may be a blessing or a curse; and while there is vast progress in the things of God, there is also progress towards perdition.

Among the less hopeful signs of progress visible may be noted the love of sports and amusements which the common sense of the world has long ago pronounced demoralizing and criminal. Brutal amusements, and games of chance, are patronized among fashionable and even religious circles, until the young and unwary are misled and ruined by them. One of the most dangerous dodges of the devil is card playing and parlor gambling, of various types and under different names.

One of these is called "Progressive Euchre." This has been declared to be gambling by Judge Moon in his charge to the Grand Jury of Chattanooga, Tenn. He speaks of it in the following bold and clear language:

"Not only is gambling carried on in regular gambling resorts, but people of high standing and respectability gamble. They may not put down money, but they set an example for others in playing for prizes and awards. In these progressive euchre games these persons play for fine pictures or goldheaded canes. Examples are set that are a violation of the law, and it is just as demoralizing as common gambling. A conviction of one man of the higher class is better, as an example, than the conviction of only ordinary people for common gambling."

Did more of our judges take a like decisive stand upon the subject, and did officials do their duty as indicated, much would be done to arrest an evil that is creeping rapidly into social life and developing a generation of gamblers. Statistics show that gambling is upon the increase, and that progressive euchre is helping it on as fast as it can. It is not the innocent game that it is thought to be in many quarters. It blinds the conscience and causes many respectable people to wink at a demoralization that is sure to bring disaster to individuals and to a community.

A lie is none the less false because it is preached from the pulpit; and a crime is none the less criminal or demoralizing because it is practiced in a church fair, or in an aristocrat's parlor.

The man or woman who can say, "I do not know one card from another," will always have a good excuse for declining to handle "the devil's picture books," and may escape many temptations and dangers. The person who learns how to do unlawful things is liable to put the knowledge in practice, and this is his own undoing.

H. L. H.

THE ART OF PREACHING.

Preaching is a great art, and we are always grateful to those who give us any helpful suggestions concerning it. This from Dr. Pierson's *Divine Art of Preaching* is good: good for preachers in the pulpit and in the pew:

To get one's sermons, themes, and treatment from the illumining power of the Holy Ghost, will beget a marvelous intrepidity. Such a preacher is bound to speak God's truth. As Seneca's pilot said to Neptune, he will say:

You may sink me or you may save me, But I will hold my rudder true;

or, as Curran, in defense of Bond, when he heard the clatter of the arms of his threatening antagonists in the court said: "You may assassinate me, but you cannot intimidate me." Before whatever human presence such a preacher may be called to speak, his whole being will be so absorbed in that greater Unseen Presence, that the dignitaries of earth will become as nothing.

Such a preacher will be likely to be a man of exceptional personal purity. The mind, which is the channel of the Holy Ghost's inflowing, and the tongue which is the channel of the Holy Ghost's outflowing, will not be likely to be given over to the control of impure thoughts, or even the coarse and gross forms of jesting in speech.

Such preaching is born only of prayer. It has, like Gordon, its morning signal. It is told of him that, during his sojourn in the Soudan country, each morning for half an hour there lay outside his tent a white handkerchief. The whole camp knew what it meant, and treated the little signal with the highest respect. No foot crossed the threshold while that little guard kept watch. The most pressing message waited for delivery, and even in matters of life and death, until the little signal was withdrawn, God and Gordon were in communion. The man that wants to preach with power must have his times alone with God. If he wants to be a distributing reservoir, he must become a receiving reservoir. If he wants to prevail with man, he must learn, first of all, to prevail with God.—*The Watchword*.

EDUCATION alone is not salvation. Our country is full of vagabond young men; most of them are smart beggars. Our jails are full of our own dear boys, while the legalized dens of crime and drunkenness are open day and night. Every saloon is one of the Devil's Colleges to prepare men for hell and eternal ruin. The devil is the President and Principal teacher, and a very smart one he is too. No teacher has had the experience and success that he has had in leading men his way to him.

San Diego, Cal. HENRY HANSEN.

THE HABITS OF A MAN OF BUSINESS.

A sacred regard to the principles of justice, forms the basis of every transaction, and regulates the conduct of the upright man of business. He is strict in keeping his engagements—does nothing carelessly or in a hurry—employs nobody to do what he can easily do himself—keeps everything in its proper place—leaves nothing undone which ought to be done, and which circumstances permitted him to do—keeps his designs and business from the view of others—is prompt and decisive with his customers, and does not overtrade for his capital—prefers short credits to long ones, and cash to credit transactions at all times, when they can be advantageously made, either in buying or selling—and small profits in credit cases, with little risk, to the chance of better gains with more hazard. He is clear and explicit in all his bargains—leaves nothing of consequence to memory which he can and ought to commit to writing—keeps copies of all his important letters which he sends away, and his every letter, invoice, &c., belonging to his business, titled, classed and put away. Never suffers his desk to be confused with many papers lying upon it—is always at the head of his business, well knowing, that if he leave it, it will leave him—holds it as a maxim, that he whose credit is suspected, is not safe to be trusted—is constantly examining his books, and sees through all of his affairs as far as care and attention enable him—balances regularly at stated times, and then makes out and transmits all his accounts current to customers and constituents; both at home and abroad—avoids as much as possible, all sorts of accommodation in money matters and law suits, where there is the least hazard—is economical in his expenditure, always living within his income—keeps a memorandum book with a pencil in his pocket, in which he notes every little particular, relative to appointments, addresses, and petty cash matters—is cautious how he becomes security for any person.

ITEMS.

—THE total number of versions in which the Bible is now printed is 313.

—DR. WELLMAN of Washington, D. C., with his crew started for the Arctic ocean the third week in March. He hopes to reach the North Pole.

—RECENT experiments in Russia showed the seed of the grape to contain an excellent oil for illuminating purposes, it giving a bright light without any smoke. It is also an excellent lubricant.

—THE total number of Indians at present in North America is computed at about 248,000, about 100,000 of whom have adopted civilized habits. Their 161 reservations contain

86,116,571 acres. There are 195 government schools for Indians, the attendance at which numbers 21,138.

—THE notorious Coughlin trial at Chicago, Ill., came to an end on the 31st of March after a session of several months duration. The jury declared Coughlin not guilty of the charge of conspiracy in the murder of Dr. Patrick Henry Cronin on the night of May 4, 1889.

—LOUIS KOSUTH, the famous Hungarian patriot, died at Turin, Italy at an advanced age. His attempt to establish an independent monarchy in Hungary failed, he was exiled, and although he has since been repeatedly asked to return he always declined. His exile was spent in poverty and gloom.

—A MIXED train on the Ural-Rjaesan Ry. in Russia was derailed, and twelve cars, loaded mostly with spirituous liquors, were demolished. The inhabitants of the adjacent villages, hearing of it, hastened to the spot and drank the liquor like water. In a short time hundreds lay about the scene of the disaster drunk to insensibility. And the second disaster was worse than the first.

—ACCORDING to a report from H. Klassen of Fuerstenau, Prov. of Elbing, Germany the settlers, mostly Mennonites, of the lowlands of the Vistula river had an unusually rich harvest last year. The danger of spring floods on the Vistula seems also to have passed, the ice, which was broken by steamers built for that purpose, passing down stream without doing much damage.

—THE Brazilian revolution is at an end. Mello the leader of the insurgents fled; Gama, commander of the insurgent fleet, followed suit, and the rest surrendered. The officers will be court martialed, the rest will be given the freedom. Yellow fever still rages at Rio Janeiro, although the worst seems to be over. The highest daily average of deaths was about 125.

Married.

KING — RINGENBERG. On the 6th of February 1894, at the residence of Daniel Baughman in Danvers, Ill. by Joseph Stuckey, Daniel E. King to Laura K. Ringenberg, both of Livingston Co., Ill. J. S.

ZOOK — LAPP. — On the 7th of March 1894, at the home of the bride's parents by J. M. Shenk, Bro. Jacob A. Zook and sister Sadie E. Lapp.

SHANTZ — SNYDER. — On the 6th of March 1894, at the residence of the bride's parents, Bro. and sister Joseph C. Snyder, near Berlin, Ont., by J. B. Bowman, Stauffer Shantz of Wilmet Twp., to Maggie Snyder.

STOLTZBUS — LANTZ. — On the 4th of March 1894, at the Millwood A. M. meeting house, Lancaster Co., Pa., by Gideon Stoltzfus, Bro. Ezra Stoltzfus, of Lapps, to Sister Leah Lantz of Gap, both of the above county.

BISH. JACOB C. KENAGY.

In Cass Co., Mo., March 6, 1894, Bish. Jacob C. Kenagy, passed away calmly and peacefully, conscious of his approaching end and with a clear mind to the last moment. He was aged 72 years, 7 months and 2 days. Funeral services were held on the 8th by John J. Hartzler and Peter Zimmerman in German, and Henry Richner, of Johnson county, in

English. Brother Kenagy moved from Logan Co., Ohio, to Cass Co., Mo., in 1866, and organized a church with but few members, which prospered and steadily increased under his constant and indefatigable care to the number of some 300 members, notwithstanding the vicissitudes and stormy trials incident to the office of a bishop where members coming from perhaps twenty or more different congregations, and who are educated into as many different modes and customs which are held as sacred by many as the Holy Scriptures. The number attending this funeral was estimated at 700. Peace be to our worthy brother's weary soul. J. K. ZOOK.

DIED.

KENNEL. — On the 13th of March 1894, near Roanoke, Woodford Co., Ill., of consumption, Catharine Kennel, aged 24 years, 3 months and 13 days. About 2 months before her death she went with her brother to southern Kansas, in the hope of recruiting her health, but she continued to fail so rapidly that she died on her homeward journey at Steator, Ill., shortly after the arrival of the train there. Her remains were taken home the same evening, and were laid to rest on the 15th in the Roanoke Amish graveyard, followed by many friends. She was resigned to God's will and we believe she is at rest. She was a faithful member of the church. Her parents, 3 brothers and a sister mourn her departure. Funeral services by John Smith, John P. Schmitt, E. Hartman, Peter Sommer and Chr. Risser, from John 5:24—30 and Rev. 14:13.

FUNK. March the 10th 1894, sister Catharine Funk, aged 80 years, 11 months and 26 days. Our beloved sister in faith took sick about a month ago. Her physician soon discovered that heart trouble was existing, and expressed little hope of her recovery. She manifested during her sickness a strong faith in a living Redeemer, and expressed the hope soon to meet her Savior whom she tried to serve, and in whom she implicitly trusted for her salvation. She was exceedingly patient during her sickness and resigned to the will of Him who had power to restore her health if it was His will. She took a stroke of apoplexy on the 7th inst., and from that time remained in a semi-conscious condition. She slept much of the time till the 10th when she fell asleep to wake up we trust with the redeemed of our Lord. The deceased lived with her daughter in the borough of Strasburg, Lanc. Co., Pa. The funeral was appointed to meet at the house at 9 o'clock on the 13th where Pre. Elias Groff held short appropriate services. She was then taken to the Millersville Mennonite meeting-house where Pre. John K. Brubaker preached from the text, Num. 23:10, "Let me die the death of the righteous and let my last end be like his." She then resigned to her long resting place beside her husband who had gone the way of all flesh a number of years before her, in hope that she will rise when the call is made, that all that are in the grave shall come forth that she may come forth and be placed to the right hand of her blessed Redeemer, whom she so faithfully trusted while she was living.

By sorrow unlighted,
By sin undefined.

Like the dove to the ark
Thou hast flown to thy rest;
From the wild sea of strife
To the house of the blest.

M. S.

RHODES. — On Feb. 4th, 1894, near Rushville, Rockingham Co., Va., of consumption and lagrippe, Sister Elizabeth Rhodes, aged 71 years, 8 months and 18 days. Buried on the 6th at the Bank M. H., in the presence of many friends and relatives. Funeral services were conducted by Samuel Coffman and others from Rom. 8:18. She was a consistent member for many years, a widow and a sufferer of consumption, and experienced many privations in this life, yet she bore her sufferings with patience and left behind her a life truly worthy of example and also a bright hope that she is at rest.

WEAVER. — On the 19th of February, 1894, in Richland Twp., Cambria Co., Pa., of consumption, Bro. Daniel Weaver, aged 21 years, 3 months and 10 days. He was buried on the 21st in the family graveyard. Funeral services at the Weaver M. H. by L.A. Blough and Jonas Blough. He left behind a sorrowing mother, three brothers and one sister to mourn their loss, but they need not mourn as those who have no hope, for he died with a bright hope of eternal life. This is the fifth of the family that died of consumption, including father, two sons and two daughters. May God comfort the sorrowing friends.

BRUBAKER. — On the 18th of February 1894, in Juniata Co., Pa., Annie Brubaker, daughter of Barbara Brubaker, aged 15 years and 14 days. She was sick about one week. Her remains were laid to rest in the Delaware graveyard, followed by a large concourse of friends. Services by William Graybill. Text, Luke 8:32.

SASS. — On the 14th of March 1894, in Danvers, McLean Co., Ill., of infirmities, Christina Sass, maiden name Koenk, aged 79 years, 10 months lacking a few days. She was born in Heid Holstein, Holland, in 1814, was married in 1834, was mother of 13 children, of whom 4 survive her, also 10 grandchildren and 3 great grandchildren. On their way to this country 29 years ago her husband and one son took sick of the cholera and died in New York. With the rest of the family she came to Danvers, Ill., in June, where another son died in the harvest field of sunstroke the first week after their arrival. Her remains were laid to rest in the Danvers graveyard on the 15th. Funeral services in English and German by Pre. Larnes and Joseph Stuckey from Eccl. 7:1.

MUSSER. — On the 15th of March 1894, in Lostreck Valley, Juniata Co., Pa., George, son of John and Minnie Musser, aged 1 year, 8 months and 2 days. Buried at Lostreck. Funeral services by William Graybill. Text, "If a man die shall he live again?"

YODER. — On the 16th of March 1894, at the home of Isaac M. Hochstetler, near Nappanee, Ind., of erysipelas, Emma D. Yoder, aged 15 years, 3 months less one day. She was the youngest child of Daniel S. Yoder. Her parents are both dead. She leaves 2 brothers and 3 sisters to mourn her death. She loved to read God's word and to sing hymns. Buried on the 19th at Wely's school house. Funeral services by Bish. Moses Burkholder and J. C. Schlachter from John 5:24—30; 1 Cor. 15 and 1 Thess. 4:13—18.

STONECKER. — On the 28th of February, 1894, near Colesburg, Dickson Co., Tenn., infant son and only child of William and Amanda Stonecker, aged 9 days. Buried in the Amish burying ground near Colesburg, Tenn., on the 1st of March. May God comfort the parents in their bereavement.

Sleep on in thy beauty,
Thou sweet angel child;
By sorrow unlighted,
By sin undefined.

Like the dove to the ark
Thou hast flown to thy rest;
From the wild sea of strife
To the house of the blest.

M. S.

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GARBER. — On the 10th of October, 1893, near Garden City, Mo., John H. Garber, aged 24 years, shot himself accidentally. He was out gathering wild grapes accompanied by his father-in-law, D. Hough, and brother-in-law, W. P. Lyons. They were just preparing to go home. John W. Lyons getting on the back seat of the wagon. D. Hough just got into the wagon as John said to him, "Let me have your gun as I may see a rabbit," and reached and took hold of the barrel and was drawing it over the front seat when it was discharged, the bullet striking him in the left temple passing upward and backward, plunging a deep furrow through his brain and killing him instantly. His terror stricken comrades were almost paralyzed by the shock, and the agony of his young wife to whom he was married only last winter, and whom he had left only a few hours before, full of life, can be more easily imagined than described. He was not yet baptized, but last spring when Bro. D. D. Miller and D. H. Bender were preaching at the Bethel and Sycamore churches, he was under conviction and resolved to lead a better life, but thought he would first tell his wife and have her to join with him on the Sunday night following, but that night on the way home his wife was thrown out of the spring wagon and had her collar bone broken, and from that time she was sick until his death, a little daughter having been born only three weeks before. Soon after the child was born he told his wife that as soon as she was able to go they would unite with the church. But he was called away in the twinkling of an eye. Oh this was a loud call to all, especially to those who have not yet made their calling and election sure. Today the Savior calls, O hearken to His voice, and do not delay, for to morrow may not be yours.

MUSSER. — On the 4th of March, 1894, near Camp Hill, Cumberland Co., Pa., of consumption, Mrs. Ethel Musser, aged 24 years, 5 months. Buried on the 7th. The minister's text was Acts 7:60, "And when he had said this he fell asleep." Mrs. Musser suffered very much. She was confined to her bed thirteen weeks. She left a dear husband and two small children to mourn her departure. She left a bright hope for the eternal world.

CULP. — Feb. 27, 1894, in Mahoning Co., Ohio, after continued suffering from cancer in the breast, Elizabeth, wife of Michael Culp, aged 79 years, 2 months and 13 days. She was buried at Oberholzer's M. H., where services were conducted by Peter Basinger, Jacob Weaver and Jacob Stauffer.

BLANK. — Feb. 5, 1894, near the Compass, Lancaster county, Penna., of inflammation of the bladder, Joseph E. Blank aged 57 years, 12 days. He leaves a deeply bereaved widow, two sons and three daughters and three grandchildren. He bore his suffering with Christian fortitude. He was a faithful brother in the Amish Mennonite denomination. Funeral services at the church by John and Gideon Stoltzfus. Buried at the Blank burying ground.

"Thou wert all resigned and patient,
Willing all thy pain to bear;
For thy trust was placed in Jesus,
Who will all our sorrows share.

Sweetly sleep, then, dearest mother,
Since our Savior thought it best,
Earthly life to change for glory,
Cares and trials for sweeter rest."

FREED. — On the 4th of March, 1894, in DeKalb Co., Ind., of old age, Bro. Peter Freed, aged 98 years and 6 months. He was born in Virginia, moved to Columbiana Co., Ohio, in his youth, where he married Hannah Miller, Dec. 10, 1822. To them were born 4 sons and 7 daughters, 2 and 3 respectively of which survive him, also 68 grand children, 72 great-grandchildren and 3 great-great-grandchildren. His wife died June 4, 1862. Two years later he moved with his son Henry to DeKalb Co., Ind., making his home with him the remainder of his days. He was a member of the Mennonite denomination over 70 years, and lived a consistent, exemplary life, and passed away like a shock of corn fully ripened for the garner, and we mourn not as those who have no hope. Buried on the 6th in the presence of many relatives and friends. Funeral sermon by Eli Stofer, assisted by Daniel Smith and H. H. Elson from Heb. 4:9.

BOWMAN. — Sister Mary, wife of Bish. Jacob Bowman, was born in Franklin Co., Pa., and died at the residence of her son-in-law, G. W. Vandemark, near Canal Winchester, Ohio, Dec. 23d, 1893, in the eighty-second year of her age. She, with her husband, became a member of the Mennonite church in 1846, and for nearly half a century was faithful unto Him who has called her up higher. Her funeral was conducted by Pre. L. C. Sparks, assisted by Bro. Brenneman, and was largely attended.

DIRTZ. — On the 20th of February, 1894, near Shiremanstown, Cumberland Co., Pa., David Dietz aged 65 years.

"'Tis hard to part with thee, dear father,
We can only wonder why
Thou hast left us grieved and lonely,
May we meet thee by and by.
Human hands have tried to serve thee,
Tender care was all in vain;
Holy angels came and bore thee
From this weary world of pain."

YODEK. — On the 7th of March, 1894, in Johnstown, Pa., very suddenly, by accident, Hiram Yoder, aged 27 years, 2 months and 6 days. He was an active young man in the vigor of manhood but in trying to jump on a moving train he was thrown under the wheels and had both legs cut off. He was immediately taken to the hospital, but died a few hours later. On the 8th the remains were taken to his father's home, about ten miles from Johnstown, and were buried on the 9th at the Fry's (Brethren) church, followed to the grave by a large concourse of friends and neighbors. This is indeed a loud call to the unconverted, and also to those who may venture into danger as he did. He said to his companions who were with him after the accident, "Never do as I did." A sad thought is that he never made an open confession of being saved. So the voice may come from the dead, "Never delay to accept Christ as I did, while in health." The young man grew up a neighbor to the writer and attended his school a number of terms. He was always active and cheerful, but he is now gone and his spirit is in the hands of a just God. But the call comes to us all, "Be ready, for in such an hour as ye think not, the Son of man cometh."

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"Dear husband, how I miss thee,
Since thy voice I hear no more,
Yet I hope I soon shall meet thee
Over on the other shore.
O dear father, how we miss thee,
For thy cheerful smiling face
Lightened all our cares and burdens
Which thou shar'dst with manly grace.
Wife and children all, I love you,
Will you with me glory share?
Only Jesus saves in heaven
Trust Him here and meet me there."

REED. — On the 6th of March 1894, in Mahoning Co., Ohio, of brain fever, Clayton, son of Elias W. and Mary Reed, aged 1 year and 14 days. Interment at the Oberholzer M. H., where services were held by Adam Brenneman and John Burkholder.

STOLTZFUS. — Jan. 20, 1894, near Lapps, Lancaster Co., Pa., of lagrippe which, after almost seven weeks suffering, suddenly went to the brain, Amos, beloved son of Bishop Gideon and Susanna Stoltzfus, aged 24 years, 1 month, 8 days. He bore his suffering very patiently; one of the last days of his sickness he told his older brother that since sick he had often been in prayer to God, not to be relieved of pain, but for forgiveness of sins, and he knew that God is merciful and that his redeemer liveth. He was a faithful brother in the Amish Mennonite church for five years, and his seat was seldom vacant. He leaves his deeply bereaved parents, two sisters and four brothers to mourn his early departure. Funeral services at the home by Daniel M. Stoltzfus and at the Millwood A. M. church by Daniel U. and Christian Stoltzfus, where a very large number of friends and companions gathered to pay the last tribute of respect to one we loved. Buried in the Millwood graveyard.

"Death, dear son, hath borne you from us,
And we take the last farewell
Of our dear and loving Amos,
Why he's gone we cannot tell.

Dearest brother, how we miss thee
When we see thy vacant chair
When we look around to see thee
Naught but sorrow see we there.

We'll not murmur, though we miss thee,
Rest thee now from all thy care,
Soon we hope with wings celestial
To be borne thj joys to share."

—His Sister L. M. Z.

Letters Received.

WITH MONEY.

A—Joseph B. Aliebach.
B—A Blosser, David Bitchy, Chr Bixel, John Berry, Leslie Brunk, D Bender, C. C. Burkholder, Martin Bender, A. H. Brubaker, A. M. Berry, Uriah Blukley, Alice Baer.
C—Jonas B. Cullar, Mary Conrad.
D—Coleman Diller, William Diller, Jos C Driver.
E—Adam Esbenschade, Chr Eicheberger, Jacob Eberhard, Sem Eby.
F—Henry Funk.
G—Peter Guth.

H—J Hackman, M W Horst, Emma H Harnish, John H Hershey, Henry Hostetler, Amos Hertler, J M Herr, Louisa Hunsicker, Ahm M Hunsicker, Abram Hostetler, John P Hess, Philip Herr, Annie B Herr, J C Hartzler, Mary Hartzler, Nettie Hunsicker.

I—Simhof.
K—J D Kropf, Jos Koch.
L—Cora Lucks, Mary L. Leshner, George Lichty, Isaac Z Lapp.

M—A R Miller, Mrs Anna McAllister, Josiah Melinger, John Maurer, Joe Miller, J F Myers, E R Miller, H C Melinger.

N—Chr Nafziger.
O—C W Oyer.

R—Henry M Ranck, David B Rutt, Mrs Malinda Rothgeb, J L Ranck, John K Ranck.

S—C S Shertz, John A S Schmidt, S Sherrick, Enos W Sheets, Peter Summer, A B Shelley, H N Stauffer, Barbara M Strickler, D M Schrock, John Schertz, John K Stauffer, A Stutzman, John Stauffer, D S Stoltzfus, Joel Smoker.

T—Levi Troyer, J D Troyer, S D Troyer.
U—Chr Wiker, John L Wideman, J S Weaver.
Y—P B Yoder, Samuel Yoder, Mary S Yoder.
Z—D M Ziegler, Jacob Ziegler, Susan Zimmerman.

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1 05	27	Benton Harbor..Ar.	5 22	4 41	
12 30	5 48	Elkhart.....	4 38	8 17	
11 55	5 25	Goshen.....	4 57	8 45	
am					
11 00	4 28	Warsaw.....	5 53	9 35	
9 30	2 48	Wabash.....	7 15	10 55	
8 43	2 07	Marion.....	16	11 57	
			pm		
7 30	12 50	Lv.....Anderson.....Ar.	9 40	1 15	
am.			am.		
6 00	11 00	Lv.....Indianapolis.....Ar.	11 10	5 00	
	11 14	Rushville.....		3 00	
	10 10	Greensburg.....		4 05	
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Organ of 14 Mennonite and Amish Conference U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., APRIL 15, 1894.

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JOHN F. FUNK, EDITOR.
S. COFFMAN, }
A. B. KOLB, } ASST. EDITORS.

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EDITORIAL NOTES.

WASTE and want go hand in hand.

"Who-soever doth not bear his cross, and come after me, cannot be my disciple."—*Jesus*

BRO. Samuel Yoder of Elkhart, Ind returned on the 3d inst. from an extended visit to Pennsylvania.

CHANGE OF ADDRESS. — S. S. Good, from Delphos, Ohio to Allentown, Allen Co., Ohio.

CHANGE OF ADDRESS. — Bish. Isaac Eby from Buyerstown, Pa. to Kinzer, Lancaster Co., Pa.

THE editor of the *Ram's Horn* believes that Sutan has a good start in a fam ly where no religious paper is taken.

THE goodness of God is so great, so rich and bountiful that we should do more thanking and receiving than begging.

THEOLOGY is largely theory, the religion of the head; Christ in the soul is an experience, the religion of the heart and life.

OUR lives are made up of precious moments. Each one has its supreme time for doing some particular thing, hence every moment lost is lost forever.

If the 'life in Christ' which we profess does not give the deepest of all enjoyments to our souls, it is plain that we are not living up to all its privileges.

FOR every request God makes of us He has many precious promises, all of which are fulfilled if the request is complied with, and He even helps us to obey His requests.

A MAN cannot get out of the reach of temptation, but he can avoid much by following out the lines which God has laid for him. Therein he will find the elements of resistance to temptation most thickly strewn.

THE 7500 saloons of Chicago took in about \$48,750,000 during the year 1893. A writer in the *Union Signal* computes that this money would have paid the cost of irrigating 48,750,000 acres of western land, making it capable of producing 975,000,000 bushels of wheat, enough to feed a population of over 95,000,000 for a year.

THE correspondence from Harvey Co. Kansas on another page shows that the brotherhood out there are alive to their privileges and are making earnest efforts to carry the blessed Gospel to the hungering ones. We rejoice at this zeal and at the unity and harmony manifested by our ministering brethren in each one trying by the grace of God to fill the places assigned to them, whether it be to work

as pastors, or teachers, or evangelists. In this way the "body of Christ," the church can develop and become a power for good.

CORRESPONDENTS, let us hear from you. There are few readers indeed that dislike to see reports in the *HERALD* from every quarter. Sunday schools are being reopened, successful work for the salvation of souls is being done and when all these things are done in the name of the Lord and for His glory, why should not God's children rejoice *together* when they hear what good things the Lord hath done in this or that congregation. The apostles rejoiced and took courage when they heard good news, and so may we.

THE *Episcopal Recorder* very truly calls it poor judgment on the part of those who inaugurated the strike among the coke burners in Western Pennsylvania to do so at this time when work everywhere is scarce, wages low and but very doubtful prospects for immediate improvement. Organized strikes at any time, are wrong in principle, and the action of the coke burners will not commend itself to thinking people, the less so as there are thousands of people at the point of starvation to day because of scarcity of work. The lesson these strikers seem to teach us is that of extreme selfishness that overbalances completely all better judgment.

ONE of our old readers states that it has been to him a very great benefit to study the Sunday school Lessons selected by the Committee for the First half of this year. The examples of piety, faith, trust, love, generosity and true manliness, as well as the deceitfulness, viciousness, hatred, selfishness, that are shown forth in the Bible characters presented to him in the lessons he says has led him

into a deeper study of the work of grace and man's need of Divine help. To study the Old Testament simply as a book of history or for reference is a grave mistake. To do so is simply to get the husks. The kernel will be found by studying into the nature of the characters presented, their strong and weak points, etc. These characters and their lives are examples for us to profit by, and each one should be studied carefully and prayerfully.

HOUSE BURNED.—On the 20th of March Bro. Lafayette Johnson and family of Shelby Co., Missouri went to visit Sister Johnson's folks. On their return they were met by a neighbor who informed them that the house in which they lived was in ashes—nothing saved. The loss falls heavily on this worthy young Bro. and sister as they are just beginning in life with very little of earthly means to start with. They appear to take their misfortune patiently. It is to be hoped that many of our members will send them something to help them get clothes and the necessary outfit for housekeeping. They are not connected with any arrangement that will afford them assistance. Address, Cherry Box, Shelby Co., Missouri.

MATRIMONIAL.—On the evening of the 4th of this month occurred the first marriage ceremony in the Elkhart Mennonite meeting house. On this occasion Bro. Eliab B. Betzner, employed in the pressroom of our Publishing House, and Sister Jennie Steiner, of our bindery department, were united in marriage. Bro. J. F. Funk made a short but pointed address on its solemnity, and the intimate bonds of relationship that matrimony imposes upon all who enter this state, a fact which those who enter it thoughtlessly do not realize, and which often causes sorrow afterward, and leads to the ungodly practice of obtaining divorces. This address was especially opportune from the fact that so many outsiders came to witness a "Mennonite wedding." The bridal couple left next morning for a two weeks visit with relatives in Ohio, and incidentally to be present at another marriage ceremony, the particulars of which will appear later. They will make Elkhart their future home. The entire working force of the Publishing House

unites with the many friends of bride and groom in wishing them a long, happy and prosperous life.

MENNONITES.

BY REV. ASBURY LOWREY, D. D.

I have before me a small weekly paper, an exchange, published in Berlin, Ontario, Canada.

It is entitled *The Gospel Banner*, and it is said to be published by the Mennonite *Brethren in Christ*, of the United States and Canada.

It is tastefully gotten up and filled with good and well written matter. It teaches Wesleyan holiness. I reproduce from it an article on *Sanctification*. This article will be read with interest, not only on account of its merits, but because it comes from the organ of the Mennonites, from whom we could hardly expect teaching so Methodist and spiritual.

But who, my readers will say, are the Mennonites? They are a sect of no recent birth, and no mean history. They inherit their name from Simon Mennon, a converted Catholic priest of the 16th century—a real reformed reformer. He became a holy apostolic man, whose light blended with that of the great reformation under Luther. He was a Holander, and began to propagate his doctrines in that country and Germany. He was an Anabaptist, so far as to reject the baptism of infants, and practice baptism upon adults only, and that by pouring.

He, like the Quakers, eschewed war and oaths, and came near embracing the doctrine of non-resistance to evil. They were a plain, frugal and remarkably neat and thrifty people. As such they were invited to Prussia, and granted special privileges by the government. Soon however, unfriendly laws were passed, and military service was enacted. At this juncture, Russia held out inducements to emigrate to that country. Strange as it may seem, they were promised land exemption from military service, freedom of worship and many other immunities. Emigration set in and hundreds of families settled near the Volga. For many years they grew and prospered there as they had done in Holland and Germany.

At length, however, Russia began to oppress them. They, with other denominations, were notified that all special privileges would be revoked. Then they saw a cloud of intolerance and persecution rising. Accordingly they began to look for a new home. A few of their sect had come to the United States. Cornelius Jansen, a leading Mennonite, opened correspondence with John Funk, of Elkhart, Indiana. The latter gave fascinating accounts of America, partic-

ularly of our productive and beautiful prairies, and the rich soil bordering our majestic rivers and refreshing streams. These enchantments were scattered among their people in Europe; and in and since 1870, there has been an exodus from Russia and other countries to the promised land of the United States and Canada. They have thus far chiefly settled in Pennsylvania, Ohio, Indiana and Canada.

The paper indicates that they are zealous and successful in revival work. They seemingly adopt our plan of organization and methods as it were by intuition.

I hope Dr. Keen will get on their trail and give them a taste of Pentecostal meetings. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

The above appeared in the April edition of *Divine Life*, by the editor, Asbury Lowrey, D. D. and was reprinted in the *Gospel Banner* of April 3. The editor of the *Banner* rightly remarks that Dr. Keen, (the "Pentecost" preacher), would not find all Mennonites in harmony with the "Mennonite brethren in Christ" on the doctrine of sanctification. The "Mennonite brethren in Christ" look upon sanctification as a second work of grace, which the soul that has been "converted from the power of Satan unto God" and regenerated and saved by the power of God (Matt. 19:28; Tit. 3:5), justified by faith so as to have peace with God (Rom. 5:1), renewed in mind (Rom. 12:2), day by day (2 Cor. 4:16), and in the spirit of the mind (Eph. 4:23), must look for, pray for, and obtain some time after being justified.

It is a well known fact that Menno Simons (not Simon Mennon) was very spiritual, far more so than Martin Luther, though he did not preach the Wesleyan doctrine of sanctification as a second work of grace but as a daily work of grace that carries and develops the soul into higher and higher enjoyments and stages of spiritual experience. This teaching of the Bible the large body of Mennonites still believe and teach, baptizing also as Menno did, by pouring, and only such as profess a living faith in the Lord Jesus.

Menno Simons not only came near embracing the Bible teaching of non-resistance to evil by carnal weapons or force, but was most emphatic in advocating this principle, and in denouncing as erroneous the doctrine of those who advocated the use of the sword or the law.

Our brethren who have emigrated from Russia during the last 24 years have not settled in Pennsylvania, Ohio or Indiana, but in Kansas, Nebraska, the Canadian North West, Minnesota, the Dakotas, Oregon and other western

states, a fact of which Dr. Lowrey seems to be in ignorance. The Mennonite settlers in Ohio, Indiana and Illinois are chiefly of those who moved westward from the parent settlements in Pennsylvania within the last 75 years. Quite a number of Mennonites, many of the Amish branch, now living in Pennsylvania, Ohio, Indiana and Illinois have come from France, Switzerland and Germany. A. B. K.

For the Herald of Truth.

THE PROOF OF DISCIPLESHIP.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." John 14:23, 24.

Many profess to love Jesus who are not willing to keep God's words, and do not seem to hate sin as their worst enemy. If our heart is defiled and polluted with sin the terrible day of the Lord—if we do not get light before then—will reveal to us that we have only reformed, and were never born again, and we will miss heaven and all the glorious promises that are promised to the child of God. Paul said, that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away."

Christ also testified, that in the last days perilous times shall come, that many shall be deceived, and if it were possible the very elect will be deceived, but they that endure unto the end shall be saved. Let us not delude ourselves with the faint hope that we are a child of God when our heart is still full of sin and the old man is simply under moral control. Satan is not uneasy as long as he can keep us in this condition, and will allow us to hold inbred sin in measurable restraint. But, if we really feel our need, and desire to find mercy, and come to Jesus, feeling and owning our sins instead of justifying ourselves, place all our dependence upon Jesus alone, as loving and living for, and as dying to save us sinners—for as sinners we need mercy, and must obtain it or perish—then we will receive the needed blessing. We may repent of our acts, because they brought us, and sometimes others, into disgrace and suffering. But this is not repentance from the heart, that comes from a hatred of sin upon which God offers pardon. The scriptural method applies the Gospel to our hearts, and through the power of

the Holy Ghost convicts the sinner of the error of his way, and leads him by faith to accept the means of salvation.

Thus being brought to God, the heart loves to be obedient, and loves the will of God, because it is God's will, and as having a nature which answers to what His will expresses, since we partake of the divine nature. The joy and peace is unspeakable to a sinburdened soul when he hears the still small voice, "Thy sins are forgiven, go and sin no more," and feels that Christ's blood satisfies God's justice for all sinners who exercise confidence in that blood, and plead it before God. But the prince of darkness, who hates the light, will soon defile our hearts again if we do not watch and pray, and abide in the love of God. Jesus said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." He also said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end the same shall be saved." The follower of Jesus, who has broken through the dark clouds of sin and rebellion into light and true repentance, must encounter many difficulties to try the sincerity of the heart.

If foes are permitted to tempt or try us, let us ever put on the whole armour of God, and take the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Let us follow the example of Jesus when He was tempted. He used the Word of God every time, and said, "It is written." God helps all His cross-bearing children to find even under the most distressing circumstances a comfort, a soul-cheering view of the goodness which is laid up for them in heaven. It was said to the Laodiceans, "I know thy works, that thou art neither cold nor hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." O how sad, if the spirit of slumber gets possession of our heart, and we are self satisfied, at peace with our own selves, neither cold nor hot, not disturbed about our responsibilities. If we are of such and do not repent, the Lord will spew us out of His mouth. O! that we may know the truth before it is too late to profit by it. Terrible will it be if we try to serve God and mammon. May the Lord in mercy open our eyes that we may see the true value of all things. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

The believer whose soul is made alive by union with God through Christ, will be only passing from this vale of tears to the Paradise of God, where a glorious immortality awaits him. Should we not

be willing to bear all the sufferings of this world, and deny self, and live alone for the cause of Christ, knowing the glorious promises that await us if we are found faithful, obedient children, not only professing to love Jesus, but obeying Him with our acts. SISTER C.

GOD'S WORD ON DRESS.

Dress greatly affects the finances, the health, and the morals of all classes of society. It reflects character. When sincere it reveals the pride, vanity, lewdness, worldliness, or the modesty, purity and piety of the heart. Occupation, social position, official station and financial ability, may often be known by the dress. The Bible has much to say about dress, therefore God regards it as a very important matter. God clothed our first parents after the fall, not with jewels and costly apparel for the gratification of pride, but for health and modesty. "For unto Adam also, and to his wife did the Lord God make coats of skins and clothed them." Gen 3:21. Here economy is taught, but not mutilating the body by piercing the ears and tightly lacing the chest. God has always required His people to dress modestly, and in different styles than those worn by worldlings. Idolaters in early times, as at the present time among the heathen, wore earrings and other ornaments as charms against evil spirits. "And they gave unto Jacob all the strange gods which were in their hand, and all the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen 35:4. It is evident that Jacob did this because it was pleasing to God. God commanded the children of Israel to wear on the borders of their garments a hem or ribbon of blue to distinguish them from others and to remind them of the law of God and their duty to keep it. Num. 15 ch. Isaiah denounced God's ancient people for following the fashions of their neighbors, the women of Tyre, who were idolaters. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth neck and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughter of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and ornaments of the legs, and the headbands, and the tablets, and the earrings, and the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails."

Isaiah 3:16-23. The Lord will punish "all such as are clothed with strange apparel." Zeph 1:8. When God's people imitated the dress of foreigners it was a sign that they followed their wicked habits and worshipped their strange gods. The New Testament clearly teaches that Christians should be separate in their dress from sinners.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braid-d hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10. Here God teaches first, that we ought to adorn our bodies in modest dress, and not with gold or pearl, or costly apparel. Gold is the most precious metal. The greater includes the less, therefore the text prohibits the wearing of all ornaments of metal. In the East the pearl was the most precious jewel, therefore this text prohibits the wearing of all ornaments composed of precious stones, or their imitation or substitutes. Costly apparel is useless dress. That which is not needed for health or modesty. It means high priced or stylish dress, ornamental dress, and therefore expensive. These texts also condemn ornamenting the hair, such as frizzes, bangs, etc. God here has commanded us not to ornament our person, as with beads, bustles, chains, dead birds, feathers, flowers, earrings, rings, necklaces, ribbons, ruffles, laces, fringes, etc. He here forbids immodest dress, like the nude and lewd costumes worn at our fashionable summer resorts and which would not be very unstylish in the wilds of Africa. Second, in these scriptures God commands us to ornament our spirits with holy tempers, meekness, and quietness. The dress should be plain, modest and healthful in harmony with the graces of the Holy Spirit. In all ages rich, showy, costly, and ornamented attire has been the distinctive mark of the harlot, the gambler and the libertine. Where the Bible describes false Christians and false churches, it represents them as harlots wearing their ornamental attire. The revelator speaks of the church of Rome as the great "whore of Babylon." "And I saw a woman arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications, and upon her forehead was the name written, Mystery, Babylon the great, the mother of harlots and the abominations of the earth."

The Bible represents the true saint under the figure of a pure virgin, the bride, the Lamb's wife, "arrayed in fine linen clean and white." Christians then ought not to dress like worldlings, heathen and harlots. They ought to dress with plainness, modesty and economy, for God requires them to be crucified unto the world, to be meek and lowly in heart and life; to follow Christ who was separate from sinners. "Be not conformed to this world." "If any man love the world the love of the Father is not in him." By wearing ornamental dress we break several commandments of the decalogue: idolatry, theft, suicide, covetousness, adultery, and even murder, have been committed for love of unholy dress. The brilliant uniform of the soldier leads many into the army and promotes war. The showy regalia of the secret order leads many into oath bound secretism. Finery keeps the poor out of the churches, produces poverty and ignorance, stimulates vanity and pride, destroys and hinders the usefulness of the church financially and spiritually, grieves the Holy Spirit, and damns men and especially women by the million. Do not ask what harm there is in worldly dress, but ask what good there is in it. Reader, will you dress according to the Word of God?—A. Smith

HOW AND WHY TEACH TEMPERANCE IN SUNDAY SCHOOL?

Essay read by B. J. King, Jan. 21st at the Sunday school conference held at the New Delehan school house, Pawnee Co., Kansas.

To tell how we should teach it in every way is more than I am able to do. There are a great many ways in which we can be temperate or intemperate. Some people get the idea, that to be an inveterate drinker means intemperance, which is very true, but the mistake they make is by thinking that that is the *only* way. But the majority of our people are becoming more enlightened, and are aware of the fact that intemperance can be practiced in various other ways. In my estimation the use of tobacco, in its various forms, is almost as bad and intemperate as the use of alcoholic drinks. While it does not bring as much misery and woe on mankind, it *does* nevertheless harm the one that uses it almost as much as the other is harmed by drinking. How to teach temperance in the S. S. on the evils just named, would be to try and deeply impress upon the minds of the S. S. school pupils the evils arising from the use of them, and try and get those, who have begun using them, to quit as soon as possible, and try and keep those from beginning who have not yet begun. The Apostle Paul says, "Know ye not that

ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." "Well," says some one, "I can use these things without defiling the temple of God," and to prove their assertions, they quote some of Paul's language. Romans 14:14. Unto him that esteemeth a thing to be unclean, it is unclean." We must here take note of Paul's surroundings, and the kind of people he was addressing, and what caused him to say this, in order to grasp the full meaning of his words.

This same Paul in Acts 15:19, 20 says, "We write to them that they abstain from things strangled, and from blood," showing that there are some things we had better not use. Paul also says, "Be ye temperate in all things." Now if we are going to take this, word for word, just as it reads regardless of its meaning, then I have just as good a right to say, he allows me to kill my fellowman (provided I am temperate and kill only a few) as you have to say he allows you to use a little tobacco or beer neither of which you need. In quoting scriptural passages we should always take into consideration the three persons *by, to and of* whom it was spoken, and in connection the time and place, and also bear in mind, that the people spoke different in those days than they do now. This same Paul whose writings some people like to use to bear them out on their assertions (sometimes) has also said, that rather than offend his brother, he would not eat meat as long as the world stands, showing, however, a vast difference between the spirit he possessed and the spirit some Christian professors of modern times seem to have, who will tell you, "If I want to do thus and so it is no one else's business;" "you please attend to your own affairs, and I will attend to mine."

This is about all on these points, but I will quote what a minister said some time ago. He said he was so annoyed by the tobacco chewing in his congregation that he said, "Take the quid out of your mouth on entering the house of God, and gently lay it on the edge of the sidewalk or on the fence. It will positively be there when you go after it; a cat will not take it, a rat will not take it, a dog will not take it, neither will a hog; you are certain of your quid when you go after it. Not the filthiest vermin on earth will touch it."

As I have perhaps bruised the tobacco too hard, to suit some people, I will also say that there are other points yet on which I wish to speak. We can be intemperate in our conversation. We are commanded to speak of heavenly things. We are told that where our treasure is, there our heart will be also. Luke 12:34. And that from the abundance of the

heart the mouth speaketh, Matt. 12:34; Luke 6:45, showing very plainly that if we have been born of God, we will have something to tell of heavenly things. Yet how many Christian professors are so wrapped up with the cares of this world that they are always thinking of and speaking about their dollars and cents, their farms and stock, or the political issues of the day. These may be all right in *their places*, but all Christians should spend at least one day out of seven exclusively in God's service and turn their backs to temporal cares. I may be getting a little out of line, but I have very briefly given some of the ways in which we may be *intemperate*.

To tell how to be *temperate* I would say, Do the whole will of God, and we will be temperate men and women. Dr. Hall, in his maxims of life and health, says, Be temperate in all things, remembering that the only safe way as regards the use of liquor is to never taste a drop.

Why we should teach it in the S. S. might be answered in this way: As the S. S. is the nursery of the church, and as a majority of the church members come from the S. S., it becomes very necessary that we so instruct the S. S. children that they will be prepared to enter church. It is sad to think of it, and yet it is a fact, that there are too many people who join church that have never been converted, and they are just the same in every spiritual respect *after* they join as they were *before*. People are too apt to think, If we can only get them to join a church they will then naturally become changed. But I say, Away with such doctrine. *First* get them converted, and then they will as a natural result want to unite with some religious society.

Another point that clearly shows to us the importance of what we teach in our S. S. is this: We very often hear old and learned men and women tell of some verse or passage in Scripture, that they learned when they were quite young, either in the S. S. or at home from a pious father or mother. Now then, if a child can learn one thing in its young days, it can also learn another. We can also see that those people who are born and bred in a community or neighborhood or among a class of people who are in the habit of using wine or beer as a natural every day beverage, they would think it very strange if you told them it was wrong to do so, where those on the other hand, who have always been taught the opposite, are just the reverse in their opinion. All this goes to show that we can train a child to almost anything we wish to, corroborating very nicely the words of Solomon in Proverbs 22:6, where he says, "Train up a child in the way he shall go, and when he is old, he will not depart from it." Of course this training is also to be

practiced at home by the parents, showing again the importance of parents speaking to their children about these things, and if this were done more it would be much easier and more pleasant to teach in S. S. But a great many parents never say one word to their children from one Sabbath to another in regard to the S. S. lesson or their souls' salvation, and then wonder why their children do not become Christians and why they do not learn more in the S. S. Now the one point that is most difficult for me to solve is this: I am unable to see how any Christian professors, who can daily see and hear of the evil effects of the tobacco and drink habits can say in the presence of their growing children and God, that it does not make any difference whether we use these things or not. My prayer to God is that He may send more people among us, who will speak temperance to us. Let them give us *lectures* on it, teach it in our every day schools and colleges, and in our S. S. schools, and proclaim it from the pulpit. As we look around us and see the evils arising from intemperance in its *various forms*, we must confess that there cannot be too much said or done to check it, always bearing in mind that there are a great many things included under *temperance* and still more under *intemperance*. My advice to all is, Touch not, taste nor, handle not. Beware of the first drink as a beverage. If you never take the first drink, I can assure you that you will never take the second, and will as a result never become a drunkard or fill a drunkard's grave.

YOUR RELIGION.

What good comes of it? Do you simply *profess* it, or do you really *possess* it? Does it make you more amiable? Or are you just as harsh, petulant, and irritable as the unregenerated? Does it make you more kindly, forgiving, and generous, with a spirit which wishes well to all mankind? Or are you selfish, narrowminded, unforgiving? Does it resign you to the inevitable? Is it a comfort in times of affliction? a support when you meet with losses, reverses, and calamities? Can you contemplate death with composure and equanimity? Do you *believe* "in the promises" that all will be well with the good? Are you resigned? Can you truly say, "Thy will be done"? If you are a Christian, you *will* "do as you would be done by," seek the good of others, rather than personal gratification—will be just, hopeful, forgiving, cheerful, trusting, charitable.

A Christian will carefully regulate his propensities, guard against a sordid love of money, vain pride or egotism, an acrimonious temper, faultfinding, unjust suspicion, jealousy, deception, or double-

dealing, or doing anything which the great Teacher, Christ Himself, would not have approved.

A truly vital religion elevates and improves; spurious religion, or hypocrisy, corrupts and leads downwards. A true Christian worships God "in Spirit and in truth," and looks more to the adornment of his mind than of his body.

A contemporary says, "I have seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; making up and trimming of same, \$40; bonnet (or apology for one), \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, pin, and other trappings, \$300; total, \$1100—all hung on one frail mortal. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an embroidered handkerchief—costing \$10—at the story of their sufferings, and when the contribution-box came round, take from a well filled wallet of costly workmanship *twenty five cents* to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbons and pennies for Christ's children!"

How is it with the men? What amount do they spend on their indulgence in costly dinners, wine, liquor, and tobacco, that should be used for good purposes? How much for fast horses, stylish equipages, and vain display? Are the clergy themselves exempt from all these things? Are vestrymen, deacons, and other church officers all circumspect and consistent Christians? Are all those that sing praises to Him in sacred song actuated by an exalted Christian spirit, or are they ambitious for worldly honors, eager for wages, or for the praises of flattering tongues? How shocking to a devout mind it is to witness the utter want of reverence in a person approaching his Maker with a manner of indifference, as though he were an auctioneer about to harangue a body of tobacco buyers. Such scenes may be witnessed not a thousand miles from New York.

True religion is not a cloak to cover up sin, though imposters so use religion. Nor is it a means by which the proud, the arrogant, or haughty Pharisee can secure happiness here or hereafter. True religion brings blessings to its possessor, let his worldly circumstances be what they may. Reader, be not deceived, see to it that *your* religion is founded on the truth. With Christ for your guide, teacher, companion, you can not remain in error nor go far wrong.—Selected by Rudy Senger.

FRETTING and vexation generally originate in pride and self-conceit; but humility preserves from this conduct.

THE COMING DAY.

Oh the day of joy that's coming,
When the reign of sin is o'er,
And this earth renewed and ransomed
Paradise shall bloom once more.

Righteousness and truth forever
Fill the world with love and light,
And the reign of wrong and error
Vanish in the endless night.

Eyes that wept shall shine with rapture,
Hearts once broken sing for joy,
And the peace that passeth telling
Fill each heart without alloy.

At that day is coming, coming,
Sing my soul, rejoice and sing;
Like a "bride prepared" to meet Him
Who is coming as thy King.

—Sel. by F. E. M.

A TALK TO SUNDAY-SCHOOL TEACHERS.

Among our many readers there are hundreds of Sunday-school teachers. A veteran pastor may be allowed to have a friendly chat through these columns with you who are pastor and spiritual adviser of your little flock. A most responsible post you occupy; for in our Sunday-school are tens of thousands of children who receive no moral or religious instruction save what they receive in the school. Many of them have ungodly parents and live in prayerless homes. Have you ever weighed as you ought the tremendous truth that unless you are faithful to these young immortal souls they may be lost—for this world and for another? "He is wise that winneth souls."

The first duty that I take the liberty of impressing upon you is the duty of teaching your children God's Book. When Robert Raikes established the first Sunday-school, his original purpose was to first teach the poor ignorant people to read, and then to read the Scriptures. The Bible was the only text-book.

In my own childhood, on my grandfather's farm, my good mother was the superintendent and had a single scholar. She required me to commit to memory a certain portion of God's word every Sabbath. After that she gave explanations and instructions upon the passage thus committed to memory. By this wholesome process I was made to imbibe the pure and "sincere milk of the word" without any adulteration or admixtures. That in itself was an immensely valuable acquisition, and the sacred syllables remained lodged in the memory as a precious possession forever. Now, how far do you require your scholars to study the Bible for themselves? It is the custom of many teachers to prepare the lessons very thoroughly. By the aid of commentaries and lesson helps of various kinds they master the lesson, and then they come and pour it into the children's ears. The children are like young robins in a

nest who open their mouths widely and swallow down the worm or the grain of corn that the mother bird drops in. It is a passive and receptive process throughout. This method requires but little else from the scholar than simply to sit and listen. Is this the best way to instruct a child? The word "education" (in its original etymology) does not mean to put in; it means to draw out. And how can you draw out if your scholars have not been putting anything into their minds before they come to school?

I am confident that if Sunday-school teachers were required to commit a part at least of the Bible lesson to memory, and then to tell the teacher what they had learned by their own efforts, it would be worth a hundred times more than all the "cramming" that the teacher can administer. What costs nothing is seldom valued or retained. The cramming process neither strengthens a child's mind or disciplines his memory, nor imprints sacred truth upon the soul. The teacher does all the work and the scholar reaps but little benefit. I entreat you to give your scholars more to do. Insist on their repeating to you accurately a portion of the blessed Book. Encourage them to tell you their ideas about it, and to state whatever difficulties they may have with it. Study the lesson thoroughly; but remember that it is not your knowledge of the lesson that is the main thing, but their knowledge of it, and in order to secure that knowledge they must be compelled to study for themselves. Simply to pour truth into the passive mind of a child is too often like pouring water into a sieve; a precious little of it will be carried away. There is a lamentable amount of ignorance of God's word among thousands of young persons who attended Sunday-school for half a dozen years, and this is too often chargeable to the false method employed by these well-meaning teachers.

Next to teaching your class to study God's word, aim at the formation of character. This depends on your own personality. Some teachers have no force of Christian character themselves. Their piety is feeble, their conduct light, and they are a poor "ensample to the flock." What you are before your class is of vastly more importance than what you say to them. You are to represent Jesus Christ to your scholars by your conduct, your manners, your loving fidelity, and your unselfish devotion to their souls. If you cheapen Christianity before them, they will soon despise it, and you also. The more Christlike you are the more likely you are to win them for the Savior. An unworthy teacher is only a stumbling block to his or her class. Keep your soul sweet and strong and pure by prayer and fellowship with Jesus Christ.

Make much of ethical instruction. Explain to them the right and wrong of

things in everyday conduct. Take for instance the temptation to intoxicating drinks. If every Sunday-school teacher would carefully instruct his or her scholars as to the deceitful and dangerous nature of all intoxicants, and would endeavor to make them intelligent and conscientious teetotalers, it would do more to counteract the great drink curse than any other agency that can be employed. As it is a generation of children is growing up, of whom a majority don't know the A B C of total abstinence! And I fear that one reason is the failure of Sunday-school teachers (as well as parents) to point out the danger of playing with the serpent of strong drink. We never can stop the sale of the accursed stuff until we do more to stop its use; and the true time to begin is with the young. What I have said in regard to drinking, applies also to falsehood, profanity, dishonesty, uncleanness and other vices. You are to mould character. Deal plainly with sin of every kind and the sinful heart that lies behind it. How vitally important to have a Christly character yourself.

If you are a wise and faithful teacher your aim and prayer will be the conversion of your scholars to Jesus Christ. Your main reliance must be on the power of the Holy Spirit. Yet you are to do your part. Remember that it is not enough to ask a child "Do you love Jesus?" or to urge the child to arise for prayer. Conversion means change of heart, change of character, and that is to show itself by change of conduct. Impress upon your scholars that the only proof of faith in Christ and love of Christ is keeping Christ's commandments. Mere emotion is short-lived. Strike for something deeper. Exhort your children to break off from their besetting sins and to obey Christ. Childhood is the best time to real Christians and the worst time to make shallow and sham Christian professors. A solemn trust is yours, and if you are wise and faithful you may win a crown of glory that an archangel might covet. It is a glorious thing to be an earnest, untiring and devoted Sunday-school teacher, wise to win souls and mould character for heaven. And it is an awful thing to be a trifler or blunderer with the children's souls. If you love your master and your scholars, you may ask Christ's help, and He will give it.—*Theodore L. Cuyler, D. D., in New York Witness.*

SHE NURSED A CHILD.

Please publish the following for the encouragement of mothers who are often despondent, being shut in with cares of their little ones whom God has entrusted to their training not only for the life that now is, but to a great degree having a bearing in moulding their character for the life which is everlasting.

Amid the prosperity of the children of Israel the last century of their stay in Egypt, the spirit of envy prompted Pharaoh the king to pass the heartrending decree that all the male children of the Hebrews should at their birth be destroyed. During this epoch Jochebed, the wife of Amram, gave birth to a son.

And when she saw him that he was a goodly child, she hid him three months, and when she could no longer hide him, she took for him an ark of bulrushes and daubed it with pitch and put the child therein, and she laid it in the flags by the river brink.' Ex 2:2, 3

And as the daughter of Pharaoh with her maidens in a walk of recreation came along the river Nile, the ark was discovered, and perhaps out of curiosity the lady of nobility commanded it to be brought forth and when she saw the child behold the babe wrapt, and she had compassion on him, and said this is one of the Hebrews' children' Ex 2:5, 6

In the meantime Miriam, the sister of the babe, as guardian angel, lay in ambush to see what would be done to him, and the child being found, she came hastily and said, "Shall I go and call to thee a nurse?" And by divine wisdom the maid was directed to call the mother of the babe.

"And Pharaoh's daughter said unto her, take this child away and nurse it for me and I will give thee thy wages." So Jochebed did not lead an army, nor govern a kingdom but had the honor of nursing a child; and the virgin soil in which was sown the divine seed in after years produced the most remarkable man that ever lived save Christ the God man.

Being called Moses we are told by the inspired apostle that "when Moses came to years he refused to be called the son of Pharaoh's daughter for the Egyptians were heathen; but this knowledge undoubtedly emanated from the example, prayers and instruction of his mother, as all noted men in every age, according to history, received impressions from pious mothers.

We of course are all sons and daughters of mothers, and the general impression rests in the mind of each dutiful child: "I have had the best mother," and I trust that my readers will not accuse me of egotism when I say that this is my first impression, as I owe my little all to God through the instrumentality of a devoted mother. My dear mother was converted in 1827 when it cost something to live a consecrated life. Her influence in the family circle and community was unlimited; she lived to the advanced age of ninety six years; retained her physical and mental faculties to the end; she had no disease; neither ache nor pain, but ceased to breathe and the Lord took her.

Therefore cheer up ye desponding mothers who are now shut in with family cares, frequently burning the midnight

lamp by watching tenderly over the loved ones, as you may, like Jochebed, be doing a work prospectively which will speak favorably for the glory of God, not only after our tongues are paralyzed in death, but the hallowed influence will be felt and seen through all eternity.

The faculty which we call memory in many instances is very imperfect but in the future state it will be complete and everlasting.

Abraham appealed to the rich man in hell: "Son, remember that thou in thy lifetime receivedst thy good things," etc (Luke 16:25.) So that from the Scriptures we may readily infer that Pharaoh will remember the massacre of the Hebrew children; Jezebel, the slaying of the prophets; and Herod, the murdering of the children throughout his realm; and the catalogue of sins perpetrated by every sinner who is lost shall forever loom up before his vision, the remembrance of which will keenly augment their misery. But the glorified in heaven cannot forget the tender care, counsel and prayers of our sainted mothers and those who were instrumental in winning us to Christ.

"Blessed are the dead which die in the Lord from hence forth; Yea, saith the spirit that they may rest from their labors; and their works do follow them." (Rev. 14:13.) Praise God for pious mothers. Yours for consecration.—*John Fohl, in Evangelical Visitor.*

SUNDAY SCHOOL LESSONS.

LESSON IV.—APRIL 22.

JOSEPH RULER IN EGYPT.

Gen. 41:38-48.

Golden Text.—Them that honor me I will honor.—1 Sam. 2:30.

Time.—B. C. 1716. Thirteen years after Joseph was sold to the Midianites.

Place.—Uncertain. It is generally believed that the capital of Egypt at this time was Zoan, near one of the mouths of the Nile. Some believe that the scene of the bondage, the imprisonment, etc. was Heliopolis, the most ancient capital of Egypt, six or seven miles north-east of modern Cairo.

INTRODUCTION.—CONNECTING LINKS.—(1) Joseph in Potiphar's house (Gen. 39:1-6). (2) Joseph cast into prison (Gen. 39:7-20). (3) The dreams of the butler and the baker in prison and their fulfillment (Gen. 40:1-23). (4) Pharaoh's dream two years afterward (Gen. 41:1-13). (5) Joseph's interpretation (Gen. 41:14-40).

JOSEPH.—He was 17 years old when he was sold into Egypt (37:2). It is supposed that he spent ten years as a slave of Potiphar, and three in the king's prison. This would make him 30 years old at the time of this lesson. Although a slave for ten years he had many advantages for his education and occupying high positions in life. Joseph was so wise, so faithful, so manifestly blessed of God, that he was soon raised to a high position in Potiphar's household, and had a general control of all his affairs.

IN PRISON.—At the end of ten years an other bitter trial came to Joseph. After long resisting temptation, his very goodness and truth are made the occasion of an unjust accusation, and without trial he is cast into prison. In Ps. 105:17, 18, we are told that his

feet were hurt with fetters: he was laid in iron. The imprisonment was at first severe. But God favored him, and he afterwards had a freer and better life in waiting upon the other prisoners.

DAILY READINGS.

M. Joseph ruler in Egypt. Gen. 41:38-48.
T. Pharaoh's dream. Gen. 41:1-13.
W. Joseph called. Gen. 41:14-24.
Th. The interpretation. Gen. 41:25-37.
F. God with him. Acts 7:9-16.
S. The Lord lifteth up. 1 Sam. 2:6-10.
S. The way of the righteous. Psalm 1.

LESSON V. APRIL 29.

JOSEPH FORGIVING HIS BRETHREN.

Gen. 45:1-15.

Golden Text.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke 17:3.

Time.—B. C. 1707. The second year of the famine. Twenty-two years after Joseph had been sold by his brethren.

Place.—Heliopolis in Egypt; situated on the Nile, near the head of the delta; or Zoan (Tanis). It was about 250 miles from Hebron, Jacob's home.

INTRODUCTION.—YEARS OF PLENTY.—The yearly rising of the Nile caused the fruitfulness of Egypt. The waters may have risen unusually high, and spread over a wider territory, and brought richer deposits on the land than usual.

THE FAMINE.—The years of plenty were now over and two years of famine were already endured. The famine extended to other lands, and Jacob and his family at Hebron were in want.

THE CARAVAN TO EGYPT.—Having heard that there was grain in Egypt, Jacob sent his ten sons to buy, keeping Benjamin at home. There were probably many beasts of burden besides those the men rode.

ROUGH TREATMENT.—Joseph treated them as spies and imprisoned them. In this way he learned about his father and Benjamin. Their imprisonment brings back to their minds the rough treatment they gave Joseph 22 years ago. He hears them speak of this in their own language, which they have no idea that he understands. He here learns more fully Reuben's character. Probably also Simeon's.

THE SECOND CARAVAN.—Starvation is at hand, but they cannot go for more food without Benjamin. Jacob at first refused, but consented with sad forebodings, since two of his children were already to him as dead. They took a present of spices and double money for the Governor. There was a touching scene when they arrived before Joseph with Benjamin—now 25 years old.

THE SILVER CUP was put into Benjamin's sack, so he would be sure to be brought back. They all return with heavy hearts.

JUDAH'S FLAT.—Luther said: "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer."

THEY DID NOT RECOGNIZE JOSEPH.—Joseph knew them, but they seem not to have once thought that this might be Joseph. The change in Joseph was beyond a doubt much greater than in his brothers. They were all grown up when they sold him, and Joseph was a boy of seventeen—he is now a man of forty.

DAILY READINGS.

M. Joseph forgiv. his brethren. Gen. 45:1-15.
T. The famine. Gen. 43:1-14.
W. Second journey to Egypt. Gen. 43:15-25.
Th. Joseph's affection. Gen. 43:24-34.
F. Forgiveness confirmed. Gen. 45:1-28.
S. The united family. Gen. 47:1-12.
S. Overcome evil with good. Rom. 12:14-21.

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ment. He also reads the HERALD OF TRUTH and other good books. He does not complain of feeling bad; eats three meals a day, sleeps and rests well at night. On pleasant days he often visits old friends and sick people.
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TO WHOM IT MAY CONCERN:—To complete the Second and Third Volumes of the "Rittenhouse Family History," the compiler would kindly ask all kindred and otherwise to contribute any information they may have of the family, such as family records, old relics, documents or writings, or copies of the same, and all genealogical and biographical matter. Papers so sent will be copied and returned to the parties if desired.

All communications to be addressed to DANIEL K. CASSEL,
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CONFERENCES.

ANNUAL.

For Canada, in the Moyer M. H., Clinton Twp., Lincoln Co., on Thursday May 24. The nearest station is Jordan Sta. on the Grand Trunk Ry.

The Annual Conference for Ohio will be held in the Oberholzer M. H. in Mahoning Co., Ohio, on the 18th of May. Bishops meet on the 17th. Persons desiring to bring questions before this conference are requested to present the same in writing prior to above date. Nearest R. R. stations are Columbiana and Leontonia on the Pittsburg, Ft. Wayne & Chicago railroad. A cordial invitation is extended to all.

The Ohio Conference of the Amish Mennonites will meet, "if the Lord will," at the Walnut Creek M. H., Holmes county, Ohio, on the third Thursday (19) of April, 1894. Ministers, deacons and lay members are cordially invited to attend. All who wish to correspond with reference to said conference should write to Bish. David Beachey, Sugar Creek, Ohio or to A. A. Miller, Shanesville, Tuscarawas Co., Ohio. Those coming by rail will stop off at Sugar Creek, on the Clev., Can & Sou. Ry.

The Illinois Mennonite Conference will meet (D. V.) in the meeting house near Freeport, Stephenson Co., on Friday the 25th of May. The bishops will meet on Thursday the 24th in order to arrange all questions and subjects to be presented to the conference for consideration.

All questions for consideration at said conference should be sent to the undersigned previous to May 24th. Ministers, deacons and lay members from other states and districts are hereby cordially invited to be with us on said occasion.
J. S. SHOEMAKER.

Dakota, Ill.

SEMI ANNUAL.

For Waterloo Co., Ont., in the Chr. Eby M. H. Berlin, on Thursday Apr. 12

For York Co., Ont., in the Weidman M. H., Markham Twp., on Friday May 4. Nearest station is Markham.

For Virginia at the Spring Dale M. H. in the Upper District, Augusta Co., on the second Friday in May (11th) An invitation is extended to all brethren and sisters, and especially to our ministers and deacons, to be with us on this occasion. The nearest Railway station is Waynesboro on the Chesapeake and Ohio Ry. at which place there will be brethren to meet all those who come by rail.
EMANUEL SUTER.

CORRESPONDENCE.

WALNUT CREEK HOLMES CO., OHIO, APRIL, 3d, 1894.—On Sunday April 1. Bro Isaac A. Miller of Wayne Co., Ohio preached in the Walnut Creek meeting house to a large and attentive congregation at both morning and evening services.
COR.

FROM ROSELAND, ADAMS CO., NEB.—On the 3d of March, Bro J. M. R. Weaver of Hes-ton, Kansas came here and remained until the 12th, holding meetings during his stay. There was good interest, and six souls confessed Christ.
COR.

BLUE BALL, LANC. CO., PA., APRIL 3d 1894.—I am glad to report that the work of the Lord is progressing here. There are now 24 applicants for baptism. The Sunday school work is also encouraging. We reorganized last Sunday and enrolled 98 pupils and expect some more.
COR.

FROM STERLING, ILL.—On the 6th of March Bro. Noah Metzler of Elkhart Co., Ind. came here and remained until the 12th, holding several very interesting meetings during his stay. The meetings were well attended, and his sermons were much appreciated, and we believe much good was accomplished. The congregation was much revived and the influence has been to bind the members in a closer bond of unity.
COR.

LUND, DECATUR CO., KANSAS, MARCH 25, 1894.—Communion was observed on the 25th. Nearly all the brethren and sisters were present. Eight persons also were baptized, and two reclaimed. May they be kept by the power of God from sin and Satan and be bright and shining lights to the world and an ornament in the church and the cause of Christ. We crave an interest in the prayers of the churches.
COR.

SMITHVILLE, OHIO, MAR 25, 1894.—May the present Eastertide find our readers in the blessed enjoyment of a life devoted to His service, who hath opened for us a way through the tomb, to the home He hath prepared for His children. This has truly been a day of rejoicing among the brethren here, and we believe among the angels also, for nine precious souls have to day sealed their vows of allegiance to God by water baptism. May the Holy Spirit be their guide, that they may walk in newness of life, willing to live "all for Jesus." May many more be brought to the feet of Jesus, and may we all be faithful.
COR.

FROM LAGRANGE CO., IND.—Bro D. J. Johns of Clinton came over to the Forks Cong., on March 12 and remained with us one week, holding several meetings. Nine persons were moved to make the good confession and become followers of Jesus. On the 1st of April they were received into church fellowship by baptism with water on confession of their faith. A large multitude lined the banks of the stream to witness the impressive ordinance.

Brother William P. Coffman of Elkhart, Indiana recently closed a very successful term of instruction in vocal music at the Forks M. H. Bro. Coffman showed himself an efficient teacher and all were well satisfied with the instruction they received.
COR.

ADRIAN, NOBLES CO., MINN., MAR. 23d, 1894.—On the 20th of February Bro. Peter Penner of Mountain Lake came here on a visit, returning home on the 24th. On the 14th of March Pre. Valentine Garber arrived here from Holt Co., Neb with his family to make this their home. Bro. Menno Erb, of Holt Co., came here on the 15th to visit this congregation and to see the country. He seemed pleased with this section. He returned home on the 19th. We are glad to be visited by these our brethren and former acquaintances in Canada. There is still a large area of country awaiting the industrious farmer. The weather has been very beautiful and people have begun sowing. Those who wish to buy new homes should see this country before purchasing elsewhere. Greetings to all.
DANIEL YANTZI

FROM THE HAW PATCH, LAGRANGE CO., IND.—Bro. J. S. Coffman of Elkhart Ind. came into our midst Tuesday, March 13th. Bro. S. F. Coffman and sisters Coffman, Brunk and Mumaw of the same place came on Thursday. Bro. S. F. assisted in the meetings by conducting Bible readings before the sermons. The following week all returned to their homes except Bro. J. S. who staid with us over the next Sunday. Bro. Coffman's sermons were principally aimed at the Christian professors and, generally speaking, were highly appreciated. May they bear a rich and abundant harvest! May every one strive to live out these blessed teachings. Three souls became willing to forsake sin and serve the living God. May He ever help them to be bright and shining lights ever rising higher and higher in the divine life is our prayer.
COR.

SMITHVILLE, OHIO, APRIL 2, 1894.—On Sunday Mar. 25 nine young converts sealed their vow by water baptism at the Oak Grove church. May God richly bless these precious souls that they may be the

means of much good to the church of the living God.

"How firm a foundation ye saints of the Lord is laid for your faith in His excellent word."

March 30th a very sad accident occurred with a young man who was to figure as one of the principals in a tragedy. He was to take part as a detective, and at his home was handling the deadly weapon which was handed him by the mother of the house, telling him it was not loaded. The action of the revolver being automatic, it discharged, emptying its load into the head of an innocent little girl who died shortly after. The young man and the parents are almost prostrate with grief. What a warning this should be! The verdict is nearly always "Did not know it was loaded." What reason should we who claim to be a nonresistant people have to harbor such instruments of death. The practice is too much among our young boys, and even brethren, to carry such deadly weapons, and is entirely uncalled for according to what the Bible teaches. COR.

FROM EUGENE, OREGON.—A few words for the readers of the HERALD. This is a nice day Mar. 19 after a long, rainy and blustering winter. There has been a good deal of sickness here this winter, but at present the people are as well as usual with the exception of the measles which are raging in the neighborhood. We had a counsel meeting at Oakhill Saturday afternoon, but on account of the measles and bad roads the brethren and sisters were not all out, but everything went off peaceably and in good spirit. Bro. Moses Evers and wife of Elida, Ohio were with us. Outside of the bad roads we believe they like our Oregon country pretty well, and there is a fair hope that they will make Oregon their future home. We would welcome some more brethren and sisters in our midst here in the far West. Our congregation is not very large, still it has grown considerably since I came here 5 years ago. When we came to Lane Co., Oregon there were six members; now there are thirty-seven and we must say that God has richly blessed us in these 5 years. We ask an interest in the prayers of all the brethren and sisters. "If God be for us, who can be against us?"

I. D. MISHLER.

FROM YORK CO., Pa.—Bro Samuel Yoder of Elkhart, Ind. spent a week among the brotherhood here, preaching the word of God in the different places of worship and visiting among the brethren. On March 23d in the afternoon he preached the funeral sermon for the infant child of Jacob and Minnie Hershey at the Garber church burying ground, from 1 Cor. 15: 55, "O death, where is thy sting? O grave, where is thy victory?" COR.

OAKLAND, MD. APRIL 2d 1894.—Bro. D. H. Bender of Tub, Somerset Co., Pa. came here on March 30th from the vicinity of Dobbin, W. Va., where he held a few meetings. While he remained with us he filled four appointments in the neighboring school houses. These meetings were well attended. A deep interest was manifested by the people. On the last evening the house was filled so that nearly all the standing room was occupied. On this occasion Bro. Bender spoke especially to the young people. We have no organized church here as I am the only member, but we can always have school houses in which to hold meetings. I live 4 miles from Oakland on the main line of the B. & O. R. R. and shall be very glad to have ministers stop with us. April 2d, Bro. Bender left for his home from where he expects to leave on the 5th for New York and Canada. May God's blessing attend him wherever he goes preaching the glorious Gospel of Christ. We would have been very glad to have the dear brother remain with us longer. We hope he will soon come again. We are very thankful to God and the dear brother for even this short visit. P. P. GORTNER.

LANCASTER, PA., MAR. 27, 1894.—It was a pleasant surprise on the 18th of March for the congregation in the Lancaster City M. H. when unexpectedly Bro. Samuel Yoder of Elkhart, Ind. arrived and preached for us. His sermon consisted of a variety of topics which he delivered in a clear, distinct, commendable manner to an attentive audience. His topics were based on the following texts: Luke 6:48, 49; Matt. 7:13, 14; 2 Cor. 5:11; Luke 13:25, 26; Matt. 10:16; John 10:1, 9; Psalm 103; John 14:15; Luke 19:2, 5, 6; Luke 18:18—21. It was Christ's plain simple doctrine illustrated and in this way could be easily comprehended. In His illuminating love the soul finds shelter under the shadow of His almighty wings; a peaceful rest, how blessed! "Blessed are the peacemakers, for they shall be called the children of God." His text was, "What lack I yet?" Let us individually ask ourselves this question and examine our lack; for if we offend in one we are guilty of all. Bro. Yoder richly admonished those out of Christ to step out of the channel of death into the pathway of life through faith in the Redeemer of the world, to forsake sin and accept Christ who suffered the most excruciating pain and died the most ignominious death for us. Heed the early warning, for your souls' salvation. "Those who seek me early shall find me." "For the grace of God that bringeth salvation hath appeared unto all men," yet the author of this same grace has also said, "My Spirit will not always strive." Christian worker

in Christ, be zealous in the upbuilding of Christ's kingdom, for the laborers are few. We have been well favored by ministers from Elkhart, Ind. since New Years. May their efforts in the Master's work be the means of accomplishing much good. Come again, brethren.

127 N. Skippen St A. B. N.

FROM JOHNSTOWN, PA.—On the 1st of March Bro. Isaac Miller of Ohio was with us and preached in the Kaufman M. H. He also held meetings in the Miller and Weaver meeting houses before he came to us. On the 2d of March he left for his home.

On the 8th Bro. Harry Gelnert of Grantsville, Md., accompanied by his wife and child came to the Blauch M. H., where he preached twice. On Saturday the 10th he came to the Thomas M. H., where he also preached twice. Sunday evening the 11th he preached in the Stahl M. H. Monday evening in the Weaver M. H. Tuesday they left for Clearfield county, Pa.

On the 12th Bro. John N. Durr of Fayette Co., Pa., came to us and held one meeting in the Blauch M. H., and one in the Stahl M. H., after which he left for the Lancaster Co. conference which was held on the 15th.

On the 18th Bro. H. H. Blauch of Tub, Pa., preached in the Weaver M. H., and on Good Friday in the Blauch M. H. In the afternoon he met with a number of brethren and sisters at the home of Bro. Jacob Blauch and observed communion with his mother who is very feeble and in her 90th year. On Easter Sunday he preached in the Stahl M. H., and on Monday in the Thomas M. H.

May God add His blessing to all that these dear brethren have said and done in accordance with His will while with us. Dear brethren and sisters, let us pray daily for our ministers that they may go forth preaching Christ with such power that the world can see that their words are clothed with the spirit of God.

LEVI BLAUCH.

FROM NEWTON, HARVEY CO., KANSAS.—Friday March 3d, 1894 our ministers and deacons of the four districts in Harvey, Marion and McPherson counties, Kansas met with the writer at the Pennsylvania church house to see how we could arrange to best take care of the work allotted to us here in Kansas, Oklahoma, Colorado and other places, but more especially in Kansas and Oklahoma. In superintending this part of the Evangelizing work I very much feel the necessity of counseling occasionally with the officers of the church, hence I was favored with this meeting for which I was very thankful. The meeting was enjoyed by all present and no doubt with much

profit to every one. A splendid feeling prevailed throughout the meeting. Nineteen ministers have doubtless observed Eph. 4:11, 12. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Each one seems content to labor in his own calling. May God grant our dear ministering brethren everywhere all the grace they may need in this respect that the enemy may find no place to do the mischief he has many a time achieved in chilling the love that should exist between the dear ones chosen to such a high calling.

In the beginning of this meeting Bro. S. C. Miller of McPherson Co. read one verse, Haggai 2:4. "Yet now be strong, O Zerubbabel saith the Lord; and be strong, O Joshua son of Josedech, the High Priest; and be strong, all ye people of the land saith the Lord, and work: for I am with you saith the Lord of Hosts." "All be strong and work," were the thoughts mainly dwelt upon. Paul says, "Be strong;" David said it to Solomon, and Moses said to Joshua, "Be strong and of a good courage."

The ministering brethren and the deacons present expressed a cheerful desire to do all they can to get the word to those abroad where they have no ministers. A remark was made by one of them that we could even do without a sermon one Sunday if it would happen that the home ministers were all abroad. Since we have Sunday schools or Bible readings or both in some places every Sunday.

After hearing the letters read that had been sent in earnestly requesting services in different places, the decision was given to make regular appointments at five more places where there are no ministers holding regular services, viz. Holton, Jackson Co. Kans., Hamlin, Brown Co. and Sabetha, Nemaha Co., Kans. being three of the places, all to be visited every three months, to start with all in the same trip. We have now eight places like this in all that we hope may now have regular services, five of the number every 4 or 8 weeks. To take all the places in the field there would be more than forty, but some of them can only be visited once a year on special occasions. We are sorry it cannot be oftener, but so it is when the laborers are few and the work so great.

Since a request has been made for two out of our nineteen ministers in Kansas and Oklahoma to go abroad to other fields, one to Oregon and one to Indiana, Ohio and Pennsylvania sometime during the year, the matter was considered and the request granted with the hope that the managing committee of the Evangelizing Board will provide us men to fill their vacancies. In thus changing about the

work will still go on and there will be an additional blessing in getting our ministering brethren together who are living thousands of miles apart.

R. J. HEATWOLE.

SUNDAY SCHOOL ITEMS.

FROM THE OLIVE CONG., ELKHART CO., IND.—Sunday school was reorganized here on the 1st of April with the brethren S. F. Coffman and A. B. Kolb of Elkhart as Superintendents. Bro. Berkeley, assistant and Bro. Jonas Brubacher, Secretary-Treas. COR.

FROM ROSELAND, ADAMS CO., NEB.—The Sunday school at the Roseland Mennonite M. H. was reorganized for the year on the 25th of March with Bro. C. Snyder for Superintendent, Bro. J. R. Ebersole Assistant and Bro. Elias Ebersole Sec'y-Treas. COR.

FROM THE SALEM CONG., ELKHART CO., IND.—Sunday school was reorganized at our meeting house on Sunday, March 25. Bro. Alpha Buzzard was elected Superintendent of the school. May the congregation unite in making the school interesting and beneficial to all, to the end that God may be glorified. COR.

FROM ELKHART, IND.—The report of the Secretary at the close of the First Quarter of 1894 shows that our Sunday school is growing in numbers, the average attendance having been 217. A recent canvass of the city shows that a large number of the children do not attend any Sunday school nor the parents any church, and it is a blessed work to gather such as these in and bring them the bread and water of life. COR.

HOPEDALE, ILL., APR. 2, 1894.—On the 1st of April we reopened our Sunday school with Bro. Andrew Nafziger for Sup't and Bro. Sebastian Buerky, Ass't Sup't. The school is to be held every two weeks. May our heavenly Father's approval rest upon our efforts, and may He impart wisdom to those who are placed in charge, that our school may be a lasting benefit to the church and an honor to God. COR.

SMITHVILLE, OHIO, MAR. 25, 1894.—The Sunday school at Oak Grove has continued all winter. The interest has been very good, and all seem eager to start in with the new quarter. Pleasant Hill will, if God is willing, open next Sunday. May S. S. workers go to work with new zeal and love, this spring, for there is so much to be done in the Lord's vineyard. COR.

WALNUT CREEK, HOLMES CO., OHIO, APR. 3, 1894.—Last Sunday our Sunday school was organized for the summer of 1894, with Emanuel J. Row as Superintendent and Henry N. Hochstetler Assistant Superintendent, Benjamin F. Gerber Secretary and Albert Farver Treasurer. We hope that the Sunday school will prosper better than ever under the new officers, and that the parents will be with their children and help to conduct the school, so that we can with our children meet our Savior on the day of resurrection where the chief elect of God, Jesus Christ, will preside and superintend the worship forever. COR.

NEWTON, KANS., MARCH 18, 1894.—To day in our Sunday school we were favored with the presence of our Bro. John K. Nissley of Mount Joy, Pa. who is just returning from his tour to California and other points west of us, having been from home now, he tells me, nearly one year. We were glad to find him so zealous in encouraging the Sunday school. We have no doubt that he has done this in various localities while on his journey as well as here. We were specially impressed when he with faltering voice touched upon the great responsibilities resting upon the teachers. May God richly bless him and all the good seed he has quietly and unassumingly sown privately and publicly. "Oh the good we all may do while the days are going by." COR.

SALUNGA, LANC. CO., Pa., MARCH 24, 1894.—Our Sunday school was reorganized for the spring and summer of 1894 with the following officers: Bro. Jacob Brubacher, Superintendent; A. M. Greider and Jacob W. Kreider, Assistant Sup'ts; Sister Minnie M. Stauffer, Sec.-Treas.; Hiram Kauffman, Chorister. We will open our school at Landisville on April 8th and at Salunga on April 15th, and conduct them as one school. May God add His blessings and awaken many of the brethren and sisters to come to our assistance and take hold of the work so that we will get better acquainted with the Word and go more hand in hand in the work, thus manifesting the Christ-like spirit toward one another. We cannot do too much for the cause of Christ, and in instructing our dear young children in the way they should go. A. M. G.

MARKHAM, ONTARIO, MAR. 30TH, 1894.—On Jan. 1st 1894, our Sunday school in Wideman's meeting house was reorganized for the year with the following officers elected: Bro. Daniel Wideman, Superintendent, Lewis Burkholder, Vice Superintendent; Isaac Wideman, Secretary, and A. B. Ramer, Treasurer. The school was open every Sunday dur-

ing the year 1893, with an average of 89 pupils, 15 teachers and 12 visitors; total average 121. Largest number of Bible verses committed to memory on one Sunday was 342; total number of verses learned, 9673. We use the 'Hymns and Tunes'; 'Sunday School Lesson Helps'; 'Welcome Tidings,' and Tracts of our Publishing House, Elkhart, Ind. We believe that our Sunday school is a source of many blessings to us. We hope and trust that the Lord may bless our Sunday school. A. B. R.

CONNOR, PA., MARCH 21, 1894.—We have closed our Bible readings at the Thomas M. H., Somerset Co., Pa., for the winter and will again organize our Sunday school on Sunday evening March 25, for the summer term. We hope the brethren will all join with us and make the Sunday school an interesting one for the year 1894, so that much good may be accomplished for souls. Pray for us, brethren, that the work will ever be conducted on the Gospel line and that we may go on as faithful soldiers in discharging our duty. Following is a report of our Sunday school for 1893: Number of pupils enrolled, 107; average attendance, 63. We hope that the attendance this year will far exceed that of last year. We also thank the superintendent, Bro. James Saylor, for his faithfulness, kindness and zeal in the work of the school. The Lord bless him for his work. And we wish all kind friends to pray for our brethren and sisters that they may see the necessity of taking a deep interest in the Sunday school, and unite their efforts with ours for the welfare of our young people.

LEVI M. THOMAS, SEC'Y.

WILLIAM BLAKEY.

William Blakey, a minister of the Gospel in the Society of Friends, resided at Middletown, Bucks county, Pennsylvania. During the war of the American Revolution, he, with many of his fellow professors, suffered from the foraging parties of the American Army. At one time a party, headed by an officer, came to William's farm, and appeared disposed to strip him of all his substance which they could possibly take off. The officer ordered his men to seize upon the horses and wagons, and to load up the grain and other produce. Whilst the men were doing his bidding, he himself was abusing William, calling him a rebel, and threatening to take his life. His aim seemed to be to irritate William, so that he should say or do something which might furnish a pretext for personal violence towards him. But William remained silent, and was perfectly calm and collected; his thoughts were turned inward

towards his Divine Master, for strength and support, and he displayed no hard feelings toward those who were thus robbing him of his substance. The officer soon became silent, he was evidently agitated and distressed. The quiet humility of his victim was a more powerful appeal to him than the most eloquent intercession could have proved. After a time he turned to William, and with a faltering voice asked him if he ever prayed. William replied, he hoped he had at times been favored to have access to the Throne of Grace, and that at this time of trial he had been endeavoring to feel after the spirit of supplication. The officer then asked if he ever prayed for anyone but himself, and on William answering in the affirmative, added, "I wish you would pray for me, for I would not endure the wretchedness I now feel for all you are worth." The soldiers had by this time secured the grain and loaded it into the wagons; but the officer was so completely overcome by the meek, Christian spirit of him whose goods they had been spoiling, that he ordered all to be restored.

FOR MOTHERS.

In riding with our little boy, recently, we passed a brewery, and the occasion was improved to tell him how such a place makes drunkards of the men who work in it, drunkards of the men who drink the beer made in it. We told him how such a place robbed little children of food and clothes, and made mothers wretched, grow ill and die. How it took the grain out of the mouths of the poor, made men so crazy that they often kill each other, sometimes their own wives and children, and ruined the souls of makers, sellers and drinkers. That poor boy will never forget what a brewery does to people. We mothers have object lessons enough if we only use them. We use 'line upon line' with our girls, but let our boys learn the world for themselves. We don't begin early enough. Satan has the garden all grown to weeds sometimes before we deem it late enough to sow the flower-seeds. The 'street' educates them while they are out nights. They are not 'out nights' if parents do their duty. Said a prisoner, 'I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!' Sarah Wesley taught her boys to love the Gospel, and they preached that Gospel. The mother of Samuel J. Mills began her work early, talking and praying with them while in

the college, as well, and the American Board of Foreign Missions was the result. It is hard to erase a mother's writing from a boy's heart. It is easy for Satan to make his mark on a page where there is no writing.

"ISN'T IT WORSE FOR A MAN, FATHER?"

It is two years since I left off the use of tobacco. I certainly did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen almost any morning with one in my mouth, walking down to business, and puffing away in a most comfortable manner.

Why I left it off was this: I had a little son about six years of age. He almost always hurried to be ready to walk down with me as far as his school. His bright face and extended hand were always welcome, he bounded along beside me, chatting, as such dear little fellows only can. The city has in it many uncared-for boys, whose chief delight seems to be to pick up pieces of discarded cigars and broken pipes, and with their hands in their pockets to puff away in a very inelegant manner. One morning it seemed as if little Edgar and I met a great many of those juvenile smokers. I became very much disgusted, and pointed them out to Edgar as sad warnings of youthful delinquency, talked quite largely, and said the authorities ought to interfere and put a stop to such a public nuisance.

As I said this, and gave an extra puff from my superb Havana, a bright little face was upturned, and the words, "Isn't it worse for a man, father?" came to my ears. I looked down on the little fellow at my side, when his timid eye fell, as if he feared he had said something bold and unfitting. "Do you think it is worse for a man, Edgar?" I asked.

"Please, father, I think boys would not want to smoke, if men did not do it."

I threw away my cigar and have never touched tobacco since in any form.—Sel.

USEFUL TO THE END.

John Eliot, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labor?" said a friend.

"Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

Eighty years of age and bed-ridden, yet still at work for others! And shall the young find nothing to do for those about them?—Christian Advocate.

HOW READEST THOU?

It is one thing to read the Bible through. Another thing to read to learn and do. Some read it with design to learn to read, but to the subject pay but little heed. Some read it as their duty once a week. But no instructions from the Bible seek; While others read it with but little care, With no regard to how they read, nor where. Some read it as a history, to know How people lived three thousand years ago; Some read to bring themselves into repute; By showing others how they can dispute; While others read because their neighbors do. To see how long 'twill take to read it through. Some read it for the wonders that are there,—How David killed a lion and a bear; While others read it with unusual care, Hoping to find some contradictions there! Some read as though it did not speak to them, But to the people at Jerusalem. One reads it as a book of mysteries, And won't believe the very thing he sees. One reads with father's specs upon his head, And sees the thing just as his father said. Some read to prove a pre-adopted creed Hence understand but little what they read; For every passage in the book they bend, To make it suit that all important end! Some people read, as I have often thought, To teach the book instead of being taught, And some there are who read it out of spite I fear there are but few who read it right. So many people in these latter days, Have read the Bible in so many ways That few can tell which system is the best, For every party contradicts the rest! But read it prayerfully and you will see, Although men contradict, God's words agree. For what the early Bible prophets wrote, We find that Christ and His apostles quote: So trust no creed that trembles to recall What has been penned by one and verified by all.

Sel. by Mary B. Bontrager. Huntsville, Ohio.

IS SUCH SCIENCE CHRISTIAN?

The New York Herald in a recent issue reported a most pitiful case of Christian Science folly by which two precious lives were sacrificed to an unscriptural opinion. It was as follows:

"A young married woman, whose people were Christian scientists, had recently become a mother, and was under the doctor's care. The husband, who had kept the fanatics at bay, was induced to retire to take rest. In his absence they invaded the sick woman's room, and held an exciting service there. Having done this, they tore away all the medical appliances that had been arranged by the physician, poured out all the medicines that had been prescribed, and informed the nurse that her services were no longer required, that the Lord would henceforth care for the sick woman. When the husband returned the wife for three days refused to see the doctor. When, at last, two physicians were admitted, the woman and babe were in a very low state, wife and child died the next day. Both died, so the physicians say, for want of proper medical attendance during the

most critical period of the mother's sickness."

Christ, the Divine healer, teaches us that the use of means is right in cases where medical or surgical aid is required. The same Hand that causes grain to grow for the sustenance of the body and provides natural means for accomplishing natural ends has also caused medicinal plants to grow to stimulate the natural body and aid it to throw off disease. As God provided a Christ for the healing of the nations from spiritual disease to new life so He has also provided natural means for the preservation and restoration of our bodies to health. It is therefore no more wrong to take medicine or submit to surgical treatment when necessary, than it is for the body to partake of food when hungry or to put on clothing when cold, nor does doing so show any less faith in a God of means and methods and intelligent actions when we use them as He has given them for our use. On the other hand, we do believe that it is a crime and a sin against God when we despise His means and look to Him for help in cases where He has placed means in our hands of which He wants us to make use, and we can but pray for and pity those who in their blindness and misconception of God fail to use these natural means and suffer in consequence. God will only help when natural means fail us, and He does so, not because He wants us to discard natural means and lose faith in them, but to remind us whence natural means come and that He has power above that which nature supplies, and that we may realize and appreciate His power, wisdom, goodness and mercy the more. A. B. K.

TO MOTHERS.

Mothers do you pray with your boys and girls? I have one boy, and I have tried since he was about five years of age to pray with him night and morning. For nearly a year back I have had so many cares, disappointments, work, company, pleasures, in fact everything that would seem to hinder me from praying with my boy; perhaps if I went to the foundation, I might say that I lacked zeal myself. There is a change in my boy! He is nearly fifteen years of age. He is not so thoughtful, not so earnest, not so zealous, is altogether a different boy, and when, not long since, I tried to talk with him for his unfaithfulness, he reproved me by saying, "You do not pray with me as you used to do. 'Oh! I can remember,' he went on to say 'when you used to come to my room every night after I was in bed and pray with me, then you prayed with me morning and noon too. when you could, and it was easier to be good then than it is now, and you used to read good papers and books to me and now you hardly

ever do, and so I do not have these good influences thrown around me."

Mothers can you imagine how I felt? I told him I was sorry that on account of my unfaithfulness he had gone astray, but I thanked God from my very heart that He had made him feel the need of a mother's prayers, and I told my boy that henceforth everything would be secondary to my praying with him night and morning.

Oh! why is it mothers neglect this duty? Perhaps your boys and girls do not all speak to you about these things, but they must feel it just the same, probably not so much if you have never prayed with them, but then, you have all the more to answer for. What a terrible thing to neglect doing all we can to bring our children to Christ when they are young. Oh! I hope these few words will arouse many mothers to wake up to their responsibilities.—Mother.

NOT ADAPTED TO THIS AGE.

No, the Gospel is not adapted to the nineteenth century. It was not adapted to any century. It was not intended to be. It was intended that the nineteenth century should be ADAPTED TO THE GOSPEL. Your work is not to make the truth of the Bible to fit into all the crooks and crevices of the lives and beliefs of men. You are to stamp, not overlay; to coin, not to gild. You are to apply the teachings of Christ with such force to the hearts and lives of men that their hearts will ever after bear the impress of the image of Jesus Christ, and their lives be conformed to His will. These are peculiarities of the times that will require special methods of delivering the truth, not special truth. You may have to leave the pulpit and stand at the door, or on the street corner, in order to preach to men, but when you preach, preach the TRUTH.

THE UNIVERSALIST ANSWERED

"A universalist asked Rev. Mr. W., 'If God was willing all men should be saved?' Mr. W. replied, 'Do you believe God is willing all men should live moral and virtuous lives in this world?' The man answered, 'Yes.' Then said Mr. W., 'Do all men live thus?' After a little hesitancy he answered, 'No.' Mr. W. then proceeded: 'According to your own reasoning, the will of God is not accomplished. But to answer your question more fully,—God is as willing all men should be saved, as that all men should live virtuously; but if you mean by will, a design, or determination, then I would say God has not determined that all men should maintain good moral lives, for if He had, they would; nor has He determined to save all,—if He had, all would be saved."

Married.

REED—METZLER.—On the 27th of March 1894, in Mahoning county, Ohio, by A. W. Harrold, Noah Reed of Elkhardt Co., Ind., and Sister Barbara Metzler of the above mentioned place.

LANDIS—MOSEMAN.—March 6th 1894, at the house of the officiating minister, Jacob N. Brubacher in Mount Joy, Pa., Bro. David B. Landis of Maryland to Sister Amelia H. Moseman of Lancaster Co., Pa.

STUTZMAN—CHUBB.—On the 28th of January 1894, by D. V. Hochstetler, Daniel Stutzman of Newton Co., Ind., to Elizabeth Chubb of Elkhardt Co., Ind.

HOCHSTETLER—YODER.—On the 6th of February 1894, by D. V. Hochstetler, Emanuel Hochstetler to Abbie E. Yoder, both of Newton Co., Ind.

BURKHOLDER—YODER.—On the 8th of February 1894, by D. V. Hochstetler, Daniel Burkholder to Anna V. Yoder, of Newton Co., Ind.

PLEWCHER—GEHMAN.—On the 22d of March 1894, at the residence of the bride's father, by Amos Mumaw, Bro. Israel Pletcher of Union Twp. and Sister Salome Gehman of Harrison Twp., both of Elkhardt Co., Ind. May the blessings of God rest upon these young people in their new relation.

BRACHEY—YODER.—On the 25th of February 1894, in Newton Co., Ind., by D. V. Hochstetler, Eli Brachey of Missouri to Sarah D. Yoder of Newton Co., Ind.

HERSHBERGER—HOCHSTETLER.—On the 22d of March 1894, by D. V. Hochstetler, Moses Hershberger of Elkhardt Co., Ind., and Maria Hochstetler of Newton Co., Ind.

BRYTZNER—STEINER.—On the 4th of April 1894, at the Mennonite M. H. on S. Prairie St., Elkhardt, Ind., by Bish. J. F. Funk, Bro. Eliab B. Betzner and Sister Jennie Steiner, both of Elkhardt, Ind.

DIED.

ERB.—March 11th, 1894, of grippe and fever, near Erb's meeting house, Lancaster county, Pa., Sister Elizabeth, wife of Bro. Jonas B. Erb, aged 58 years, 7 months, 21 days. Funeral on the 15th. Text, Heb. 13: 14. Buried at Erb's meeting house. A large congregation assembled to sympathize with the bereft family, and as a token of respect for the beloved sister. May the good Lord comfort the bereft family.

SHENK.—March 3d 1894, in Silver Spring, Lancaster Co., Pa., of old age, Bro. John Sherk, aged 85 years, 4 months, 22 days. Funeral on the 6th. Text, 1 Chron. 20: 15. Buried in the Marietta cemetery. Bro. Sherk was a faithful member of the church. Three sons and three daughters followed his remains to the grave.

YODER.—On the 24th of Feb'y 1894, near Goshen, Elkhardt Co., Ind., of dropsy and old age, Sister Rachel, wife of Bro. Jacob Yoder, aged 83 years, 7 months, 25 days. She was a member of the Amish Mennonite denomination for many years. Funeral services by I. Hostetter in German and D. J. Johns in English from Psal. 90: 10. A very large concourse of friends and neighbors followed the remains to the grave. A husband and three sons are left to mourn her departure.

SCHWEITZER.—On the 28th of March 1894, near Fair View M. H. Seward Co., Neb., Alvin, son of Jacob and Phebe Schweitzer, aged 2 months and 5 days. The remains were laid to rest in the Fair View cemetery on the above date. Services by Jacob Stauffer from John 13: 7 and Joseph Schlegel from 1 Cor. 15: 22, 23.

HERSHBERGER.—On March 21st 1894, near Menges Mills, York Co., Pa., infant son of Jacob and Minnie Hershberger. Buried at the Garber church on the 23d. Funeral services by Samuel Yoder and Martin Whistler. May God give grace to the bereaved parents that they may meet their loved one in heaven.

BRENNEMAN.—On the 24th of March 1894, near New Hamburg, Waterloo Co., Ont., of consumption, Bro. Nicholas Brenneman, aged 24 years, 5 months, 3 days. Since his conversion Bro. Brenneman led a consistent Christian life, showing a good example to his companions. At times he suffered much pain, all of which he endured patiently, though often expressing a desire to depart and be with Christ, which is far better. He leaves his parents and six brothers and sisters to mourn his early death. Two of the family live in Colorado. Buried on the 28th in Steinman's graveyard. Funeral services by C. Litwiller from Rom. 6: 3—8 and by J. M. Bender, from Rev. 7: 9—17.

GERBER.—On the 11th of March 1894, at Sugar Creek, Ohio, of consumption and rupture, Jerry Gerber, aged 26 years, 5 months and 3 days. Buried in the Walnut Creek cemetery, followed by many friends and relatives. Funeral services were conducted by David Beachey, Moses A. Mast and J. F. Miller.

METZLER.—On the 30th of March, 1894, in North Lima, Mahoning Co., Ohio, of dropsy of the heart, Jacob Metzler, aged 68 years, 7 months and 23 days. Burial took place at the Metzler cemetery where services were conducted by Adam Brenneman of Orville, Ohio, assisted by Allen Rickert and John Burkholder. The number of friends and neighbors that followed Bro. Metzler to his last resting place was so large that not even standing room was found in the church for them all. He leaves a sorrowing widow to mourn her loss; but she has every reason to hope that he was prepared to meet his God, since he had a desire to depart and be with Christ.

MELLINGER.—March 31st in Salem, Ohio, after a lingering illness, Daniel Mellinger, aged 51 years, 10 months and 29 days. He was buried at the Oberholzer M. H. April 12d, where many friends and relatives met to pay their last respects to the deceased. He was a member of the Baptist church. Services by Dr. Eckles.

MISHLER.—On the 8th of March 1894, near Oak Hill, Lane Co., Oregon, of quincy and measles, Frankie, son of P. D. and Rachel Mishler, aged 11 months, 20 days. Funeral services on the 10th by Jacob Schrag in German from John 16: 28 and by L. I. Yoder in English from Luke 18: 16. The body was laid to rest in the Oakhill cemetery by the side of his father, Bish. P. D. Mishler, who died in January 1894. May God comfort the bereaved household that has been called upon to give up two of its members within a few short months.

STAHLEY.—On the 6th of March 1894, near Nappanee, Ind., Sister Sarah, maiden name Nissley, wife of Solomon Stahley, aged 37 years, 3 months, 21 days. Buried on the 9th. Funeral services by David Burkholder and J. P. Snucker. Deceased leaves her bereaved husband and 6 children to mourn their loss.

METZLER.—On the 22d of March, in Mahoning Co., Ohio, of consumption, Joel Metzler, aged 51 years, 4 months and 29 days. Interment at the Metzler M. H. on the 24th where services were conducted by David Hostetter from Job 14: 14, assisted by Allen Rickert. Bro. Metzler was confined to his bed only about one week, and had, prior to that time, given explicit directions in regard to conducting his funeral, choosing his pall bearers, undertaker, etc., and forbidding display at the burial. He was conscious to the last moment and had waited patiently but longingly for the final summons that called him home, fully realizing that it is not so important when as how we leave this world to meet the change. He leaves a wife and five children to mourn his departure, but not as those who have no hope, for he left with them the assurance that he was ready and waiting for the change. His funeral was largely attended.

YODER.—March 22d 1894, in Mahoning county, Ohio, of cancer and consumption, Mary, daughter of Jacob and Elizabeth Yoder, aged 46 years and 5 months. Buried on the 25th at the Oberholzer M. H. where David Hostetter of Wayne Co., Ohio conducted the services from Rev. 14: 13, assisted by Peter Basinger and Joseph Bickel. The sister patiently bore her many sufferings, and, although quite ill for some time, died very suddenly while sitting on her rocking chair. Her last words were that she was going home. A very large concourse of people assembled to pay their last respects to the departed sister.

MEYER.—On the 28th of February 1894, Joseph Meyer, of Plumstead, Bucks Co., Pa., suddenly. He had been to the funeral of Sarah Michener, and also visited a sick brother the same day. He came home, did his evening work, after which he came in to entertain some visitors; but soon after he sat in his chair, he fell back and breathed his last. Buried at Deep Run March, the 4th. His age was 76 years, 1 month and 2 days. Joseph Elkinton, a Friend minister of Philadelphia, had a talk with Bro. J. Meyer the day of his death at Michener's funeral, and also assisted Bro. Josiah Clemmer and the writer in the funeral services over Bro. Meyer. Seven children survive. There was a very large attendance at the funeral to sympathize with the mourners. Peace to his ashes.

S. GODSHALK.

GEHMAN.—On March 5, 1894, near Plumsteadville, Bucks Co., Pa., Elizabeth, wife of Henry Gehman, aged 66 years, 3 months and 23 days. They were blessed with three children, two sons have gone before her, one daughter surviving her, with father to mourn their loss. Buried at Deep Run on the 9th. Funeral services by S. Gross, J. Gross and the writer.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

S. GODSHALK.

HAMSHER.—On the 20th of February 1894, near Nappanee, Ind., Lizzie, maiden name Warner, wife of John Hamsher, aged 29 years, 14 days. Deceased leaves a husband and two children to mourn the loss of an affectionate wife and mother. Buried on the 23d. Funeral services by Eli Miller and J. P. Smucker.

STAUFFER.—On the 4th of March 1894, at Roseland, Neb., daughter of Henry and Anna Stauffer, aged 3 days. Funeral on the 5th. Services by J. M. R. Weaver from 2 Kings 4: 26.

FRETZ.—On March 20th 1894, Mary, wife of Eli Fretz and mother of Pre. A. M. Fretz of Redminster, Bucks Co., Pa. Buried at the Brick M. H. at Deep Run on the 24th. Many were present to sympathize with the mourners. The father and seven children survive her, to mourn their loss, but not as those who have no hope. Her age was 63 years, 5 months and 2 days. Services by J. Meyer and William Godshalk.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

ROBINSON. On the 6th of March 1894, in Elkhardt, Ind., of consumption, Sarah, wife of Zachariah Robinson, aged 53 years, 1 month, 5 days. Sister Robinson suffered many months, and for a long time she seemed to hover near the gates of death, and at last she was permitted to go home, to her everlasting rest. Of eight children five preceded her. Her husband and the children mourn the loss of a faithful, affectionate companion and mother. She was beset with many doubts and trials during her long illness, but she triumphed over all and sweetly sank to rest safe in the arms of Jesus. The remains were conveyed to the Olive cemetery, followed by many relatives and friends. Funeral services by J. S. Lehman and J. P. Funk. She selected her funeral text from Rev. 14: 13, also the hymn, "Fare, fare each earthly joy, Jesus is mine," etc.

LAPP.—On the 20th of March, 1894, near Roseland, Neb., William, oldest son of Emanuel and Nancy Lapp, aged 11 years, 5 months and 16 days. Buried March 22d in the Roseland Mennonite burying ground. Services by Albrecht Schiffer from Mark 10: 14. Little William suffered very much for three days, when death relieved him. His was a complication of diseases, spinal affection, lung fever and inflammation of the bowels. H. H. R.

KULP.—On the 25th of February 1894 in Denver, Col., Jacob Kulp, aged 48 years, 7 months. He was born in Medina Co., Ohio in 1845 and after moving westward finally settled in the above named city with whose commercial interests he was identified. He leaves a devoted wife and a loving son, also three brothers, Joseph Kulp of Omaha, Neb., A. L. Kulp of Crete, Neb. and Lewis Kulp of Elkhardt, Ind. The remains were laid to rest in Denver on the 28th. "God moves in a mysterious way, His wonders to perform," but may we submissively bow beneath His judgment and humbly say, "Thy will, not ours, be done."

HERSHBERGER.—On the 24th of March 1894, at Charm, Ohio, Mary wife of Noah W. Hershberger, of pleurisy and lung fever, aged 37 years, 1 month and 5 days. Buried in the Walnut Creek cemetery, followed by a large concourse of friends and relatives. Sister Hershberger was a member of the Walnut Creek Mennonite Cong., and was esteemed by her friends and neighbors. She will be greatly missed by her husband and children. Funeral services were conducted by Fred Mast of Marten's Creek, Ohio and others.

WEAVER.—On Jan. 7th 1894, in Harrison Twp., Elkhardt Co., Ind., Solomon B. Weaver, aged 57 years. Bro. Weaver was born in Mahoning Co., Ohio, was a faithful member of the Mennonite denomination, and was buried in the Yellowcreek cemetery on the 10th. Funeral services by Bish. Christian Shaum in German and by Martin Raymer in English.

TERMS.

—THE Commissioner of Patents reports the registration of 23670 patents in the United States Patent Office during 1893.

—THE cold wave which passed over the entire country, March 23—28 has entirely destroyed the peach and apple buds in many localities.

—THE Mennonites in the Berdjansk colony, have bought 12000 desjatines (about 31200 acres) of land in the Government of Orenburg, Russia for 500000 Roubles (about \$250,000), and are colonizing it.

—In a little Hungarian village a few weeks ago an old woman, who was suspected of having bewitched (?) some cattle whom a farmer lost from some peculiar disease, was cruelly put to death by crucifixion.

—It is reported from Vandalia, Ill. that about seventy Mennonite families are coming from the East and are forming a settlement in Fayette Co., Ill., having bought nearly all the farms in Sefton Twp., one of the richest in the county.

—A YOUNG man in Lancaster, Pa. who on several occasions recently exploded bombs which did more or less injury, confessed that he was impelled to these acts by a desire for creating excitement, the desire having been created within him by reading dime novels.

—On the 23d of March a frightful explosion occurred at the Acme Powder Works at Blacks Run 4 miles north of Pittsburgh, Pa. Five tons of dynamite exploded killing 5 men and injuring property more or less within a radius of half a mile.

—THE Mormons are again agitating the question of emigration to Mexico. They have bought a large tract of land 2745,000 acres in the state of Chihuahua, and it is likely that thousands of Mormons from Salt Lake and other places will settle there in the near future.

—IN the harbor of Santander, Spain, where divers were employed to raise the dynamite which sank after the fearful explosion there on Nov. 3, 1893 killing over one thousand persons, another explosion occurred on the 21st of March while the divers were at work. Thirty persons were killed.

—THE Iowa Senate passed the House liquor bill without amendment last week by a vote of 26 to 24 and the bill now goes to the Governor. The bill provides a tax of \$600 per annum against every one engaged in the sale of intoxicating liquors, except registered pharmacists; assessments are to be made in December, March, June and September. It repeals the prohibitory law.

—RECEIVED \$1,000,000 ENDOWMENT.—The North Manchester college and normal school of the Church of the United Brethren in Christ has received the handsome endowment of \$1,000,000 the trustees formally receiving it March 2. This fund is to be used for the education of the worthy poor, especially young ministers and ministers' children, and is open to all denominations.

—RUSSIAN THISTLE.—The Country Gentleman says: The Russian thistle is a new importation, which is rapidly overrunning the Dakotas, and it is claimed, whether accurately or not, that in an area of 30,000 square miles 1,000 square miles of wheat suffer a loss of five bushels per acre. If this is so, the lowest possible estimate of value per bushel would make the loss more than a million dollars. Truly an expensive importation! All imports

withdraw their value from domestic reason, but most of them tender in some form a *quid pro quo*. These foreign accessions not only cause great present loss, but threaten to increase and overrun the country, clogging out useful production to the extent of many millions annually. If taken in hand a few years ago, this pest could have been stamped out with comparative ease. Now it is a difficult problem, for which farmers are beginning to seek a solution seriously.

BEGINNING OF SORROWS.

"Ah! Mr. Hervey," said a dying man, 'the day in which I ought to have worked is over, and now I see a horrible night approaching, bringing with it the blackness of darkness forever. Woe is me! when God called, I refused. Now I am in sore anguish, and yet this is but the beginning of sorrows. I shall be destroyed with an everlasting destruction.'—*Arvine's Cyclopedia*

A TORONTO, ONT. paper tells of a submarine diver who was startled at reading the words 'Prepare to die,' in large letters, down at the bottom of the sea, when he was at work. They were printed on a fragment of *The War Cry*, which had found a resting place in the ooze. The sovereign Spirit of God used these words for the conversion of the reader, and he made a public profession of his faith in Christ the same night. Four days afterwards, while pursuing his business, an accident happened (at least that is the way men speak of such things) the supply pipe conveying fresh air to the diver became obstructed, and before it could be cleared or the diver brought to the surface, the man was suffocated. But he had profited by the warning so graciously given, and was prepared to die.—*Sci.*

MISSION FUND.

Freewill offerings received during the month of March, 1894.
J. K. Fisher, \$1.00; Amish Brethren in Lane Co., Oregon, \$4.00; Lafayette Johnston, \$1.25; E. H. H., Pa., 25 cents; Mary S. Benner, \$2.00; Mrs. Henry Funk, \$5.00; Elias Latschaw, \$23.00; D. B. Latschaw, \$1.00; A. Friend, Montgomery Co., Pa., \$5.00; A. Sister, Callum, Ill., \$5.00; A. Sister, Callum, Ill., 50 cents; Anson Groh, 50 cents; Bowmanville, Pa., \$5.00; Martin B. Herr, \$2.00; J. M. Shirk, 75 cents; Sarah Damer, \$1.00; Chapel Cong., Hancock Co., O., \$10.00.

TRACT FUND.

Freewill offerings received during the month of March, 1894.
Samuel Showalter, 45 cents; Brethren in Canada, \$2.00; Emma Zook, \$2.00; J. O. Martin, 20 cents; Levi Hooley, \$1.38; Minnie A. Rupp, 38 cents; Samuel Musselman, 50 cents; J. P. Siemens, (Washington) \$1.00; M. H. H., Lancaster, Pa., \$2.00; D. H. King, 40 cents; Joseph Graybill, 25 cents; Phebe Heckman, 25 cents.

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9 30	2 48	Wabash	7 15	10 55		
8 43	2 07	Marion	8 16	11 57		
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Semi-Monthly.

ELKHART, IND., MAY 1, 1894.

Vol XXXI. No. 9.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

THE subscription of all those who have "Apr. 94" on their labels expired with the last number. Please renew.

IMPURE literature in a family is for the mind and morals of that family what association with a leper would be for the body.

THE THREE ruling powers, in this world are: Among the barbarians and heathen, *war*; among the civilized, *law*; among the followers of Jesus, *LOVE*.

OUR FAMILY ALMANAC FOR 1895.—We will soon begin work on our Almanac for 1895, and we desire to make all necessary corrections and additions to our ministerial lists and meeting calendar and would therefore kindly ask our correspondents from every district to inform us of any corrections or additions to be made. Please to send the same at earliest convenience to

A. B. Kolb, Elkhart, Ind.

BRO. M. S. STEINER, of Chicago, Ill., Editor of the YOUNG PEOPLE'S PAPER recently visited his home in Allen Co.,

Ohio, the chief occasion of his visit there being to take unto himself a life partner, Sister Clara Eby of near Pandora, Putnam Co., Ohio. Bro. and Sister Steiner returned to Chicago on the 17th of April. May the abundant blessing of God rest upon our dear brother and sister, and may their united efforts to educate and uplift the poor and destitute and lost of that large city be crowned with the richest success, to the salvation of many souls.

SUNDAY SCHOOL CONFERENCE.—In another column will be found the program of the Annual Sunday school Conference to be held in the C. Eby M. H., Berlin, Ont. These conferences have been held there for several years, and have proved themselves invaluable as a means of arousing among both old and young a deeper interest in church and Sunday school work and the relation that should exist between these two branches of our denominational work. The program for this year's conference is again a good one, and no doubt the conference will be largely attended. May it prove a rich and lasting blessing.

WHILE some of our daily papers seem to think that because a certain debased class of readers clamor for sensational reading matter where murder, vice, etc. are painted in the most glaring colors, they are justified in filling column after column of every issue with such unclean, prurient mental food, it is pleasant to know that there are a few editors and publishers who will see and know what appears in each issue of their paper before the paper is published, and who insist of their employees, upon pain of dismissal, that "nothing shall appear in the columns of their paper which a young lady may not with propriety read aloud before a mixed company."

BEAR THE CROSS.—Jesus told His disciples that they must be willing to bear the cross for Him. He asks a question, one of the most solemn ever asked, "What advantage would it be to a man if he should gain the whole world, and forfeit his real spiritual life — 'lose his own soul?' The Son of man will come in glory, by and by, to reward all according to their works. Some who were there with Him, He said, should live until they saw the coming of His kingdom. The apostles lived to see the day of Pentecost, and the bringing of many to Christ, and into His church, which spiritually represents His kingdom. These were true bearers of the cross, many of them giving even their lives for the sake of the cause they loved and had espoused. True cross bearers, who will hold out faithful till the final reward is what Christianity now needs.

THE Report of the Annual Conference held in the Forks meeting house, Lagrange Co., Ind. appears in this number, and will be interesting to our readers. The attendance was very large, the large building being crowded both days. The fine weather brought people together from considerable distances. That the Forks membership does not do things by halves is shown not only by their large and commodious house of worship, but by their fraternal hospitality and the ease with which they, thanks to their excellent arrangements, were able to take care of the guests from a distance. In the deliberations of the conference, although there were many discussions, there was not the slightest jar, everything passing off with the kindest feeling. Where the spirit of Christ is there is liberty, and there is peace and harmony. Behold, how good and how pleasant it is when brethren dwell together in unity.

A WORD OF ENCOURAGEMENT.—A brother writes: "The article on page 86 of the HERALD for March 15th, 1894, 'Testimony of a Converted Mason of the Thirty-third Degree' is a splendid article. It ought to be printed in tract form and sent to every minister in the land. It is the truth and ought to be read by every Christian."

This brother had been a Mason and left the lodge in 1875 because he could no longer conscientiously associate with the men with whom he was brought in contact in the lodge, and yet there are hundreds of professed ministers of the Gospel in these same lodges, and supporting and vindicating this same society. I will only ask the reader, who may think there is nothing wrong in entering into associations of this kind, Do you find there the men who are risen with Christ and are seeking the things which are above, whose conversation is in heaven, and who are a light in the world and a salt in the earth?

APPRECIATED.—We give the following extract from a letter, because it contains in it such a warm interest in the welfare of others and a desire that others may enjoy what the writer so much appreciates.

Bridgeport, April 10th, 1894.

"My dear brethren in Christ:—Enclosed you will find one dollar to pay for our HERALD OF TRUTH. I had intended also to subscribe for....., but when I read about the 'Free Herald Fund' the thought came to me that I might do a little act of self-denial and send you a dollar to that fund, and perhaps you will send the HERALD to some one that has not the privileges of going to our churches as I have, and if that person would receive as much good from the HERALD as I have, I should feel well repaid for it. If I had the ability I could write you a long letter, but I think you have not time to read long letters, especially no better than mine would be, but although I am not a writer I can do so much as thank you for the great benefit I receive through the HERALD, and my wish and prayer is that God may richly bless you all in your different works so that there may many more be blest likewise."

We know that this letter was not intended for publication, but we hope it will awaken in others a desire to emulate such a noble example. God bless such kindly and thoughtful acts for the well being of others.

THE REALMS OF DELIGHT.

Selected by Bish. J. K. YODER.

Oh, have you not heard of the realms of delight
To which our blest Savior doth each one invite?
'Tis the home of the good, the pure, and the blessed,
'Tis over the river where the weary find rest.

CHORUS.

I want to cross over and dwell where He reigns
And tell the glad story on Eden's fair plains;
I want to be gathered with all the redeemed,
Safe over the river where the fields are all green.

My soul's full of glory, inspiring my tongue,
Could I meet with the angels, I'd sing them a song;
I'd sing of my Jesus and tell of His charms,
And bid them to bear me to His loving arms.
Methinks there, descending to hear what we sing,
Well pleased to hear us while praising our King;
O angels, O angels, my soul's in a flame,
I sink in sweet rapture while praising His name.

O Jesus, O Jesus, thou balm of my soul,
'Twas Thou, my dear Jesus, that made my heart whole;
O bring me to view Thee, thou precious, sweet King,
In oceans of glory Thy praises to sing.

O Heaven, O Heaven, I long to be there
To meet my blessed Savior and all that is dear;
Come angels, come angels, I'm ready to fly,
Come quickly, and bear me to God in the sky.

Sweet Spirit, attend me till Jesus shall come,
Protect and defend me till I am called home;
The worms my poor body shall claim as their prey
'Twill outshine when rising the sun at noon day.

Farewell, my dear brethren, the Lord bids me come;
Farewell my dear sisters, I'm now going home;
The angels are whispering so sweet to my ear,
Away to my Jesus, my spirit they bear.

I'm going, I'm going, but what do I see?
'Tis Jesus in glory appearing to me;
I'm going, I'm going, I'm going, *** I'm going,
O glory, O glory 'tis finished, 'tis done!

CHORUS.

For now I've crossed over to dwell where He reigns
I'll tell the glad story on Eden's fair plains;
For now I am gathered with all the redeemed,
Safe over the river where the fields are all green.

FAITH is the hand that lays hold on Christ; the eye that looks to Christ; the ear that hears the voice of Christ; the mouth that feeds on Christ; the finger that touches Christ; and the key that unlocks the treasures of Christ.—Rev. F. Harper.

THE SISTERS' COVERING.—ITS ORIGIN AND HISTORY.

By DANIEL HAYS.

There are four points in the line of this subject, as clearly established as any matter in history; and these points established, leave the line unbroken by a negative. The points in the line occur as follows:—

1. Paul in 1 Cor. 11.
2. Tertullian, A. D., 160—220.
3. The period of the Reformation.
4. The present practice.

The present practice we know; and we know that the form of covering now worn by our sisters, is substantially the same as the covering worn in the period of the Reformation. In that period, and subsequently, it was worn in common by the Lutherans, the Mennonites, the Methodists, and others. Will any one imagine that the custom started with the Reformation? Will any one show which of the sects originated the practice? Our Mennonite friends still adhere to the practice, and Menno Simon, (1537) according to Charles Buck, "retained the doctrines commonly received among the Anabaptists, (of those who had been always inoffensive and upright) in relation to the baptism of infants; the millennium, or one thousand years' reign of Christ on earth; the exclusion of magistrates from the Christian church; the abolition of war; and the prohibition of oaths enjoined by our Savior, and the vanity, as well as the pernicious effects of human science." Menno connected himself with those who held non-resistant and self-denying principles before him.—These were called Anabaptists; and there were Anabaptists "who had been always inoffensive and upright."

"Christian men, in ancient days, prayed 'with uncovered head, according to the apostolic injunction. (1 Cor. 11:4-5). Chrysostom's comment on the passage shows clearly that this was the practice of his own time, as well as the apostolic age. Tertullian (Apol. c. 30) says that 'Christian men prayed with bare head, as having no need to conceal a blush, insinuating that the heathen might well blush for some of the prayers which they uttered; and Cyprian may perhaps be alluding to the same custom when he says, (De Lapsis, c. 2) that the head of a Christian was uncontaminated by the head covering of the heathen sacrificer. On the other hand, as both the apostolic precept and custom of the East 'made it indecent for women to be seen 'with uncovered head, the women of the 'Oriental and African churches covered 'their heads not only in the congregation, but generally when they appeared 'in public. The breaking in upon this 'custom, led Tertullian to write his 'treatise De Virginibus Velandis, in

"which he contends that not only matrons, but maidens,—who had been allowed a somewhat greater license—should 'cover their heads effectually. He especially severe (c. 17) on those who wore a simple band or fillet, which did not cover the top of the head; or laid a mere slip of linen on the top of the head, which did not reach even to the ears. 'He insists that the veil or head-covering, 'should, at any rate, come down to meet 'the top of the dress.'—(Christian Antiquities, Vol. 1, page 761).

From the foregoing we obtain the following facts:—

1. Christian men prayed with uncovered head in Chrysostom's time, and this was the practice of his time, as well as of the apostolic age.
2. Men praying with covered head was a heathen custom.
3. Christian women in Tertullian's day covered their heads in the congregation, etc., according to the apostolic precept.
4. The breaking in upon the practice led Tertullian to define the nature of the covering.
5. He condemned the wearing of a mere fillet or band, which did not cover the top of the head; or a mere slip of linen on the top of the head, which did not reach even to the ears.
6. He insists that the covering should, at any rate, come down to meet the top of the dress,—thus showing that the design of the veil or head-covering, as he terms it, is to veil the hair, as well as to cover the head.

What more appropriate terms could Tertullian have used to describe the covering now in use by our sisters? The material which he names, the form, extent, and purpose of the covering (even the color, which is said to have been white) all go to show that the covering now in use, and that of Tertullian's day, are similar, if not identical.

We should not confound the Christian woman's hair veil, with the veil in common use among the Orientals. Martene says, "A mitra (as a cap worn by women) in addition to a veil, was placed on the head of a virgin when she was consecrated to a religious life.

We now ascend the line to the apostolic age, where we find the law for the covering, as well as its origin.

"Every man praying or prophesying having his head covered, dishonoreth his head. But every woman praying or prophesying with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11:4-6.

The law for the covering does make a distinction between the sexes; what is a dishonor to the man, is appropriate for the woman, and vice versa. The law

clearly states the fact that the head of the woman must be covered, or she must be shaven,—which is equivalent to—her hair must either be veiled or taken off. There is no rule laid down in the Bible more clearly defined than this. Paul not only shows the propriety of it, but also the dishonor and shame of its non observance. He brings all the order of being to bear upon the subject, and shows that it is one of the means by which we ascend the ladder of power to glory. He appeals to our common sense, to our judgment, to our own convictions of propriety, and even to nature itself, to convince us that the order of God is the law of grace, the path to glory, honor, and immortality.

Upon the whole we conclude that the cap (L. cappa; Gr. skepo, I cover) or head-covering of our sisters of the present day, including the period of Reformation, is similar to the hair-veil of Tertullian. But the practice of Tertullian's age was the practice of the apostles. Therefore the sisters' covering of to day, is similar to the covering, "power," or "hair-veil" of Paul, if not identical.

Our sisters well may glory in this beautiful symbol of power, and badge of primitive Christianity. It is more precious than a queenly crown. There is no article of dress more becoming, more significant. Paul reasoned on its symbolic beauty and import, all the way up to God. John was entranced with the beauty and uniformity of the white-robed throng; and a brother minister remarked that he was reminded of this transporting view of the seer in Patmos, by the expressive covering of the sisters in assembly. —Gospel Messenger.

THE MODE OF BAPTISM.

A discourse delivered by J. G. Biddle, Pastor of the Ev. Lutheran Church, in Elkhart, Feb. 6th 1876.

TEXT. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Christian baptism is not a saving ordinance. It is the Symbol of regeneration. It is performed by the use of water, water has been wisely selected by the Savior in consequence of its abundance everywhere and its adaptation to express the signification of the ordinance. But the question arises, In what mode is the water to be used, in order to constitute scriptural baptism?

On this question there is a difference of opinion. Our respected Baptist brethren maintain that immersion alone constitutes true baptism; while on the other hand the great body of professing Christians, though divided into different denominations, consider it immaterial how the water is used; whether the subject is im-

mersed in the water, or the water applied in some other way, as pouring or sprinkling. They maintain that it is not the water that produces the effect, but the word of God, which is connected with the water; for without the word of God, the water is mere water, and does not constitute baptism; but with the word it becomes a baptism, that is to say a graceful water of life, and the laver of regeneration in the Holy Ghost.

But in further considering this subject, let me call your attention to the meaning of the word which is employed to signify this sacramental rite.

It is a Greek word, *Baptizo*, which is derived from *Bapto*, the common definition of which is, to immerse, to wash, to sprinkle, pour on water and to color as with a liquid. Satisfactory evidence of these definitions can be given in classical authors to every one who possesses an unbiased mind on this subject. And when we pass from classical authors to the sacred Scriptures, we come to the same conclusion.

Carson, one of the best scholars in the Baptist Church, says, "I have all the lexicographers and commentators against me in that opinion, namely, that *Baptizo* signifies immerse only." Here you see there is one man's opinion, and one full of sectarian spirit, placed in opposition to a host of men who have no sectarian principles at stake: who give their views with candor.

Dr. Miller of Princeton, one of the best scholars of the age, says: I can assure you that the word which we render, *baptizo*, does signify the application of water in any way; and in the divine word it signifies very often sprinkling or pouring.

Luther, in his translation of the Bible, gives it the same definition. It is by him translated *tauffen*. If he had designed to give the word *baptizo* the definition, to immerse, only, he would not have employed the word *tauffen*, but *eintauchen*. Abundant proof of the above definition can be given from his own works.

Again the friends of immersion place great confidence in the Greek Church, as being the best qualified to define the meaning of these words. But even one of their leading men gives the definitions thus: "To wet, to moisten, bedew, to wash, to bathe, to draw, to pump water." He does not give immerse at all.

Without entering further into detail in relation to the meaning of that word, as understood by the Christian Church in general, I hasten to an examination of some of the passages, in the Scriptures, where the word occurs which will fully illustrate and confirm the position laid down, namely, that it has other meanings than that of immersion.

1st. In Apocrypha the son of Sirach, speaking of one who had been purified from the pollution of a dead body, says,

"He was baptized from the pollution of the dead." Now the question arises, How was an individual baptized from the pollution of the dead? In Numbers 19:13 we read as follows: "Whosoever touches the dead body of any man that is dead and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him; he shall be unclean; his uncleanness is yet upon him." This baptism was expressly performed by sprinkling water upon him, and cannot mean immersion.

Many other instances from the Greek of the Old Testament might be quoted to confirm my position, but I pass on to the New Testament. And here let it be impressed on our minds, that there is not a single passage in the Bible, that declares in so many words that any person at any time was baptized into water, but *with* water.

In Matt. 3:16, it is said that John baptized "*with* water." In John 1:31, we read, "Therefore I am come baptizing *with* water." In Acts 1:5, it is said, "For John baptized *with* water, but ye shall be baptized *with* the Holy Ghost, not many days hence." Here, evidently the water was applied to the person, and not the person to the water. To controvert these plain passages, however, it is contended that the preposition *with* should be rendered *into*.

Now admitting this construction, it should not be forgotten that *into* is not *under*; while immersion does not signify *into* water, but particularly *under* water. Again the propriety of rendering "*with*" "*into*," is evident when we take the latter part of the sentence in connection with the former. In that case the baptism of the Holy Ghost, would have been performed by the person sinking into it; but this is contrary, not only to good sense, but also to the common language of Scripture.

The Holy Ghost is everywhere represented as coming down from above, as being poured upon. In Luke 24:49 the Holy Spirit is described as, *sent down*. In Acts 2:2 as "*shed forth*," 2:33 as, "*came*," 8:17 as "*fallen*," 15:8 as "*giving*," 10:44 as "*tell*," and Jn. 1:32 as "*descending*." All these passages, show that the baptism of the Holy Spirit, was an application of it to the person baptized.

Again there is another important idea contained in the above passage (Acts 1) which is, that the baptism of the Holy Spirit is analogous to the baptism of water.

The Apostle Peter, Acts 11:15, 16 in vindication of his own cause says: "As I began to speak, the Holy Ghost fell on them as on us at the beginning, then remembered I the words of the Lord, how that he said, John indeed baptized *with* water, but ye shall be baptized *with* the Holy Ghost not many days' hence."

Here evidently is not only an allusion to, but a fulfillment of the promise of John, in the above chapter, of the baptism of the Holy Ghost.

The direct conclusion to which we come is, That since the baptism of the Holy Ghost was effected not by immersion, but pouring, the baptism of water by John, was likewise effected not by immersion, but by pouring or sprinkling. Who will contradict this?

In the first epistle of Paul to the Corinthians, 10:1, 2, we have a description given of the Israelites who were baptized in the cloud and in the sea, and yet passed through the sea, on dry ground, or dry shod. The question arises, how was this baptism performed? Certainly not by immersion. Is it not reasonable that the cloud, passing over them, would send its sprinkling rain upon them? for if they were under the cloud, then they must have received some of its contents upon them. The Egyptians were all immersed and no one lifted them out.

In the epistle of Paul to the Hebrews, 9:10, we have the following language, "Which stood only in meat and drinks, and divers washings" (original, divers baptisms). Now if we refer to the old Testament, where these ceremonies were practiced, we will find that they were not performed by immersion, but by sprinkling or pouring.

In Numbers 19:18, we read, "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."

Also in Levit. 14:7, we have these explanations, "And he shall sprinkle upon him that is to be cleansed from the leprosy, seven times." "And thus shalt thou do with them to cleanse them, Sprinkle water of purifying upon them." Num. 8:7.

It is evident that these divers baptisms, or washings, were not performed by immersing them in water; in a word *immersion* and *immersing* are expressions that do not occur in the Bible at all.

From these considerations we pass on to examine some of the examples, recorded in the New Testament, in which the rite of baptism was actually performed.

In regard to the baptism performed by John, we have the clearest evidence that it was not Christian baptism. In the first place it was called by the apostle Paul, "John's baptism" (Acts 12:5), in contradistinction to Christian baptism. "When they heard this they were baptized in the name of the Lord Jesus." They had been baptized by John.

2 It was the introduction of Christ, into his priestly office, as he himself says (Jn. 1:31), "I knew him not, but that he should be made manifest to Israel, there-

fore am I come, baptizing with water." It was not instituted by Christ.

3. He did not baptize in the name of the Father, and the Son and the Holy Ghost, while our text expressly declares that Christian baptism should be thus performed.

4. We are told in Acts 19:5, that those who had been baptized with the baptism of John, and believed on Christ, were baptized again. Now, if John's baptism had been Christian baptism, why were they baptized again? No, brethren, Christian baptism was not established until three years after that time, when it was established by Christ Himself, when He uttered the words of the text, "Go ye and make disciples of all nations, baptizing them," &c. Then was this ordinance established which from that time forward was to be the rite of admission into His church upon earth. This is the general view of this subject by the ablest divines!

Let us now examine the account of our Savior's baptism by John and see the manner in which it was performed. Before entering upon this examination, however, I remark, That if our Savior had been inducted into the priestly office, by immersion, then His induction into that office would have been contrary to God's own appointed way. In Exodus 29:21, we have the following explicit language, "And thou shalt take of the blood which is upon the altar, and of the anointing oil and sprinkle it upon Aaron," &c. Aaron was the first High Priest, and was an eminent type of Christ.

This was God's own mode of induction into the priestly office. Now if Christ was inducted into that office by immersion, then the mode must have been changed; but we believe from the nature of the case that He was not inducted into office by immersion, but by sprinkling as the law required, thus fulfilling the righteousness of the law in God's own appointed way.

We are told in Matt. 3:16, that when Jesus was baptized He "went up straightway out of the water." At first view this passage appears that Jesus had been actually in the Jordan, but there is, notwithstanding, no evidence that He was under the water. Immersion means going under water, but this passage does not say so. Every Greek scholar acknowledges that the little word "*in*," is frequently "*at*" in the original. So that we may say, "He went down at the Jordan," or "to the Jordan." From these considerations it appears evident that Christ was not immersed by John, but that water was applied to Him, in accordance with God's own appointed way of consecrating the High Priest for his office.

The same remarks are applicable in the case of the Eunuch (Acts 8:39), "They both went down into the water, both Philip and the Eunuch, and he baptized him." Here the word into can read-

ily be rendered "*to*" instead of "*into*." And even if it were certain that they went into the water, this fact would not determine the mode, in which the water was used. If, however, it be insisted upon that the Eunuch was actually immersed, then it proves too much, for nothing is said of the Eunuch that is not said of Philip. "They both went down into the water," Philip as well as the Eunuch.

There are also other circumstances connected with this circumstance which do not favor immersion, which we must not fail to take into consideration. The Eunuch was returning from Jerusalem; he was riding in his chariot, and was engaged in reading in the prophecy of Isaiah, where a description is given of the humiliation of Christ, and in which Scripture this passage occurs: "So shall he sprinkle many nations." Isa. 52:15. The prophet had been speaking of the kingdom of Christ in the world, and here declares how different nations, of which he was one, should be introduced into that kingdom. He declares that it shall be done by sprinkling as the initiatory rite. And if it was to be done by sprinkling, then certainly the Eunuch would not have been willing to be immersed. Neither would Philip, in giving him instruction, teach one thing and practice another. The Eunuch then must have been sprinkled.

We have every reason to believe that this prophecy was fulfilled on the day of Pentecost, where the baptism of three thousand converts is mentioned. We read (Acts 2), "And the prophet saith, so shall he sprinkle many nations." There were then present at Jerusalem "many nations," to hear the apostles; not less than sixteen or seventeen different nationalities were there represented, and three thousand of these representatives were at once introduced into the Christian church. This was as it appears the beginning of the fulfillment of this prophecy, and you will at once see that their introduction into the Christian church could not have been by immersion, first, because this was not the teaching of the apostles, and, secondly, because so great a number could not have been immersed in so short a time, and besides we do not read that they went in search of water. Considering the time required for preaching, and the preparation made for baptism, and assuming that all the apostles were present, there would have been about two hundred and fifty persons for each one to baptize, giving each one four hours of time, is it not reasonable to believe that they were baptized by sprinkling, in accordance with the Jewish custom, which was to dip hyssop in water and sprinkle over the people?

The case of the Jailer (Acts 16), being baptized in the jail does not favor immersion. There is no mention made that he

and the apostles, Paul and Silas, went out, either to a stream or to a pond of water; besides, according to the Roman laws, it would have been death to the jailer, to have left the jail for any purpose whatever, with one of his prisoners. The apostles were his prisoners, and it was midnight when he was baptized. Besides this, the apostles on the following day would not leave the jail without permission of the ruling authorities. All these things favor baptism by effusion rather than otherwise. He evidently was baptized in the principal room of the jail, immediately after his conversion.

In Acts 9:18, we have an account of the baptism of Paul. "He arose and was baptized." Now if this read, He arose and went out to be baptized, then it might favor immersion, but it simply says, "*He arose and was baptized*."

No man laying claim to any scholarship in the Greek language, would hazard his reputation by contending that the Greek word "*arose*" signified anything more than *to stand up, to arise, &c.* It implies no motion forward. Paul had been in the house, in a very weak condition, in consequence of not having taken food for three days; he evidently just stood up, and in this position was baptized, which could not have been by immersion.

In Acts 10:47, we have an account of the conversion of Cornelius, his family and friends. Peter said, "Can any man forbid water that these should not be baptized?" This is just the language that I should employ to baptize by sprinkling or pouring. A Baptist clergyman would have to change the expression in order to be understood. The appropriate expression for such a one would be, "Can any man forbid us to go to the water that these should be immersed?" This shows that they were not immersed, but baptized in some other way. From the foregoing examples and illustrations, we can safely say that the apostles were accustomed to baptize wherever and whenever an occasion required them to administer the ordinance, whether they were in prison, or on a journey, in a sick-room, or wherever proper subjects presented themselves, there they baptized them. We do not, anywhere in the Bible, read, that they went out, to a river or pond in order to immerse their subjects.

But we will pass on to the passage so often referred to by these exclusively immersionists, Rom. 6:4, where Paul speaks as follows: "Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." In order to satisfy the mind of an unprejudiced person, as to the real object of the apostle, in this passage, we need only to quote the following verses, which are connected with the former one. "For,"

says he, "if we have been planted together (still by baptism), in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified (still by baptism), with Him, that the body of sin may be destroyed, that hereafter we should not serve sin."

Had the apostle said, "We are buried under the water in our baptism," or, "had Christ died by being drowned," then there might be some resemblance, but since He died on the cross, there can be no possible resemblance; for to immerse, signifies the sinking down of the body under the water; but to crucify, signifies to raise up the body and nail it to the cross. Remember that Paul includes himself and the Romans in the burial. He says, "We are buried," not have been or will be.

Again, How can we reconcile the baptism into Jesus Christ? In Eph. 4:5, Paul speaks of "one Lord, one faith, one baptism." It is maintained that baptism administered by water is here meant, and since there is but one baptism, there can be but one mode of administering the rite. Allowing that water baptism is here meant, there is even then nothing that favors any particular mode of using the water in this ordinance. Its oneness does not consist in the mode, but in the design. "The Father, Son, and Holy Ghost, these three are one," or agree in one, and that which is done in the name of the three, must be and is in the mode of the three. 1 Jn. 5:8. "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." The Spirit is poured out upon those baptized by it; the blood and water is poured out, the prophecy is, "I will sprinkle water upon them;" the blood is sprinkled: "Through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. "The blood of sprinkling that speaketh better things than that of Abel." Heb. 12:24. Truly they agree in one mode as well as in one object. If, then, immersion was the only scriptural mode of the ordinance of baptism, why then does the Lord bless the labors of those ministers and churches which administer the rite of baptism in other modes? I believe many souls are now in glory that have never been immersed.

Let us reason.—Does not the Scripture say that all things should be done to edification? Now, can a timid, delicate female go into the cold water and have her heart fixed on God and on Christ? No: God does not require us to torture our bodies to fulfill His commandments. God does not lay heavy burdens on men's shoulders. Again the account given in Jn. 3:23, that "John baptized at Enon, near to Salim, because there was much water there," does not determine the

manner of his baptism, because we read that he also baptized at Bethabara, and in the wilderness, where there is no mention made of water, although there was, no doubt, sufficient for the ordinary purposes of life. (Bethabara was a locality, or enclosure). There is in these passages nothing to indicate or determine the mode, if so, he must have baptized in the other places in a different mode.

Again, why did the women spoken of in Acts 16:13 go to the river-side, where prayer was wont to be made? It evidently could not have been for the purpose of baptizing. No: for the sacred rite had not been known among them until the apostle came there and preached. That place was selected for its pleasant location, beautiful scenery and convenience. So John, no doubt, selected Enon, so that from this circumstance no inference whatever can be drawn in favor of dipping.

You will see from our entire discourse, that the baptisms performed were by the application of water to the subject, not by applying the subject to the water; they baptized *with* water and not by immersing in the water; *with* the Holy Ghost and not *in* the Holy Ghost.

But I close my argument by asking you to look at its inconvenience. There are localities where not sufficient water to immerse can be secured, as for instance in the Sandy Desert, or in the colder climate of Greenland, &c. How many require the ordinance on a dying-bed? Would it do in the majority of cases, to take them out and immerse them in a stream, on a cold winter day? Would it not be immediate death? O what inconsistency! God said "Now is the accepted time; now, is the day of salvation," and God does not require anything of us that we cannot do at any time when required.

"HELP ME ACROSS, PAPA."

There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, even to smooth with their kind solatitudes her last brief sorrows, they, too, experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstiffed on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. Oh, the awful, cruel strength of death, the weakness, the helplessness of love! They who loved her better than life

could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! She will live." Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze! Oh! how good God was to give her back! How we could praise and bless Him all our lives! She lifted one dainty hand—cold—almost pulseless, but better, better—we would have it so—laid it on the rough, brown hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee white face shone in the twilight like a star, or a sweet woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said in her weary flute-like voice:

"Help me across, papa!"

"Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, not alone.

"Over the river the boatman pale Carried another, the household pet. "She crossed on her bosom her dimpled hands And fearlessly entered the phantom bark; We felt it glide from the silver sands, And all our sunshine grew strangely dark."

Oh, Infinite Father! When we weary and disappointed ones reach our pleading hands to Thee, wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God?"—*Sei.*

OPEN THE WINDOWS.

Dr. A. was a wideawake preacher, and deservedly popular. Like the preacher of old, concerning many things, he was "wise, and taught the people knowledge." Concerning one thing, at least, we feel that he lacked practical wisdom. Attracted by his fame, we one evening wended our way to his church, and took

a seat with his people, promising our soul a treat; but alas! ere the sermon had well begun, we felt a dreary drowsiness stealing over us, and the most eloquent utterances of the man of God fell upon our ears waxed dull of hearing. Our eyelids grew heavier and heavier until they dropped over our weary eyes. Rousing ourselves with an effort, and thoroughly vexed at our stupor, we glanced at our neighbors to see if we were observed, and actually experienced a feeling of relief to detect Mrs. S. yawning drearily behind her fan. A furtive glance at Brother G. revealed him in the act of clapping his hand to his mouth in the futile attempt to conceal his gaping inclinations; for the tell-tale eyes, filling with sleepy tears, betrayed the secret which his hand would hide. Deacon F. had settled himself with his head reverently (?) bowed on the back of the pew before him. Sister W. sat bolt upright, but ever and anon her usually graceful head swayed and nodded in an unusually graceless manner; while Judge H., in spite of all his boasted dignity, was winking and nodding.

In short, the preacher looked from his place in the sacred desk upon a congregation of men and women who, having ears, heard not; but sat before him with eyes closed and mouths open, not feeding upon the strong meat of the word, but inhaling the soporific gases of a poisonous atmosphere. And this while a whole ocean of life-awakening, soul-reviving, spirit-stirring, oxygen-laden air pressed against every pane of glass, and rattled the very sashes of the closed windows in its efforts to gain admission. "Let me in, let me in," it whistled around the corners. "I'll wake you up, I'll wake you up," it whispered through the crevices. But no one heeded the friendly offer. The windows remained sealed; the congregation continued to drowse; the minister was discouraged, the people disappointed and the service generally a failure for want of a little pure air which God furnishes in lavish abundance, and makes easily obtainable.

Moral: Open the windows of the meeting-house, or do not find fault with the people for sleeping.—*Selected.*

THOROUGHNESS.

A young New Englander, whose knowledge was more showy than deep, went many years ago to teach a district school in Virginia.

Among his pupils was a small, rather dull and insignificant-looking boy, who annoyed him by his questions. No matter what the subject under discussion, this lad apparently never could get near enough to the bottom of it to be content.

One very warm morning, the teacher began to lecture to the boys on the habits and characteristics of a fish which one of them had caught during recess. He

finished, and was about to dismiss the school, when his inquisitive pupil asked some questions about their gills and their use.

The question answered, others followed, concerning the scales, skin, flesh. The poor teacher struggled to reply with all the information at his command. But that was small, and the day grew warmer, and the afternoon's holiday was rapidly slipping away.

"The school will now be dismissed," he said, at last.

"But the bones! You have told us nothing about the bones!" said the anxious boy.

He smothered his annoyance, and gave all the information he could command, on the shape, structure, and use of the bones.

"And now the school"—he began.

"What is inside of the bones?" stolidly came from the corner where the quiet boy was sitting.

He never remembered what answer he gave, but the question and his despair fixed themselves in his memory. Thirty-five years afterward he visited Washington, and entered the room where the Justices of the Supreme Court were sitting.

The Chief Justice, the most learned jurist of his day, was a man like St. Paul, whose bodily presence was contemptible.

The stranger regarded him at first with awe, then with amazement.

"It is the boy who went inside of the fish's bones!" he exclaimed.

If he had not tried to go inside of every "fish's bones," he would never have reached the lofty position which he held.

It is the boy who penetrates to the heart of the matter who is the successful scholar, and afterward lawyer, physician, philosopher, or statesman.

It is the man in whom the axe is laid to the root, not the outer branches, whose religion is a solid foundation for his life here and beyond.

THE cause of truth, which is the cause of God, is sure to prosper at last. No matter how adverse the winds that blow against it, no matter how dark the clouds that hang over it, no matter how gloomy the prospect before it, it will finally succeed and triumph over all. Not so with error. Though puffed by the breath of popular favor and borne along on the tide of public opinion for a time, yet it is destined to meet with defeat, and the disastrous effects will recoil on the heads of its unworthy advocates; and often the very thing they proposed and predicted respecting others falls upon themselves. And sometimes these results follow very soon, and do not always wait for the final adjudication of the claims of truth and error.

SUNDAY SCHOOL LESSONS.

LESSON VI.—MAY 6.

JOSEPH'S LAST DAYS.—Gen. 50:14-26. *Golden Text.*—The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

Time.—Jacob's journey to Egypt, B. C. 1706. His death and burial, B. C. 1689. Joseph's death 1635.

Place.—The land of Goshen; that part of Egypt lying nearest Palestine.

INTRODUCTION.—CONNECTING LINKS.—At Joseph's invitation Jacob came to Egypt. On his way there at Beersheba, God appeared to him in a vision and reassured him. In the land of Goshen the Hebrews were settled. The presentation of Jacob, with five representatives of his family, to Pharaoh is told in Gen. 47. Then followed the remaining five years of famine, in which "there was no bread in all the land." When "money failed," and "all the herds of cattle" had been exchanged for food, Joseph bought all the land of Egypt for Pharaoh, except only the land of the priests. Meanwhile, in Goshen, Israel "grew and multiplied exceedingly." Then came Jacob's last days, after seventeen years' residence in Egypt, at the age of one hundred and forty-seven years. Just before his death he called his sons together and pronounced a peculiar blessing on each. He gave them charge concerning his body. They embalmed the corpse according to the methods of the Egyptians, and by Pharaoh's permission Joseph, the nobles of Egypt, and the elders of Israel laid it in the burying ground in the field of Machpelah in Canaan.—*Harbold.*

THE PHAROAH OF JOSEPH.—That Joseph served a Hyksos Pharaoh, that is, one of the "Shepherd Kings," has long been accepted by the majority of Egyptologists. Iamun is the name of Joseph's Pharaoh, as Josephus quotes it from Manetho, the ancient Egyptian chronicler.—*H. A. Harper.*

THE LESSON STORY.—Our lesson tells of the humiliation of Joseph's brethren and of the Christ-like character he displayed in his treatment of them; of his death also, and of his injunction that he too should be buried in Canaan. After 140 years his sarcophagus (a stone coffin in which were placed Joseph's bones) accompanied the camp in all its wanderings in the wilderness.

DAILY READINGS.

M. Joseph's last days.	Gen. 50:14-26
T. The burial of Jacob.	Gen. 50:1-13
W. Joseph's command obeyed.	Ex. 13:17-22
T. Burial in Shechem.	Josh. 24:29-33
F. Forgiveness.	Math. 5:43-48
S. Peace for the upright.	Ps. 37:25-37
S. The path of the just.	Prov. 4:10-18

LESSON VII.—MAY 13.

ISRAEL IN EGYPT.—Exodus 1:1-14. *Golden Text.*—Our help is in the name of the LORD.—Ps. 124:8.

Time.—The time of this lesson extends from the death of Joseph, B. C. 1635, to the birth of Moses, B. C. 1571,—64 years, according to the commonly accepted chronology.

Place.—Egypt, principally the land of Goshen.

INTRODUCTION.—CHRONOLOGY.—There is a general agreement of the Bible with the chronology derived from the monuments. But it must be understood that all the dates applied to the Egyptian dynasties are very uncertain and indefinite. The general order is clear, but the exact dates are unknown. There is no certain chronology in the Bible or in history, till about B. C. 1000.—*Feloubet.*

ISRAEL IN BONDAGE.—"We have two measures by which to ascertain the duration of the bondage. *The first* is the 450 years of 1 Kings 6:1. *The second* is the 430 years of Ex. 12:40, and Gal. 3:17." There is some difficulty in reconciling all other dates with either of these dates, so that the actual time is somewhat uncertain.

THE LAND OF EGYPT.—Egypt seems to have been always held, except by modern geographers, to include no more than the inhabited tract irrigated by the Nile. The deserts were different from the river valley, and their tribes more or less independent of the rulers of Egypt. The whole space, either cultivated or fit for cultivation, is no more than about 5,626 square miles, a little less than the combined area of the states of Rhode Island and Connecticut.—*Abbott.*

THE BOOK OF EXODUS.—Exodus means departure, and the book is so named because the exodus or departure of the Israelites is its main feature. It tells the history of about one hundred and forty-five years, including the bondage of the Israelites in Egypt; their miraculous deliverance by the hand of Moses; their entrance into the wilderness of Sinai; the promulgation of the law; and the building of the tabernacle. Moses claims to be the author of the book (Ex. 24:12) and our Lord refers to him as the author (Mark 12:26; Luke 20:37).

DAILY READINGS.

M. Israel in Egypt.	Ex. 1:1-14
T. A great nation.	Gen. 46:1-7
W. Increasing in numbers.	Gen. 47:27-31
T. Oppressed without cause.	Isa. 52:1-6
F. Hardly treated.	Ex. 5:13-19
S. A cry of distress.	Ps. 142
S. The Spirit given.	Acts 2:1-12

LESSON VIII.—MAY 20.

THE CHILDHOOD OF MOSES.

Exod. 2:1-10.

Golden Text.—I will deliver him, and honor him.—Ps. 91:15.

Time.—Moses was born B. C. 1571. The lesson extends to B. C. 1531, when Moses was forty years old.

Place.—The capital of Egypt was probably *Zaan* (Hebrew) called *Tanis* in the Septuagint Greek, *Say* in modern Arabic. They are different forms of the same name.

INTRODUCTION.—NEW TESTAMENT REFERENCES.—Acts 7:18-20, where Stephen refers to Moses, and Heb. 11:23-27, where Paul uses Moses as an illustration of faith.

EGYPT.—Egypt was then really glorious. Rome had not been thought of. Greece was a den of robbers. There was not a refined people in all Asia. At that time there was but one radiant spot on the globe, and that was Egypt—where were found the acme of the world in all philosophy, in all art, and in all religion.—*H. W. Beecher.*

RAMSES II.—This was the present Pharaoh of Egypt. He reigned sixty-seven years, and died aged nearly a hundred years. "There is now in the museum of Bulag, near Cairo, Egypt, the actual body of Ramesses II. the Pharaoh of the oppression. It was discovered in July 1881 together with thirty-five other mummies. By written papyri preserved with the mummy, and markings on the case and on the bandages it was easily identified."

DAILY READINGS.

M. The childhood of Moses.	Ex. 2:1-10
T. Flight of Moses.	Ex. 3:1-15
W. Moses in Midian.	Ex. 2:16-25
T. Hidden by his parents.	Heb. 11:23-27
F. Stephen's Reference.	Acts 7:17-29
S. Moses' speech to Israel.	Deut. 1:9-21
S. God's providence.	Ps. 33:10-22

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SEND FOR BOOKS to the Mennonite Publishing Co., Elkhart, Indiana. The Martyrs Mirror, English and German, the Menno Simons Complete Works also in English or German, Mennonite Hymn Books and all Mennonite Books, as well as Bibles, Sunday School Helps, etc., and any other book that you desire will be supplied at regular rates. See our Catalogue.

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THE YOUNG PEOPLE'S PAPER.—A correspondent from Lancaster Co., Pa. writes as follows:

"I think it is an interesting paper. My father and grandfather read it. My grandfather is in his 94th year. His name is Martin Herr. He reads all the paper. He also reads much in the bible. His mind is very good. He can tell very well what he reads. There are few people like him. Reading is his greatest enjoyment. He also reads the HERALD OF TRUTH and other good books. He does not complain of feeling bad; eats three meals a day, sleeps and rests well at night. On pleasant days he often visits old friends and sick people.

Yours Truly, Henry R. Herr,
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CONFERENCES.

ANNUAL.

For Canada, in the Moyer M. H. Clinton Twp., Lincoln Co., on Thursday May 24. The nearest station is Jordan Sta. on the Grand Trunk Ry.

The Annual Conference for Ohio will be held in the Oberholzer M. H. in Mahoning Co., Ohio, on the 18th of May. Bishops meet on the 17th. Persons desiring to bring questions before this conference are requested to present the same in writing prior to above date. Nearest R. R. stations are Columbiana and Leontonia on the Pittsburg, Ft. Wayne & Chicago railroad. A cordial invitation is extended to all.

The Illinois Mennonite Conference will meet (D. V.) in the meeting house near Freeport, Stephenson Co., on Friday the 25th of May. The bishops will meet on Thursday the 24th in order to arrange all questions and subjects to be presented to the conference for consideration.

All questions for consideration at said conference should be sent to the undersigned previous to May 24th. Ministers, deacons and lay members from other states and districts are hereby cordially invited to be with us on said occasion.
 J. S. SHOEMAKER.

Dakota, Ill.

SEMI ANNUAL.

For York Co., Ont., in the Weidman M. H., Markham Twp., on Friday May 4. Nearest station is Markham.

For Virginia at the Spring Dale M. H. in the Upper District, Augusta Co., on the second Friday in May (11th). An invitation is extended to all brethren and sisters, and especially to our ministers and deacons, to be with us on this occasion. The nearest Railway station is Waynesboro on the Chesapeake and Ohio Ry. at which place there will be brethren to meet all those who come by rail.
 EMANUEL SUTER.

CORRESPONDENCE.

FROM ROSELAND, ADAMS CO., NEB.—On the 15th of April in the Roseland Mennonite church, five young souls were admitted to membership by baptism. May the Lord give them grace to hold out faithful and be shining lights in their calling, so that many more will be persuaded to follow the dear Savior.

COR.

JORDAN, ONT., APRIL 20TH, 1894.—April the 10th was a blessed day for the Mennonite congregation at this place. Bro. D. H. Bender came into our midst and preached three sermons on the

Mountain and several below the Mount ain to large and attentive congregations especially at the last meeting. The discourse was very effective and was presented very beautifully and in a clear and forcible manner. His visit was much appreciated by all the members. May God bless the efforts of the brother in the glorious work, among us and everywhere to the ingathering of precious souls into His kingdom. On the 17th, Bro. Bender went to Rainham.

COR.

NORTH TONAWANDA, NIAGARA CO., N. Y., APRIL 13TH, 1894.—We have again been highly favored by having Bro. D. H. Bender of Tub, Somerset Co., Pa., with us from April 7th till the following Tuesday. He held three meetings at Clarence Center in Good's M. H. The word was preached in a practical way and in spirit and power. It was to us a season of refreshing, for which praise and thanks and all the honor are due to the Lord. May the Lord grant His blessing to all his work and may he be a true worker in God's vineyard. We have regular appointments every four weeks, and would invite all ministers traveling through here to stop with us. May God's blessing rest upon all the efforts that are made to reach small congregations.
 L. D. EBERSOLE.

SALUNGA, LANC., CO., PA.—We recently enjoyed a visit from the brethren Bish. John Durr of Fayette Co., Pa., and Pre. Samuel Yoder of Elkhart, Ind. They attended our Lancaster conference on Friday Mar. 16, and from there came into our neighborhood. On Saturday the 17th, we had our preparation meeting at Landisville, where three precious souls were received into the church by baptism; one was baptized in the house, two in the water, with water. At this meeting Bish. Michael Horst of Washington Co., Md., spoke in German and Bish. John Durr in English a plain and sound sermon on the observance of the commands of the Gospel, as also on the gospel mode of baptism by pouring or effusion. In the afternoon Bro. Durr left for Elizabethtown to be with the congregation at Bossler's over Sunday. On Saturday evening the 17th there was an appointment at Salunga M. H. for Bro. Yoder where he spoke to a large congregation from the text, "My kingdom is not of this world." On Sunday morning Bro. Yoder was taken to Millersville M. H., and from thence he went to York Co., Pa.

COR.

FROM LANE CO., OREGON.—We have nice and warm weather. Everything is growing nicely and the birds are singing all around. The brethren and sisters of the Oakhill Cong. are all as well as usual

and all in fair spiritual condition. Our Sunday school was largely attended Apr. 8, at Oakhill. It has been growing right along since the roads are a little better and the rains have ceased. We are reminded of what we read in the Scriptures, "If God be for us, who can be against us?" If we are here in the far West a few of God's children, He will not forget us. We feel as though He is with us right along. We read lately a good deal of how many poor people in different places are suffering from want of something to eat to keep the natural body alive. Oh how they should cling to Christ that He may preserve their spiritual body from the spiritual death. The people here in our section often complain of hard times, but everything is plentiful except money, so we ought to be thankful to God. Bro. Moses Evers of Elida, Ohio, likes our country better since the weather is getting nice. He has now made up his mind to remain till autumn, and then, if he likes it, he will make this his future home. May God be with all the brethren and sisters everywhere.
 J. D. MISHLER.

FROM HERSHEY'S CONG., LANC. CO., PA.—Seeing in the April 15th No. of the HERALD, an earnest request for more correspondence, I thought it might perhaps be interesting to at least some of our dear brethren and sisters of other congregations to hear from us regarding our church and S. S. work. We certainly have reasons to thank God for the interest that seems to be awakened in this part of His vineyard. There are here now 24 applicants for church membership, and we have reason to believe that some others are counting the cost. May God help them so that they may not only enter the visible church here on earth, but having received the baptism of the Holy Ghost, they may have that inward Christ life, and become valiant workers for the cause of Christ.

Our S. S. was organized on Sunday the 15th inst., the brethren C. M. Brackbill and Mahlon Buckwalter were elected Superintendents; Bro. Landis Hershey, Secretary; Bro. Moses Hershey, Treasurer, and the brethren Amos Hershey and Amos Hoover to conduct the singing. May God bless us all as S. S. workers, that we may be actuated by pure motives, being first of all watchful and prayerful, as to our own condition, having our characters pure and unspotted from the world, ever striving to cultivate that kind and Christ-like personality, which I believe is one of the essential characteristics of successful S. S. workers. This being our condition, and consecrating ourselves earnestly to the work certainly God will bless our efforts, and the S. S. will be a power for good.
 A. M.

NEWTON, KANSAS, APRIL 15, 1894.—To-day we had a sermon from Mark 16: 15. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature."

At our last annual meeting of the Evang. Board it was suggested that an occasional sermon of this kind be delivered among our people in the many congregations throughout the land. We are glad to see it so soon carried into effect in our district, and the hearts that were specially touched and the liberal contribution to the Mission fund went to show the good results from such a sermon. Many beautiful thoughts were presented, a few of which I might mention here. First there was a command given. Jesus gave it; it was given not only to one, but to all the disciples. It was said, go, and bring the glad tidings to every creature, not only to those in America but also in other lands. Not only to one race of people, but to every nationality, the black man, and the red man of the forest—every creature in all the world.

Go not just because it is a command, but because the love of God constraineth us.

Our minds were invited to dwell upon instances where a living earthly parent has in his last moments given a command for those left back and how eager and anxious and careful the bereaved ones would be to carry these last words into effect if possible and try to bring the lost children home. So much would be done out of love toward a beloved parent, but much more should we feel in our hearts to faithfully remember these last words of our Savior and be anxious and deeply concerned to have them observed, obeyed, yea honored by carrying them into effect with cheerfulness, willingly, lovingly. For if our obedience is not out of love to God and man it will avail us nothing. This the apostle witnesseth in 1 Cor. 13th chap.

In conclusion there was read to us a verse showing that the disciples were obedient to their beloved Master and went everywhere preaching the word.

If we are faithful as they were, we will do likewise. They were to teach others among all nations to observe all things that He had commanded them, and one of the things commanded them was to get the Gospel to every creature. Matt. 28:20.

SUNDAY SCHOOL ITEMS.

FROM NEWVILLE, CUMBERLAND CO., PA.—Our Sunday-school was opened on the 1st of April for the coming summer. Bro. Isaac Burkhardt is our Superintendent. We desire an interest in the prayers of the brethren and sisters, that our feeble efforts in the cause of Christ may be

blessed with divine direction to the salvation of our dear young people, and the spiritual strengthening of us all.

COR.

ROANOKE, WOODFORD CO., ILL., APRIL 8, 1894.—We reorganized our Sunday-school for the summer. It is to be hoped that a deeper interest will be manifested in this work, for it is our duty to instruct our young people in the word of God, and the reward promised to the faithful is well worth the effort. Bro. Christian S. Schertz was elected Superintendent, and Bro. Peter D. Schertz, assistant. May every helper be consecrated and labor for the glory of God.

COR.

FROM JOHNSTOWN, PA.—The Sunday-school in the Stahl congregation was organized on Sunday evening, April 1, 1894. Bro. John Stahl was elected Superintendent; Bro. Levi D. Yoder assistant. The school is in a prosperous condition, and may the grace of God be with the officers and teachers, and also with the entire school. Brethren, let us remember the Sunday-schools in our prayers, so that they may prosper, and that souls may be won for Christ.

LEVI BLAUCH.

FROM YELLOW CREEK SUNDAY-SCHOOL, ELKHART CO., IND.—Our Sunday-school reopened here April 1st, organization being effected some time previous, with bright prospects for the future. The attendance and interest so far has been better than for some years. The teachers and officers are an earnest corps of workers. The fraternity in general feel they are engaged in a glorious work, and hope and pray for success, and the salvation of the lost. May the efforts be crowned with God's rich blessings.

COR.

FROM USTICK, WHITESIDE CO., ILL.—On April 1st we reorganized our Sunday-school for the season with a large attendance. Deacon H. T. Nice was elected Superintendent and Pre. John Nice, assistant. We have Sunday-school every Sunday, and preaching every two weeks, also Bible reading connected with singing every Sunday evening. We feel much encouraged to press forward, by the interest taken by both parents and children. Our prayer is that this may be a work that will help to build up God's kingdom and the saving of souls.

COR.

THOMPSONTOWN, PA., APRIL 16, 1894.—Our Mennonite Sunday-school at Delaware was opened the first Sunday in April, and the following officers were elected for the year, one week later: Superintendent, Bro. Samuel Weaver; Assistant, Bro. Joseph S. Graybill; Sec'y-

Treas., Bro. William Siefer; Assistant, Bro. D. R. Benner. May all that is undertaken, be done to the honor and glory of God, and be the means of bringing souls into the folds of Christ, so that we shall not get weary in well-doing, for in due season we shall reap if we faint not. God bless the Sunday-school work the wide world over, is my prayer.

JOSEPH S. GRAYBILL.

FROM GARRETT CO., MD.—The Casselman Union Sunday-school was reorganized April 1. The following officers were elected: Superintendent, Daniel Kinsinger; assistant, C. A. Bender; Sec., Mary Beachy; assistant, Nancy Baker; Treas., Jacob Kinsinger; Librarian, Kate Beachy. The teachers for the school were also appointed. After the election of officers, we were addressed by Pre. Hosteler, which we highly appreciated, and hope we will try to obey the words of advice given so that the Sunday-school will progress and the good seed sown may spring up and bring forth a hundred fold.

MARY BEACHY, Sec.

FROM LANCASTER, PA.—On the 1st of April, a Sunday-school was organized at Lancaster, with the following officers elected: Bro. B. F. Herr, Superintendent; Bro. L. B. Herr, Assistant Superintendent; Sister Lena Hege, Secretary; Sister Susan M. Hershey, Treasurer. We have quite a good attendance, and a deep interest is manifested in the work. We also hold a weekly Teachers' meeting, preparatory to the Sunday-school, and which is instructive as well as helpful in gaining a more thorough and practical knowledge of His holy word. May God bless all our efforts that may be put forth in laboring for His blessed cause.

COR.

FROM PRESTON, ONT.—The brethren and sisters met at the Hagey M. H., near Preston, Waterloo Co., Ont., on the 1st of April to reorganize the Sunday-school at this place. The attendance was very fair, and the interest taken in this meeting indicated that the number of Sunday-school workers is increasing in this congregation. The following brethren were elected officers for this year: Superintendent, David Wismer; assistant, Abraham Oberholzer; Sec'y-Treasurer, Levi Witmer; assistant, Daniel Rudy. Bro. A. B. Snyder was appointed to conduct the singing, and a number of brethren and sisters were appointed teachers. We hope that the labor done in this place may not be in vain, but that God's blessing will rest upon it, and in due time the fruits show forth to the honor and glory of God, and the welfare of never-dying souls.

COR.

FROM LARNED, PAWNEE CO., KAN.—As nothing has been said through the HERALD lately from this place, I will drop a few thoughts. In reading the correspondence we notice that quite a number of the Sunday-schools have reopened. We decided to have an evergreen Sunday-school here, and found it worked very successfully. Our Sunday-school is growing both in number and interest, owing to the fact that our young people are getting interested in the good work. Our Superintendent and teachers are all young people. We have also Bible reading every Sunday evening, conducted by the young people and assisted by the older ones. Let me encourage our young people to launch out and be strong and work. The time is near at hand when the work must be carried on by the present rising generation or else cease. We have many opportunities to prepare ourselves if we are but willing to work. We are as yet without a minister at this place. The brethren from Newton, Kansas, fill an appointment once a month at this place. We hope the time is near at hand when we can have preaching every Sunday, for we realize that the harvest truly is great and the laborers few. We expect Bro. J. M. Weaver with us in the near future to hold meetings. Pray for us, that many souls may be brought from the power of Satan to the true and living God.

D. S. KING.

PROGRAMME

of the Mennonite Sunday School Conference to be held Monday, May 14th, 1894, at the C. Eby M. H., in Berlin, Ontario.

FORENOON SESSION.

- 9.00—9.15. Devotional Exercises.
1. 9.15—10.00. "How to create Life and promote Interest in the Sunday School." Isidor B. Snyder, Myron A. Gee, Israel R. Shantz.
2. 10.00—10.30. "Duties and Responsibilities of the Superintendent to the Sunday School." David Shuh, Noah C. Bowman, Menno M. Shantz.
3. 10.30—11.10. "Hints on Infant Teaching." Menno S. Weber, Eli S. Hallman, David Wismer.
4. 11.10—11.40. "Sunday School Missions." S. D. Ebersole, David Berg, Chr. Hoover.
5. 11.40—12.00. Sunday School Reports.

AFTERNOON SESSION.

6. 1.45—2.25. "Benefits of our Sunday School Conference." Noah Stauffer, Jacob Z. Kolb, Menno C. Cressman.
7. 2.25—3.15. "The Social Life of our People." Anson Groh, S. S. Hermer, Ezra Rittenhouse.
8. 3.15—4.00. Open Conference.

Secretaries are requested to bring or send the Reports of their schools.

Discussion to follow after each subject. The singing will be from Hymns and Tunes.

There will be services on Sunday evening preceding the Conference.

A cordial invitation is extended to the brotherhood generally to come and assist in the Conference.

CONFERENCE REPORT.

Report of the Conference held at the Forks M. H., in Lagrange Co., Ind.

On the 12th of April, at 9 A. M. a number of Amish and Mennonite ministers met at the Forks M. H., to arrange some questions for Conference.

After the questions were arranged, Conference proper opened at 10 o'clock, by singing, after which Bish. J. Kurtz of Ligonier, Ind., read the 4th chapter of Ephesians, followed by a few remarks and prayer.

Bro. John K. Yoder, of Orrville, Ohio, was then elected Moderator; Bro. J. H. McGowan, of Nappanee, Ind., was chosen Assistant Moderator; Bro. D. D. Miller, of Middlebury, Ind., was elected Secretary, and Bro. J. S. Hartzler, of Topeka, Ind., was chosen Assistant Secretary. The Moderator read Acts 15:1—29.

In his remarks he referred to the blessings of God towards us, in permitting us to meet from different places to consult together over the important work in which we are engaged, and to see whether we are still willing to hold fast to the faith and practice as given us by Christ and His apostles and practiced by our forefathers. He also referred to the duties of ministers in conference work. We should all take an active part and be together in brotherly love.

The congregation can help by prayer and good attention. Our churches are scattered all the way from Eastern Pennsylvania to Oregon, and can not all be brought exactly under the same order. Yet we want to be together in love regardless of this, and help each other in the work as much as possible.

We should not get "Order of the church" and "Faith" mixed. From time to time different work presents itself and therefore we find it necessary to meet and counsel with one another.

Bish. J. Kurtz then plainly set forth the doctrines to which we hold, also our rules of order, and the necessity of the same.

The ministers present then expressed themselves in harmony with the principles that were set forth and expressed a desire to continue in teaching and practicing the same by God's help.

By a unanimous vote of the brotherhood present, the remarks of the ministers were endorsed.

After reading several questions, which were to be discussed in the afternoon, and singing, the Conference had an intermission of one hour for noon.

Conference was opened at 1 P. M. by singing, and a few remarks and prayer by Sebastian Geric.

The questions were now brought before the conference.

Question 1.—Does this Conference sanction the ordination of deaconesses in congregations where so desired?

Ans.—Inasmuch as we believe that the Holy Scripture sanctions deaconesses; and as we find such examples in the Apostolic church, we sanction such ordinations where qualified sisters are found and where the congregation so desires, in accordance with Article IX. in our "Confession of Faith."

Ques. 2.—Does this Conference deem it advisable to ordain a minister in each church district, as requested by the Evangelizing Board?

Ans.—This Conference believes that the amount of work to be done requires the ordination of at least one more brother to the ministry, in each congregation where properly qualified persons are found—in accordance with the request of the Evangelizing Board.

Ques. 3.—Is it right for people of our faith to hold offices in which they are authorized to administer oaths?

Ans.—No. We are called to a higher calling than holding such offices and great dangers are besetting those who are seeking and holding them.

Ques. 4.—Is it advisable for a minister to get the consent of his congregation before leaving home for Evangelizing work?

Ans.—Every congregation should be willing to make some sacrifice so that ministers can carry out Matt. 28:19, 20. However in a general sense we deem it unnecessary for the minister to get a formal consent from his congregation.

Ques. 5.—Would it be advisable for our people to accept a brother as a minister who does not believe it to be in opposition to the word of God to swear oaths?

Ans.—Inasmuch as such minister is unsound in the faith as taught by Christ and the apostles, we positively say NO. Read Matthew 5:34; also James 5:12.

Ques. 6.—Does this Conference deem it proper to call in ministers from neighboring congregations to settle difficulties?

Ans.—Generally speaking, each congregation should try to settle its own difficulties, but where such difficulties can not be settled satisfactorily in this way, others of like faith should be called to aid in the work.

Ques. 7.—Do we believe it to be edifying to the church in general to take deacons into the lot in the ordination of a bishop?

After considerable discussion on the question a motion was made to leave question 7 for the day and take it up next morning.

The Conference was then closed by prayer by J. M. Shenk, and singing by the congregation, to meet the next morning at 9 o'clock.

Friday morning at 9 o'clock Conference opened by singing followed by the reading of 1 Cor. 14:1-9, and prayer by J. H. McGowen.

Ques. 7 was now read and amended, and after some discussion of it, the following answer was adopted.

Ans.—We should be governed by circumstances, but in general we do not believe it to be edifying to the church.

On motion the Maryland matter was brought before the Conference.

Bro. J. P. Smucker had received several letters from a small church at Gwinn, Md., which desires to be taken under the care of this Conference. After the reading of the letters and some explanations, it was decided that said church be taken under care of this Conference, with this provision, viz.: That as soon as a Conference nearer Md. will receive them, we advise them to unite with them.

On motion Bro. J. P. Smucker was chosen to take charge of the above named church in Maryland.

A letter from Eugene, Oregon, was then read, and some explanations were made. The following resolution was then adopted:

Resolved, That this Conference ask Bro. Joseph Schlegel of Seward Co., Nebraska to go to Oregon, and serve the church there as they may need.

In case Bro. Schlegel can not go, then the Evangelizing Board shall select another bishop to make the trip.

The appointment of Bro. Silas Yoder, of Goshen, Ind., as a member of the Evangelizing Board, by the last Evangelizing meeting was approved by this Conference.

Resolved, That this Conference recognizes the necessity of publishing a German Hymn and Tune Book, as was purposed by the Conference in Seward Co., Nebraska, in 1891, and we herewith authorize J. F. Funk and Jos. S. Lehman of Elkhart to select a committee to compile the book.

Bros. Funk and Lehman then chose the following committee: A. B. Kolb, J. S. Coffman, John Horsch, J. S. Hartzler, C. Z. Yoder.

The following resolution was then read and after an intermission of one hour for dinner a lengthy discussion followed, after which it was adopted.

Whereas, the two Sunday-school Conferences held in the last two years have met with wide-spread approval, and have been very generally considered by those who attended as a means of edification to

the church in general and advancement to the S. S. work, therefore be it

Resolved, That a S. S. Conference may be held to advantage if properly conducted.

2d Resolved, That the leaders and speakers of the S. S. Conference shall be earnest, consecrated, exemplary members of the church.

3d Resolved, That the S. S. Conference work should not be left too much in the hands of the younger members, but should be made a means of encouraging the older and younger members to labor together in S. S. and church work.

4th Whereas the past S. S. Conferences have been very largely attended, therefore be it

Resolved, That the work should be so divided into districts so as to avoid excessive gatherings.

Resolved, That this Conference send two delegates to the Amish Mennonite Conference to be held at Hopedale, Ill., next fall. Expenses to be paid by this Conference. On motion Bro. D. J. Johns and Jonathan Kurtz were chosen as delegates to said Conference.

The subject of mission work was then discussed and the following adopted:

Resolved, That Mission Work in the cities and elsewhere is heartily approved of by this Conference, and that "Home Mission" recently established in Chicago, should be encouraged and supported by prayer, counsel, helpers and finances: Provided that the workers in said Mission teach and practice the doctrines of the Holy Scriptures as accepted, taught and practiced by the congregations represented by this Conference. Then the workers in said Mission can expect such encouragement and support by said congregations.

Bro. J. S. Hartzler, who has been laboring in the evangelistic field in our home church the last year, then explained the great necessity of such work.

Bro. J. H. McGowen was elected as our Home Evangelist for the next Conference year.

Bro. D. D. Troyer was chosen Corresponding Secretary for the year.

On motion Bro. Jos. D. Miller was appointed to see that the Pretty Prairie congregation has regular services.

On motion it was decided that the present Secretary should buy a Secretary's book and record all the minutes of our previous Conferences.

The following resolution was then read and adopted by those from abroad who were present:

Resolved, That we from abroad extend our heartfelt thanks to the brethren and sisters of this place for the hospitable way in which they have provided for our wants while in their midst.

On motion it was decided to hold our next Conference at the Clinton M. H., at

the time decided upon by the Corresponding Secretary.

Bro. J. S. Coffman then gave us a short address on evangelistic work.

The Moderator then made a short closing address followed by prayer and a closing song, Conference adjourned.

Some very edifying remarks were made in the discussion of several of the questions but for want of space we will omit them.

The following bishops and ministers were present:

Bishops:
J. P. Smucker, Nappanee, Ind.
D. J. Johns, Goshen, "
J. F. Funk, Elkhart, "
Jonathan Kurtz, Ligonier, "
J. M. Shenk, Elida, Ohio.
Sebastian Gerig, Wayland, Iowa.
John K. Yoder, Orrville, Ohio.
P. Y. Lehman, Goshen, Ind.

Ministers:
J. S. Hartzler, Topeka, Ind.
David Burkholder, Nappanee, Ind.
J. H. McGowen, "
Jacob Bleile, "
D. Z. Yoder, Smithville, Ohio.
J. S. Coffman, Elkhart, Ind.
Yost Miller, Shipshewana, Ind.
Eli Miller, "
Jonathan Troyer, Emma, Ind.
Harvey Friesner, Bristol, "
John Garber, Goshen, "
David Garber, "
Jacob Miller, Vista, "
J. J. Weaver, Shipshewana, Ind.
Jos. Horner, Kokomo, Ind.
J. S. Lehman, Elkhart, "
Jos. D. Miller, Middlebury, Ind.
D. D. Miller, "

D. D. MILLER, Secretary.

A VISIT IN PENNSYLVANIA.

I left my home on the 7th of March to visit different congregations in Pennsylvania. On the 8th at 2 P. M. I reached Millin, Juniata Co. The same evening I was taken to Bro. Samuel Gayman's. In this vicinity I attended a number of interesting meetings, doing as much visiting as possible, especially among the aged and sick whom I tried to comfort and encourage. The church in this locality needs special work, as but few of the young people have united with the church, and if no special effort is made to gather them in, the church evidently must suffer.

On the 15th I accompanied the brethren, Pre. William Graybill and Bish. J. L. Ocker to the Lancaster Co. conference held on March 15-16. I greatly enjoyed this privilege of meeting with so many of the ministering brethren from different counties and congregations of Pennsylvania, and of forming some acquaintance with a number of them. The conference was largely attended, and while there

was a little difference of opinion on some of the topics discussed, I believe a general good feeling and harmony prevailed. In this locality the congregations are large and influential. The young people also are being gathered into the church. On the 17th at Landisville 3 were received into the church by baptism; at Millersville there were, I think, 13 applicants; at another, 18, and at still another, 23. This is indeed encouraging, and special work is not so much needed in such places where the church is strong and the young people can be gathered in as they become old enough. After attending several well attended and interesting meetings and visiting what I could I left on Monday the 19th for Stony Brook, York Co. Here I was met by a young man who took me to the home of Nancy Houser, widow, who was sick, but found her willing to suffer affliction for her dear Master's sake, who first suffered for her sake. May God still be her comfort, and help her to bear all her affliction with true Christian resignation. In the afternoon I attended a meeting at the Witmer meeting house. The interest was good but the attendance small, only a very few young people being present. It seems that a vigorous effort is needed here to build up the church. In the evening there was another appointment at the home of Sister Katie Landis, aged 86 years, who was also in rather feeble health. We could rejoice with her that even in the evening of her life she was willing to confess her Savior and be received into church fellowship by water baptism. May God keep and sustain her in her old age. At this meeting there were others who were very forcibly reminded and moved by the Holy Spirit to come out on the Lord's side. May God give them the victory. It is indeed astonishing to see and meet with so many who are living on and on without a Savior or a glimpse of hope for Heaven. The brethren Theodore Forry and Eli Hursh have charge of this congregation. May they cry aloud and not spare to declare the whole counsel of God, and may God speedily prosper their work.

On the 20th I left for Bear's station, where there was an evening meeting which was fairly well attended and with marked interest; but I believe only two members of our church were present. The congregation here has dwindled down to only a very few scattered members to tell of the once prosperous congregation here, and unless vigorous and direct work is done here very soon the church building will be left to some one else. Bro. Samuel Rhodes has this little congregation in charge, but lives quite a distance away, and is at present confined to his house by poor health. I hope however he may soon recover and be spared to the church and to his family who so much need him.

On the 21st I left for Menges Mills, to the Garber meeting house, where I attended two evening meetings. These meetings were not largely attended, but the interest is good here. The brethren have a good, commodious house of worship, but only a few members to occupy it, but I believe they have a well organized and attended Sunday school, and I hope those who are counting the cost here, will soon get the answer, "For me to live is Christ." I should indeed rejoice to hear this.

From this place I went to Hanover, where I attended two evening meetings and one day meeting, all well attended, with good attention, the congregation here is pretty large. The brethren Moyer and Martin Wisler are in charge of this congregation, and also preach at the Garber and the Hostetter houses, neither one of which has a minister in their immediate vicinity. On Sunday the 25th I with Bro. Wisler left Hanover, for the Hostetter M. H. stopping with Bro. Samuel Grove, deacon, on the way, who was very sick at the time and has since passed over to the other shore. The meetings in the morning and evening were not largely attended at this place. On the 26th I returned to Menges Mills where the funeral of J. J. Hershey's child took place, the second one they were called upon to follow to its narrow little tomb. May God help them to take heed to these calls so they can meet their little ones on that happy shore of immortal glory.

On Tuesday I returned to Hanover, and attended another evening meeting. On the 28th I left for Mumasburg, Adams Co. This congregation is small. I attended two meetings with marked attention. A new house is needed here, and also special work to build up the church.

At Churchtown and Slate Hill, Cumberland Co. I attended two meetings; with large attendance and good interest at each of these places. These congregations are in a prosperous condition, with well organized Sunday schools, and they had recently a glorious ingathering of souls. At Churchtown 13 were added, and at Slate Hill, 27, with 4 more applicants. The prospect here is encouraging, and the brethren feel hopeful for their young people. May God still prosper the work here that many more may follow the good example of those who have just come out on the Lord's side. The brethren, Bish. Zimmerman, J. Herr and Samuel Hess are in charge of these congregations. May they be earnest and zealous in the Master's cause.

In conclusion I will yet say that I greatly enjoyed my visit. I found many earnest Christians who are filled with the Spirit and have a love for the good cause and are interested in the prosperity of the church. Be earnest in prayer, faithful and devoted in every Christian duty. And to the many who confessed to be in-

terested in that better way and that noble calling I would say, May God give you the courage to now choose that better part while the door of mercy is open. The Spirit and the bride say come, come.

I reached home on the 3d of April at 3 P. M. and found my family in usual health. God be praised for His loving kindness and tender mercy.

I also feel to render my sincerest thanks to the brethren and sisters for their kindness toward me in every way. May God richly reward you, and His heavenly benediction ever be upon you. Amen.

Elkhart, Ind. SAMUEL YODER.

ITEMS.

—Cholera is at present claiming from 5 to 10 victims a day in Constantinople, Turkey.

—In Meshed, Persia, there is great want. Some 60,000 people are on the streets of the city begging for bread.

—The American Arctic Exploration Expedition under the leadership of Walter Wellman arrived in Norway after a week and will move northward as soon as arrangements are completed.

—SIR WILLIAM SIEMENS announced, some years ago, as a result of careful calculation, that if steam boilers could be erected vast enough to exhaust daily the whole coal output of the earth, the steam generated would barely suffice to pump back again the water flowing over Niagara Falls.

—MAYOR KENNEDY, of Toronto, promptly declined the invitation to attend the recent anti-prohibition convention of liquor sellers, and informed the delegation who waited upon him that rather than bid such visitors welcome he would resign the mayoralty. Would that among the cities of our own nation a chief executive could be found who would do likewise.

—UNDER the judicious management by England of the Egyptian affairs, that country has been enabled to appropriate the sum of \$500,000 for the construction of a fireproof building in which to store the vast accumulation of priceless records and other antiquities which have been and are being recovered from ancient Egyptian ruins and which have been hitherto stored in buildings that might be easily destroyed by fire. Many of these records have been as yet but little examined, and it is of the greatest importance, both as regards science and religion, that these records should be kept safe.

Married.

STEINER—EBY.—On the 15th of April, 1894, at the Zion Mennonite M. H., near Bluffton, Allen Co., Ohio, by Bish. J. M. Shenk, of Elida, Ohio, Bro. M. S. Steiner of Chicago, Ill., to Sister Clara, eldest daughter of Bro. and Sister Tobias and Susanna Eby, of near Pandora, Putnam Co., Ohio.

EBY—EBB.—On the 8th of March, 1894, at the residence of the bride's parents, by B. F. Hamilton, Bro. Jonas Eby and Sister Mary Erb, both of Harvey Co., Kansas.

"Bless, Lord, this newly married pair,
And make the match a blessing prove;
Their interrest one, their joys, their care,
Made happy in each other's love." H.

BISHOP PETER D. MISHLER.

On the 23d of January, 1894, of cancer, Bro. Peter D. Mishler, bishop of the Oakhill Congregation in Lane Co., Oregon, aged 47 years, 6 months and 15 days. His funeral at the Oakhill M. H., on the 25th, was largely attended. Funeral services were conducted by Jacob Schrag in German and by Pre. Laidlaw in English. Bro. Mishler was confined to his bed about three months, and suffered very much, but he was fully resigned to his Lord. It was his earnest desire to depart and be with Christ, which is far better. He will be sadly missed in the church in which he so faithfully labored, in the family, to which he was so warmly attached, and in the neighborhood, where he was universally esteemed. He leaves his wife, eight children and two grandchildren to mourn his death, yet their weeping is but for the absent body, for they feel that the soul has gone to its eternal rest.

OBITUARY.

HOSSTETLER—Moses J. Hostetler was born in Somerset county, Penna., June 9, 1812. He was one of eleven children born to John and Magdalena Hostetler, and with his parents came to Ohio. After a lapse of two years he returned to Pennsylvania and was married, January 7, 1838, to Elizabeth Mast. After residing three years in Pennsylvania he moved to Holmes Co., Ohio. Here he resided twenty-three years, and 1864 moved to Lagrange Co., Ind., where he lived until his death, April 17, 1894. He lived in the marriage relation fifty-one years when he was separated by the death of his companion, August 9, 1889.

The deceased has been a member of the Amish church since 1838, living a faithful and exemplary Christian life until his death. He left a bright testimony, a few days before his death, of the assurance of an eternal home in heaven.

He is the father of thirteen children, ten sons and three daughters, four of which, one son and three daughters, have preceded him to the spirit world. He has seventy-three grand-children, fifty two are still living, and has thirty-nine great-grandchildren, four of whom are dead, making an offspring of 125 souls.

Funeral services were held at the old home on April 19. Preachers Eli Borntrager, and David Kauffman of Lagrange Co. and preacher Yoder of Nebraska conducted the services from John 5:19-31, 1 Cor. 13:20-58 and 1 Thes. 4:13-18. His remains were laid at rest in the Yoder cemetery. J. J. H.

DIED.

EBY.—On the 5th of April, 1894, near Freeport, Ill., of lung trouble, Mathias Eby, aged 84 years, 4 months and 5 days. Bro. Eby was for many years a faithful minister and bishop in the Mennonite church, and after it became necessary that he should lay aside his ministerial work he was seldom absent from divine service if able to go. He was fully resigned to the will of God, and peacefully fell asleep in Jesus, with the blessed assurance of entering into the rest prepared for the people of God. His body was consigned to the grave in the Mennonite cemetery on the 7th. Funeral services conducted by C. C. Snavely, J. S. Shoemaker and A. L. Myers. Text, John 5:28, 29.

"A longing for home comes stealing o'er us,
As our friends pass over to the better land,
As one by one they join in the chorus,
Singing the songs of God and the Lamb."

HRISMAN.—On the 8th of April, 1894, in Danvers Twp., McLean Co., Ill., of consumption, Mary Hrisman, aged 17 years, 5 months and 23 days. She was sick about two years. Her parents and their four remaining children mourn the loss of a dearly beloved daughter and sister, yet they mourn not as those who have no hope, for she had made her peace with God about two years before her death. Her last words were, "I am going now." Her remains were laid to rest on the 10th in Imhoff's graveyard, followed by many relatives and friends. Funeral services by Joseph King and Joseph Stockney.

MILLER.—On the 4th of April, 1894, at Walnut Creek, Ohio, of old age, Magdalena Miller, widow of Isaac Miller, aged 84 years, 7 months and 13 days. Buried in the Walnut Creek Mennonite cemetery followed by a large number of friends and relatives. Funeral services by David Beachey of Sugar Creek, Ohio, and Fred. Mast of Marten's Creek, Ohio. Sister Miller was esteemed by all who knew her. She was very regular in her attendance at church, and took great pains to have her own and all other children educated in the way of Christ. She was married twice, her first husband was John Christner. To them were born four children, of whom 3 survive her. Her second husband was Bro. Isaac Miller, with whom she lived but a short time when he died. We all hope to meet her where there will be no more parting, but where will be joy everlasting.

BOLLER.—Ella McCrete Boller was born Oct. 11, 1862; died March 16, 1894, aged 31 years, 5 months and 5 days. Deceased was reared in and near Riverside, Iowa, and leaves many friends to mourn her untimely death, caused by that most dread disease, consumption, after a long and tiresome illness, which she bore nobly to the last. She leaves a dear husband, a little 5 year old daughter, father and mother, brother and a sister to mourn her death. She also spoke feelingly to friends and told them to live as she did and meet her in heaven. She was a noble exponent of the powers of unselfish love, seeking happiness only by contributing to the happiness of others. Her life was pure, calm and peaceful. The funeral was held Sunday forenoon the 18th, at the M. E. church, of which denomination she was a member. The funeral sermon was preached by Pre. Woodson, who spoke very comfortingly, after which the remains were placed in their last resting place in the Riverside cemetery.

"'Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard to speak the words,
'We must forever part.'

A dear one has gone from our circle,
On earth we shall see her no more;
She has gone to the Savior in glory,
And all her afflictions are o'er."

SHELLENBERGER.—On the 1st of April, 1894, in Juniata Co., Pa., at the residence of his cousin, Jacob Shellenberger, Amos Shellenberger, of throat trouble, aged 66 years, 7 months and 7 days. He was son of Joseph and Hannah Shellenberger, who moved years ago to Freeport, Stephenson Co., Ill. He was sick six weeks. Since his wife's death he had his home mostly with his daughter, Mrs. Anna Pitsenberger, in Ohio. About 8 months ago he came from Ohio to Juniata Co., Pa., to remain. His son, Ellis R., of Broad Junction, Ohio, came to Juniata Co., to attend the funeral at the Lost Creek graveyard on the 4th. Funeral services at Lost Creek by Samuel Gayman and William Graybill.

HARTMAN.—Adam Hartman was born near Kaiserslautern, Rhein Kreis, Bavaria, Germany, Dec. 18, 1811; died of the infirmities of old age, at South West, Elkhart Co., Ind., at the residence of his youngest son, Emanuel, March 21, 1894, aged 82 years, 3 months and 3 days. He came with his parents to America in 1832, settling in Lancaster Co., Pa., thence going to Ashland Co., Ohio in 1835, where in 1836 he was joined in wedlock to Elizabeth Ramer at the age of 25 years. He moved his family to Elkhart Co., in 1849, first settling in Harrison Twp., where they resided about 4 years; then they moved to Union Twp., where he resided 44 years, watching the giants of the forest disappear and mother earth to blossom as the rose as settlement and civilization came apace. At the age of 15 years he united with the Mennonite church, and lived a consistent member until the messenger of death summoned him home to a world "where the wicked cease from troubling and the weary are at rest." He was the father of ten children, eight of whom are now living all of whom were present at the funeral except one daughter, Elizabeth Netttrout, of Newton, Kansas. There are also 37 grandchildren and 11 great-grandchildren. The funeral which was largely attended was held at the Yellow Creek M. H., by Christian Schaum in German and Jas. H. McGowen in English, from 2 Tim. 4:6, 7, 8.

"'Tis hard to part with you, dear father,
We can only wonder why,
Thou hast left us grieved and lonely;
May we meet thee here and by?"

Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee,
From this weary world of pain.

Your suffering now is o'er'd,
Your warfare now is ended;
We shall see you here no more,
To God your soul ascended.

With saints and angels there,
You can praise the Lord our King;
The great reward you'll share,
And the heavenly anshems sing.

Your wearied brow is cold in death,
Your gentle eye-lids closed;
Your languid tongue from us is hushed,
We miss you, oh, how much!"

J. H. M.

FORMWALD.—On the 27th of February, 1894, in Goshen, Ind., of consumption, Jonas Formwald, aged 49 years, 10 months and 21 days. He leaves a wife, two daughters and one son to mourn his death. Buried on the 1st of March, at the Brethren M. H., one mile west of Goshen. Funeral services by Levi Hoke and David Hochstetler.

WIDEMAN.—On the 28th of March, 1894, near Gornley, York Co., Ont., of inflammation of the lungs, and measles, David, only son of David and Amanda Wideman, aged 1 year, 9 months and 1 day. Buried on the 30th in Heisey's burying ground. Services by F. Elliott and Samuel Baker from Matt. 6:19-21.

"Farewell, farewell, O Davie, dear,
Now in your grave you sleep;
Your loving form is resting there,
And o'er your grave we weep.

Dear parents you are lonely now,
Be sure and make the solemn vow,
To live for Christ that you may vow,
With Davie in eternity.

Then little sisters, cease to weep,
Since your brother has gone to sleep;
The time is short till life is o'er,
And we may meet, to part no more."

HAVESTICK.—On the 15th of April, 1894, near Washington, Lancaster Co., Pa., J. Lehman Havestick, oldest son of Bro. Henry Havestick, aged 9 years, 1 month and 25 days. Buried April 17th at Habbecker's M. H. J. Newcommer, J. Brubaker and A. Witmer preached from the text, John 14:3. He has gone to join his mother who preceded him to the spirit world.

"Weep not for me, since 'tis in vain,
I will not come to you again;
My home from earth is far away,
And there 'tis my delight to stay."

BURKHOLDER.—On Feb. 20th, 1894, near Newville, Cumberland Co., Pa., of lagrippe and heart trouble, Sister Barbara Burkholder, widow of Deacon John Burkholder, aged 74 years, 10 months and 8 days. She leaves 7 children and 25 grandchildren, all of whom are living. She often expressed a desire to die and go to rest to meet her dear companion and friends who had gone before her. Her favorite hymn was No. 262.

"How sweet the name of Jesus sounds
In a believer's ear."

She was buried on the 23d, at the Diller meeting-house, followed by many friends and relatives. Funeral services were conducted by Peter Wadle in German, and Philip Parris and Jacob Herr in English. Text, 2 Tim. 4:6-8.

KULP.—On the 9th of April, 1894, in Elkhart, Ind., of lung fever, Bro. Abraham Kulp, aged 47 years, 8 months and 8 days. He was born in Holmes Co., Ohio, July 31, 1836, and was married to Elizabeth Nafziger of Elkhart Co., Ind., on the 12th of April, 1860. The union was blessed with five children, three of whom survive him. His wife died on the 25th of March, 1883, in Berrien Co., Mich. For a number of years past he resided in Elkhart, and during the past winter he passed through a severe affliction from lagrippe, which confined him to his room ten weeks. From this he recovered sufficiently to go out again, when about a week before his death he was confined to his bed by a severe attack of lung fever which ended his life. He was a faithful member of the Mennonite denomination for many years. He had given himself up entirely into the hands of God. We mourn our brother's death, but with the assurance that he has only gone before. May God bless the bereaved children, and bring them to a happy reunion in the Canaan above. The remains were laid to rest in the Baugo graveyard on the 11th, followed by many relatives and friends. Funeral services were held by J. F. Funk and J. S. Coffman.

ZOOK.—On April 3d, 1894, near Belleville, Mifflin Co., Pa., of a complication of diseases, Elsie May, daughter of David R., and Malinda Zook, aged 16 years, 5 months and 18 days. Her funeral on the 5th was largely attended. She leaves a deeply bereaved father, mother, three brothers and two sisters to mourn her early departure. Elsie was loved by all who knew her, and will be greatly missed at home. She was a child of extraordinary obedience and sympathy. We can best express our feelings in the language of the poet where he says:

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in His wisdom has recalled
The boon His love had given,
And though the body slumbers now,
The soul is safe in heaven."

J. H. BYLER.

METZLER.—On the 3d of April, 1894, in West Earl township, near Metzler's meeting-house, Lancaster Co., Pa., Bro. Jacob Metzler, aged 65 years, 5 months and 24 days. Death was caused by Bright's disease, which time he was confined to the house with rheumatism. Up to last Christmas he was always of a robust disposition, and was in the habit of working on the farm on which he died, and resided there all his life. The deceased was highly esteemed, always a good neighbor, and was possessed of many excellent qualities of mind and heart. He was a member of the Mennonite church and was a faithful attendant at the church services and took an active interest in church affairs. He leaves a widow and two daughters, Lizzie, wife of Daniel Bunch, near Akron, Pa., and Barbara, who resides at home; also two brothers and one sister; John, a twin brother, lives on an adjoining farm, Barbara, wife of Joseph Rupp, lives near Akron, Pa.; and Samuel, who has for many years been a resident of Chicago, Ill. The funeral at Metzler's meeting-house, was conducted by Elias Nolt and Joseph Wenger in German, and by Jacob N. Brubacher in English.

DENLINGER.—On the 18th of March, 1894, near Interconner, Lancaster Co., Pa., of consumption, Sister Emma K., wife of John Denlinger, aged 26 years, 9 months and 22 days. She was exceedingly patient during her sickness, and resigned to the will of Him who had power to restore her health if it was His will. Shortly before her death she requested those around her to sing hymn No. 325, recalling the words "The Lord is my Leader, in whom she placed her trust, and patiently waited for His coming. She leaves a husband and one child, parents, two sisters and one brother to mourn her departure, but they need not mourn as those who have no hope. Buried on the 1st at Hershey's Mennonite meeting-house, in the presence of many friends and companions. Services were conducted at the church by John K. Rank and Bishop Isaac Eby from 2 Cor. 5:1. We hope that this message may be the means of causing her sisters and those of her companions who have not yet taken Christ for their leader to consider more seriously the question, "What must I do to be saved?" That they would no longer halt between two opinions, but that they will forsake sin and come out on the Lord's side, and be workers for the cause of Him who "bought them with a price."

RUFENACHT.—On the 15th of March 1894, near Archbold, Fulton Co., Ohio, Sister Barbara, wife of Bro. John Rufenacht, aged 61 years, 5 months, 29 days. She was a peaceful member of the Amish church, and mother of 5 children, 2 of them have preceded her. She leaves a sorrowful husband and three children to mourn their loss, but not as those who have no hope. She was married nearly 36 years ago. Buried on the 18th in the Amish cemetery. Services were conducted by Chr. Stuckey and D. J. Wise from 2 Tim. 4:6-8.

HERSH.—April 3d, 1894, in Donegal Twp., Lancaster Co., Pa., Bro. Cyrus Hersh, aged 62 years, 4 months, 2 days. Bro. Hersh was a faithful member of the Mennonite church for many years, and took great interest in the Sunday school cause. He was assistant superintendent of the S. school at Graybill's meeting house for the last eight or ten years. May the many precious thoughts he tried to plant in the young hearts be long remembered. His funeral was held in Graybill's meeting house on the 7th, attended by a large concourse of people. Text, Psalm 126:5, 6. Peace to his ashes.

RESSLER.—On the 20th of March 1894, near Mechanicsville, Lancaster Co., Pa., of heart fever, Aaron M., oldest son of Bro. Joseph H. and Sister Naomi L. Ressler, a grand-son of Bro. Henry H. Hershey, aged 3 years, 7 months and 21 days. Funeral services by Tobias Brubaker of Mechanicsville. Buried at the same place at the Mennonite church. Text, Ps. 103:15, 16. He was a very bright little boy. Shortly after he took sick he told his mother he wanted to go to his little cousin, one that had died two years ago. He could remember yet of him. He was sick three weeks. His parents thought it very hard to part with their dear little boy, but such is life. We know that death will come sooner or later. God's ways are not our ways, and what He does is well done. Dear parents, let us so live that when death comes we can then live with our near and dear ones who have gone before.

We had a little Aaron once,
He was our grateful pride,
We loved him, ah, how dearly too well,
For soon he slept and died.

We often think of his sweet smiles,
His ever faithful love;
Our weary hearts he beguiled—
He dwells with God above.

Go, little loved one, go—
A mother's heart can tell;
And none but her can fully know
How hard to say—"Farewell."

—A Friend.

STOFFER.—On the 17th of April 1894, Nancy K., wife of Benjamin Stoffer peacefully passed away. She was sick about four months of consumption, but bore her affliction very patiently. She leaves her husband, parents, 4 sisters and one brother. Her age was 23 years, 6 months and 9 days. The funeral text was John 17:4. The services were conducted by Cleggett Miller, George Keener and Henry Bear.

"Yes, she is gone, yet do not thou
The goodness of the Lord distrust,
But testify to His wisdom bow
Who lays thy loved one in the dust.
The form is there, but seek not there
The spirit born for light and love;
Look upward, free from sin and care
It rests in joy with God above.

Then mourn not that an heir of grace
Has reached the goal of hope and faith;
Press onward in the Christian race,
Brief is your parting now by death,
Soon thou too wilt be called to leave
This earth where sadly thou dost roam;
Soon joyfully wilt thou be received
In heaven, her gentle welcome home.

FEISTER.—On the 11th of April 1894, in Harrisburg, Lancaster Co., Pa., Mary Feister, aged 67 years, 3 months and 17 days. Buried at Pequea church on the 14th. Services at the house by John K. Rank, in English. She joined the Mennonite church some years ago and was a faithful member, of a mild and quiet nature. She hated strife and contention. We all miss our kind mother, yet rejoice that her life here was such that her reward is great.

"Weep not for me, my children dear,
In Jesus is my rest;
His saving grace is ever near,
His name is ever blest.

Rejoice for me that I have done
With earthly cares and strife;
Rejoice for me that I have won
The promised crown of life."

ITEMS.

—LAST year one hundred and two well-defined cases of lockjaw were reported to the Royal Society for the Prevention of Cruelty to Animals, London, with a certificate in each case from the attending veterinary that the malady resulted from docking, and one single veterinary stated that out of thirty-one cases of tetanus which he had been called to attend within a year, twenty-seven of these cases resulted from this same brutal custom."

—AN organization which is doing good service along the line of a much needed reform is the American Railway Literary Union. Its object is to suppress the sale and circulation of pernicious literature on railroad trains and stands, at all news stands, in the home, everywhere. Its work is "national, undenominational, non-political," its organ, *Light for the Line*, issued when needed. The co-operation of all is earnestly desired; the call should meet with hearty response from Christian leaders everywhere. The address of the president is Mr. William J. Ouaiban, 37 Macalister Place, Chicago.

—THEATRICAL PERFORMERS.—Those who believe that the modern stage has any claims to morality and virtue will find themselves undeceived by reading the estimate of it made by one of the most popular of living actresses—Madame Janussek—who told the people of Baltimore recently that the key to success on the stage at present was notoriety, no matter how infamously gained. "Coarseness and sensuality," she said, "seem to be the views of our nineteenth century life. The prize ring supply the stage with its male stars and the divorce court supplies it with its female stars." It is not likely that this picture is in the least overdrawn.

—SECRET SOCIETIES.—"Secret Societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or coveil, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might become paralyzed, and that I might become an object of pity and even the mockery of my fellow-men. Sawaar sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping? No! No sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."—Seward.

—This startling statement was lately made by Prof. L. T. Townsend, of the Boston University. We hold in our hands here a slip of paper containing the names of one hundred and one Roman Catholic priests of the diocese of Archbishop Williams, of the city of Boston, who within a few years have been dismissed, suspended, or otherwise disqualified and who, taken together, were guilty of almost every crime in the calendar of crimes. And we are to bear in mind that rarely are Roman Catholic priests disciplined unless their irregularities and iniquities become notorious. Here before us, we repeat, are the names of one hundred and one disgraced Roman Catholic clergymen. Archbishop Williams can give you a duplicate of this list, if he chooses to do so. Suppose the same could be said of any Protestant denomination, the daily press would join all its forces to hold that denomination up to public execration.

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pm	pm		pm	am	
2 05	7 20	Benton Harbor..Lv.	3 00	6 45	
1 05	6 27Niles	3 52	4 41	
12 20	5 45Elkhart.....	4 38	8 17	
11 56	5 25	.....Goshen.....	4 57	8 45	
am	am		am	am	
11 00	4 26	.....Warsaw.....	5 53	9 35	
9 30	2 48	.....Wabash.....	7 15	10 55	
8 43	2 07	.....Marion.....	8 10	11 57	
	pm		pm		
7 30	12 50 Lv.	.....Anderson.....Ar.	9 49	1 15	
am.	am.		am.	am.	
6 00	11 00 Lv.Indianapolis.....Ar.	11 10	1 50	
	Rushville.....		3 00	
	Greensburg.....		4 05	
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Semi-Monthly.

ELKHART, IND., MAY 15, 1894.

Vol XXXI. No. 10.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

ONE person was received into the Elkhart Cong. by baptism on the 28th of April.

If for any reason we have overestimated a man, it is well for us to be careful that in the reaction we do not go so far as to underestimate him.

CHANGE OF TIME.—The time of the regular appointments at Cherry Box, Shelby, Co., Mo., from every two weeks to 2d and 4th Sunday in the month.

BRO. C. C. Beery of Caledonia, Mich., passed through Elkhart on the 27th of April on his way to Cullom, Ill., to visit that congregation. He preached one sermon here.

If God does not answer our prayers according to our expectations we may be sure that we have either not had enough faith to receive it or our prayers have been amiss. God gives according to our needs, and if our desires are not according to our needs, we ask and receive not because we ask amiss.

BRO. John K. Brubaker of Rohrerstown, Lancaster Co., Pa., will leave his home about the 15th of this month to visit congregations in northern Ohio and Indiana. He will be absent about six weeks.

BRO. D. D. Miller of Middlebury, Ind. will visit some of the congregations in Missouri during June. There are numerous calls from there for workers. May the many earnest prayers of the brethren and sisters be abundantly answered.

As will be seen in the reports of correspondents Bro. D. H. Bender of Tub, Pa., has been in Canada during the past few weeks laboring at Jordan, Selkirk, Markham and Breslau. From there he will proceed to Indiana and then westward as far as Nebraska and Kansas.

NINE persons were baptized and received into church membership at the Yellow Creek M. H., Elkhart Co., Ind., on Saturday May 5. Two others were received upon confession from other denominations. The congregation is encouraged and in a prosperous condition.

THE Committee on compilation for the New German Hymn and Tune book met at the Mennonite Publishing House on the 7th of May, and as the HERALD goes to press they are busy at their task of selecting and arranging the hymns and tunes for the new work.

L. J. PAPINEAU, seigneur of Montebello, millionaire of Montreal, Canada, and son of the historical Papineau who led the French Canadian revolt in Quebec in 1837, has, since his renunciation of the church of Rome united with the Presbyterian church at Montreal, and is very active in distributing gospel literature among his former co-religionists.

He is a man of great influence and is doing a great work

We hear individuals say that if Jesus came in person in this enlightened age of the world, He would not be treated with the disrespect that He met eighteen hundred years ago. Such a statement is not true. Jesus lives in His followers, in the humblest of them, and "whatsoever ye do unto one of the least of these my brethren, ye do it unto me," says Jesus. There is, so far as pride, exclusiveness, and hypocrisy is concerned, about as much Pharisaism and Sadduceeism in the world now as there was then, possibly more refined in its way, but certainly serving its evil purpose just as well as then. There are just as many scribes seeking to catch the sayings of Jesus in their "higher (?) criticism" just as many caviling selfrighteous Jews of the new covenant who mock and abuse the humble Jesus in the body of some humble, earnest, zealous all-for-Christ disciples of to-day. The "one of the least of these" are many, and it will take a different kind of enlightenment than that which the bulk of modern churchism with all its culture, refinement, show and exclusive sociability gives before Christ will be recognized, welcomed and honored.

THE ARTICLE entitled, "A Plea for universal Peace," by Bro. Amos Ebersole of Hillsdale College, Mich., was delivered as an essay at the 1893 contest at that institution and won the prize. We are not only pleased that Bro. E. won the prize, but it gives us special pleasure that he chose such a grand subject, and that he dealt with it in such a masterly manner. No grander opportunity is offered our brethren and sisters to present comprehensively, forcibly and advantageously to the minds of coming men of influence the teachings of our Savior

which we as a denomination have been adhering to and advocating, than in their college work, and it gives us pleasure moreover that Bro. Ebersole is not the only one of our brethren that has, by taking such an opportunity, reaped success and honor therefrom. The honor gained is however small compared with the benefit given by impressing intelligent minds with the plain truths of the Gospel. Our boys at school are not teaching simple "Mennonitism" by so doing, but they are advancing principles that stand as bulwarks of Christian civilization and moral advancement in national and private life.

A PLEA FOR UNIVERSAL PEACE.

By AMOS EBERSOLE.

Our civilization is but the outgrowth of an ancient barbarism. Generation after generation has taken its part in the process, each performing its own peculiar task.

There has been handed down to us a sacred inheritance the result of nineteen centuries of Christian civilization. It becomes our duty to add to this inheritance and transmit it to the next generation grander and more complete than we received it.

To do this we dare not sit in idleness, nor be content with the past.

* New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still and onward
Who would keep abreast of truth."
—Lowell.

We can no longer accept a thing as right, simply because it exists. When circumstances change, the old habits and customs which they formed must change with them.

So long as men continued to be barbarians, their only way of settling disputes, whether between individuals or nations, was by an appeal to physical force. But in this age of boasted civilization, the fact that justice between professed Christian nations should still be determined by such barbarous means is a disgrace to humanity.

The *Trial by Battle* and the *Duel* for centuries were recognized as legitimate means of settling private disputes; but they have long since ceased to be reputable and are to-day branded as crimes by all civilized nations. *Slavery* was for ages the curse of the human race. To-day it exists only among the savage and barbarous peoples. *War*, the most gigantic relic of barbarism, has out-lived these kindred evils, but it, too, is destined to be extinguished. As people awaken to its real significance and reflect more seri-

ously upon its true nature—its wastefulness and immorality, it will no longer be tolerated.

War at best is a *barbarism*. It appeals to the brutal nature in man. It strengthens the baser passions in the human soul. Unconsciously the soldier, frenzied by the sight of human gore and the smell of powder, loses his human character and assumes that of the beast. This is the testimony of men who themselves have been doughty warriors, and who therefore speak from observation.

Fighting Joe Hooker once said to a friend who referred to many good generals who had felt it to be their duty to engage in war: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." Napoleon I. expressed the same thought when he said, "*War is the business of barbarians.*" Perhaps some might object to those testimonies as coming from ungodly men. Then hear what John Sherman wrote: "War is a cruelty, *you can not refine it*," and that other Christian soldier who once said, "I cannot bear to go into the presence of my God so angry as I always become in battle."

Shakespeare reveals the true character of war in the lines of Henry V., who, in addressing his troops before battle, says:

"When the blast of war blows in our ears,
Then imitate the action of the tiger."

Is it reasonable to suppose that men, as they become more humane, will continue to uphold a practice so demoralizing in its effects?

The *wastefulness* of war, too, is a strong argument against its continuance. It is impossible to find language strong enough to picture the horrors of war, in its desolation of farm and field, of factory and village; in its destruction of human lives; and in the misery and anguish which always attend it. History is full of its awful tragedy.

In the thirty five years from 1855 to 1890 there were killed in America and Europe two million one hundred and eighty thousand men. The cost of the wars in which these men were killed amounted to nearly thirteen billion dollars ["The War System," by Rev. Ruen Thomas, D. D.]—figures so vast that they convey no idea to the mind, and yet, this is what transpired in this advanced 19th century, in 35 years of our own time. Had this money been spent in grappling with the great questions of poverty and ignorance, or given to charitable purposes, and the questions which these wars aimed to decide, left to peaceful arbitration, what a vastly different world this might be to-day!

Besides, war is becoming more and more expensive. With all the modern improvements in the implements of warfare, the destruction of life and property

which must result from any future war will be simply appalling. By the monster machine guns, whole regiments could be mown down like grain before a reaper's sickle. By the powerful torpedoes the strongest war vessel afloat could be blown to pieces and sunk beneath the waves before a single man could be rescued.

Can nations be so blind as to hurl themselves into a conflict that must be so terrible in its results? May all the Krupp and Gatling guns be consumed by rust, and all the huge war ships rot in their harbor, ere we shall see that day!

Another reason why the arbitrament of war should cease is found in the fact that it fails to secure or advance its object, namely, — to establish justice. History tells of its "utter and shameful insufficiency." In all the long catalogue of wars which have lacerated the world, there are very few in which the justice of the cause counted for anything in determining the result.

In war *might makes right*, and the side that can produce the most men and the most money to equip them is the side that will win. Reason and judgment, by which alone justice can be established, are dethroned, and the determination of results is given over to the superiority of force or to chance.

The feelings which usually result from such a decision are too well known. How is it in the case of our late civil war? We believe that right prevailed. Not so with the South. They were beaten, but not pacified. Though nearly thirty years have passed, they have not yet forgotten the bitterness of their defeat and continue to mourn over their lost cause. Could there have been some peaceful settlement, there never would have been any cause for these undying feelings of animosity.

How often, too, it has been the case that after years of fruitless war, and the criminal sacrifice of millions of human lives, peace has been restored on the same basis as existed before the war.

Our last war with Great Britain is a striking example of this. The object as stated by the United States government to its commissioners appointed to treat for peace, was "to obtain a satisfactory stipulation against impressment, one which should secure under our flag protection to our crew," and it further declared that "if this encroachment was not provided against, the United States have appealed to arms in vain."

Yet, after the war had been waged for more than three years; after our commerce had been completely destroyed; after the whole Atlantic coast had been devastated, villages laid in ashes and the capital itself seized and burned;..... after the entire country had been thrown into gravest financial distress; the government, deeming it unwise to longer prosecute the war, accepted a treaty of peace without any stipulation from Great Britain

against impressment. According to its own declaration, *therefore*, it had appealed to arms in vain.

We come now to the consideration of the *lawfulness* of war. Whatever apology or excuses may have been urged for it in the past dark ages, it is altogether inconsistent with a civilization based upon Christian principles. Indeed, it is hard to understand how the Christian church has been able to harmonize the teachings of the New Testament with its practice.

True, the Scriptures contain no direct command: "Thou shalt not engage in war;" but there can be no doubt as to the interpretation of Christ's words when He said to Peter: "Put up thy sword into the scabbard; for all they that take the sword shall perish with the sword."

The whole tenor of the gospel is against war. Listen to some of its precepts: "Have peace with one another," (Mark 9:50; "Avenge not yourselves," (Rom. 12:19); "Recompense to no man evil for evil," (Rom. 12:17); "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:38, 39)

What evidence do these passages convey to us as to the lawfulness of war? Is not its very character grossly inconsistent with these teachings? If they do not expressly forbid the act of war, they do forbid the spirit and disposition which lead to war, and without which war is impossible.

We know that the early Christians refused to engage in war, believing with undoubting confidence that Christ had positively forbidden it. Indeed, we are told that "during the first two hundred years of the history of the Christian church, not the name of a Christian soldier is upon record."* When urged to become soldiers, their reply was explicit: "I am a Christian, therefore I cannot fight." Soldiers and Christians were considered separate characters, and it was not until their Christianity became partially corrupt that they attempted to harmonize the two.

The early colony of Pennsylvania is the only national example of a refusal to bear arms that has ever been exhibited to the world, but that one example has proved beyond a doubt the safety of relying upon God for defense. Though situated in the midst of six Indian nations, without so much as a fort for her defense, she continued to enjoy freedom from war for more than seventy years. While other colonists, who had fortified themselves and provided themselves with arms for their defence, were massacred by the savages, the Society of Friends lived in security and quiet, unarmed and unharmed. Their experience in Ireland

* "The War System." Rev. Ruen Thomas, D. D.

during the Rebellion was no less remarkable. It was at a time when the whole country was in terror. People were murdered in their homes and on the streets, yet these people were saved to a proverb.

There is no reason why the fate of the Quakers could not be the common fate of all who would adopt their conduct and adhere as closely to the Moral Law.

But why have men been drawn from this high standard of Christian obedience? Because of their *false* idea of its necessity. There is no other ground upon which they have dared to justify it. For no other reason have our greatest and noblest men entered into it. Whatever lower sentiments may have appealed to the heart of the common soldier, nothing but the high sense of duty could ever draw a Christian man into war. Far be it from us to sit in judgment over such. The question is not whether there have been Christian soldiers; for "many good men have resorted to practices which an enlightened conscience condemns." The question is whether in our present stage of civilization, and our interpretation of the life and teachings of Jesus Christ, Christians ought to engage in war.

To say that war is a necessity, implies that there is no other way of settling disputes. Says Rowland B. Howard: "In a divinely created and ordered universe, *there is, there must be*, a better way. *It is our duty to find it.*"

International Arbitration has in recent years accomplished what in former times, would have been considered utterly impossible. Previous to the year 1892, seventy-five distinct cases had occurred, some involving great and difficult questions. To this list we can now add the Behring Sea Arbitration, the latest and greatest triumph of this new principle.

What more abundant proof do we need of its practicability as a means of settling international disputes and of its infinite superiority over war? For in all these instances the trouble has been not only quickly and inexpensively settled, but also settled for all time. No war has ever arisen over one of these decisions. Instead of deepening the feelings of animosity and jealousy, as war always does, these settlements have brought the countries into much more friendly relations.

We hail the signs of the times. A perfect revolution in the idea of war is being developed. Publicists, statesmen and legislative bodies are considering plans for realizing this better way. Already the Congress of the United States and the Parliament of Great Britain have unanimously adopted resolutions referring all differences and disputes to a court of arbitration, thus making future war between the two great English-speaking nations practically impossible. Already nine of the South American republics have signed a formal treaty, making arbitration a duty and an obligation. Thus we see the pre-

cedent established. Other nations will be sure to follow.

Christians everywhere are awakening to a sense of their responsibility. Duplicate petitions, prepared in thirty different languages and officially signed by all the principal ecclesiastical bodies of Christendom are soon to be presented to the heads of thirty-one different governments, asking them "to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal."*

We look forward with hopefulness, believing that the time is not far distant when there will be a union of all nations in one great confederation of Peace. Already the prophetic eye beholds the dawn of that day:

"When the war-drum throbs no longer,
And the battle flags are furled
In the Parliament of Man,
The federation of the World,"

—Young People's Paper.

For the Herald of Truth.

CHRIST JESUS.

Blessed and sacred subject! yet how little it is heeded by the masses, and how often is He to whom alone the name belongs dishonored by those who profess to believe in Him. One fact however remains and always will remain, *i. e.* that whatever men may make of Him, Christ Jesus is the same to-day as He was yesterday and will be the same forever, perfect, the Savior of mankind, the Redeemer of the world, the joy of the believer, the Advocate with the Father, the great and only Mediator between God and man. And since He takes this position, every individual in the world will at sometime or other have to appear before Him, if not in life then in judgment; if not in the deep contrition and trust of the penitent sinner then in the abject terror of the eternally lost; for "he that believeth on him shall not perish, but have everlasting life," but "he that believeth not on the Son hath not life," but "is condemned already."

Our conceptions of Christ may vary from that of the scoffing agnostic and infidel to that of the believer who has made Christ his all, yet our ideas of Him do not change Him in Himself, only in us or in our destiny, and unless our conception of Him is what the Word represents Him to be, our faith is vain, for "there is a way that seemeth right unto a man, but the end thereof are the ways of death."

The prophet Isaiah warns the world against placing too much confidence in that which is fallible, and to look upon

* Report of Fifth Universal Peace Congress. Chicago, Aug. 1893.

that only which is infallible, eternal and omnipotent. "Cease ye from man whose breath is in his nostrils, for wherein is he to be counted of?" Isa. 2:22, for "the heart of man is deceitful above all things and desperately wicked, who can know it?"

Through the deceitfulness of sin, upheld by the powers of darkness, many do cling to delusions. The human things to which so many cling are morality, education, culture, refinement, etc. These are eminently proper in their place and useful to the Christian, but without Christ all these things are but "sounding brass and tinkling cymbal." They do not fit the soul for the holy presence of God, unless the soul has been cleansed through faith in the blood of the crucified one and these "other things" are then used to further God's cause. Hence, according to Isaiah's words, we must look to something beyond ourselves, not to man whose breath is in his nostrils, but to Him who gave to man that breath, not to man who studies arts and sciences, but to Him who gave the intellect by means of which man moves and acts and thinks.

Condemnation is a burning word, and yet the full weight of its terrible meaning rests upon every soul that has not found peace with God through faith in Christ. But just as terrible as condemnation is upon the unsaved soul, so glorious is the salvation therefrom, and like as the hardened sinner may not realize the awfulness of his condition until he steps out into the great darkness of his eternal destiny, so the happy soul "saved by grace" can not realize the fullness of the meaning of "salvation through Christ." The blood of Jesus becomes the more precious to us as we realize more and more how wonderfully we are saved and what joys it has purchased for us.

This salvation is not given because we merit it, but because God loves us, and because it is not God's wish that any soul should perish but that all should live. The children did not inherit the promised land because they merited it, for we have all come short of the glory of God; "our righteousness is as filthy rags," Isaiah tells us, and Daniel says (9:18), "Oh my God, incline thine ear and hear; open thine eyes and behold our desolations and the city which is called by thy name, for we do not present our supplications before thee for our righteousness' sake, but for thy great mercy." In Phil. 3:9 we are told by Paul how he would do anything for Christ that he might "be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

This establishes the fact that all self-righteousness is sin because it is not "through the faith of Christ, the right-

eousness which is of God." It also establishes the fact that all that man can do availeth nothing. But we have another witness to show this fact, the witness of actual experience. Man was tried in the garden of Eden and fell. He tried to cover his own nakedness by making garments of fig leaves (his own works), but it required the shedding of blood to cover his nakedness.

Again, man was tried for 1656 years without law, and history tells us that the earth was filled with corruption and violence, and nearly the whole human race was wiped out of existence by the flood. Again man was tried without the law, and again sin became manifest, even in Noah and in his son, Ham. The tower of Babel also was a confederacy against God. Finally the law was given, but while this showed mankind what constitutes sin, and although God led Israel out of Egypt through the Red Sea by a miracle, though He led them miraculously by night and by day by the pillar of cloud and the pillar of fire, and though He fed them miraculously by sending manna and quail and water so that they could daily see God's presence, bounty and mercy, yet Moses had to say, "Ye have been rebellious against the Lord from the day that I knew you," Deut. 9:24.

This in turn establishes the fact that the natural man is forgetful, ungrateful and unappreciative. The Jews were a favored people. They were placed under most favorable circumstances, but they became proud instead of grateful, selfish instead of appreciative, idolatrous instead of remembering the true God, and although Christ came, went about among them doing good, healing the sick, giving sight to the blind, strengthening the palsied, casting out devils, and even raising the dead, in the clear light of all this divine testimony to "This is my beloved Son, hear ye him," they had the heartlessness to nail Him to the cross.

In reading the history, sacred and profane, of man from the fall in the garden of Eden, to the latest daily paper we find it stained and blotted with human blood. We see the slimy serpent's trail through it all, but in the crucifixion of God's well beloved Son we see the sin of man reaching its climax. But with the powers of evil reaching their zenith, God's love and unfathomable Providence reached still higher, so that even death brought life, defeat brought victory, sorrow brought joy, darkness brought light, and although sin was great, God's mercy was still greater and wrested the greatest, noblest good out of the greatest, most ignominious evil that man has ever committed.

This shows another side of God's immeasurable greatness and His wisdom in making even the fiercest wrath of man to sing God's most glorious praises. But

while the price of eternal redemption is paid by Christ Jesus it avails only so far as individuals accept the same. Sin is paid for, but sin is still doomed to punishment, for with the Redemption came Judgment, and doom to sin.

What sin is, has been so clearly specified that "thou O man art not excusable" any more. There will be no more winking at acts that formerly were not clearly designated as sin. God now calls upon every one to repent. It was no small thing for God to send His beloved Son to suffer, and in proportion as God loves His Son and those who accept His atonement on the one hand, He must hate and spurn everything that spurns this great mercy. Were it not that God loves the souls of men with an undying and to the human mind utterly incomprehensible love, the affairs of this world would have been wound up long ago.

But the time is coming when the Bridegroom will return for the bride. Many who are supposed to enjoy the pleasures of that coming, who are nominally of the household of the bride, will, according to holy writ, be found slumbering without oil in their lamps and without oil there will be no light, without light there will be no entrance, without entrance there will be no robe, no banquet; nothing but outer darkness, the blackness of despair, the wail of anguish and the gnashing of teeth. May we be found ready to meet Him when He comes to gather up His jewels.

"The Prince of Life once for us slain
Is now gone up on high;
Captivity was captive led,
And Christ no more can die.
His word is faithfulness and truth,
'Behold I quickly come.'
And faith that counts the promise sure
Can pierce the midnight gloom."
J. M. STOLTZFUS.

For the Herald of Truth.

WORDS OF CHEER.

Dear brothers and sisters,

Greeting:—I have long felt moved to write a few words of cheer, but have not been as willing as I should have been. May the Holy Spirit guide my pen. You who are in Christ, and can feel His cleansing power, what more can you ask? Although you may be poor in the things of this world, though you may be despised, looked down upon, and even forsaken, yet God says you are rich in heavenly things, owned by Him and accepted, heirs of God and joint heirs with Christ, children of the King, heirs to a mansion, a robe, and a crown.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride

adorneth herself with her jewels." Isa. 61:10. Praise ye the Lord; praise Him, O ye servants of the Lord! Behold how good and pleasant it is for brothers and sisters to dwell together in unity. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever. You who are weary, weak and heavy laden take your burdens to Jesus. He is a friend that is well known. You have no other such a friend or brother. I think the poet teaches us a grand lesson when he says in that beautiful hymn:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

We cannot sufficiently thank God for the many blessings He has bestowed upon us. You who have been long on the way, oh, do not be discouraged for your redemption draweth nigh. All will soon be over. The days are passing by, and every one brings Jesus nearer you, and you still nearer home. What shall be the ending of this life of care? The Lord Jesus is coming back to this world again. I have been much impressed that our stay here will not be a long one.

Are we ready? Is there oil in our vessels? For in an hour that ye think not there shall be a cry, "Behold the Bridegroom cometh; go ye out to meet him." Oh that our lamps may be trimmed and burning when Jesus comes! You who are afflicted, be patient a little while longer. Only a few more trials; only a few more tears. Our afflictions will soon be over. God has said, "I will wipe all tears from their eyes." Be of good cheer, for the coming of the Lord draweth nigh. O that our life would be wholly consecrated to Him so that when that last day shall come we may then enter the city of God and ever have eternal rest. If any one should read this who is out of Christ, I would say to you, What is the reason you are in such a condition? Jesus died for you, He loves your soul, and wants you to be saved. Oh why not accept His salvation and throw off thy burden of sin? Do not put it off; there is danger and death in delay. Oh, how could you bear such a thought! To you I would sound the word: He is ready, willing, waiting to save you. He will forgive if you only believe. Oh, turn to Him and cast thy poor soul at His pierced feet. "To-day if ye will hear his voice, harden not your hearts." Heb. 3:7, 8. God has opened up a way of escape, through His Son Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. O may the Holy Spirit help us all to overcome this spirit, and lead us into all truth.

Orville, O. FANNIE HUNTSBERGER.

"BE CAREFUL."

In speaking of a person's faults,
Pray, don't forget your own;
Remember those with 'homes of glass'
Should seldom throw a stone."
If you have nothing else to do
But talk of those who sin,
'Tis better we should think of home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
The old as well as young;
Perhaps we may—'for aught we know—
Have fifty to their one.

I'll tell you of a better plan,
And find it works quite well;
I try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know;
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm that one may do
To those we little know.
Remember curses sometimes, like
Our chickens, "roost at home;"
Don't speak of others' faults, until
We have none of our own.

Bird in Hand, Pa.

F. E. B.

RIFLES AS A MEANS OF GRACE.

In a recent number of the Willimantic Chronicle was an abstract of a sermon by the pastor of the Congregational church of that city, on "Boy's Brigades," a part of which is as follows: "They are equipped in the uniform and drilled in the tactics of the U. S. Army. They have breech-loading Springfield rifles and are as well furnished as the state militia. Every Sunday they march into their Bible class to receive religious instructions, and are under strict military discipline. Every boy pledges himself to attend the weekly drill and Bible class. If he is willingly absent two consecutive weeks without reasonable excuse, he is dishonorably discharged from the company. Boys are appointed to the offices for proficiency in drill and in Bible lessons. Each boy furnishes his own uniform, costing about \$5. If a boy is unable to do this the church will provide him one. The guns are owned by the church, only boys who attend this church or have no other church connection are admitted. Great care will be taken not to encroach upon other denominations. With these qualifications the company is open to any boy between the ages of 12 and 21. To buy the guns and provide for other incidental expenses, we shall need \$250. Next Sunday we will take a collection for this purpose, and we are confident you will contribute the amount needed."

Dear readers, do you see any inconsistency in the above, from a professed Christian minister? O how can it be possible that men will so misconstrue the gospel of Christ, the Prince of Peace. Suppose that the religious instruction of the Boy's Brigade should be taken from that most beautiful of all sermons, the Sermon on the Mount, as recorded in the 5th chapter of Matthew, or in fact, any part of the New Testament, can one word be found that will justify such a course?

These words from a poem in the Brighton (Eng.) Daily News, seems to express the thought we wish to convey.

Church of Christ, hast thou been sleeping?
That thou knowest not thy post?
Stand like Aaron with his censor,
Twist the dead and living host.
Smite the grim and ghastly idol,
Which with sacrilegious hands
Men have set in God's own temple,
In the very midst it stands.

Cast war's image with its trappings
And its incense far away;
From thy altars tear its banner,
Ere again thou kneelest to pray;
Cleanse—for there is need of cleansing—
From thy robe the crimson stain,
And forbear not to deliver
Those appointed to be slain.

Thou must represent thy Master
In the world by sin beguiled,
Be to men His radiant likeness,
Holy, harmless, undefiled,
Be this, and the sword forever
From thy hand will useless fall,
Good will overcome the evil
And Love triumph over all.

—L. W. CROUCH, in the Weekly Review, Groton, Conn.

For the Herald of Truth.

WHY BE DISCOURAGED?

We often become discouraged in the Christian work but if we resort to the word of God for consolation we are sure to find it, for God's promises to the faithful are many and very precious.

In many places the number of workers is very small, but even then we find an exceeding rich promise in the words of the Savior: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Sometimes the way, seems dark and uneven, and the enemy assails us on every hand, but through it all we can hear His parting words: "Lo! I am with you always, even unto the end of the world."

If God be for us who may be against us? With all these promises why should we ever be discouraged? Instead of wasting time in murmurings and complaints, let us keep the eye of faith above the clouds of sin and trials and behold God's smile of approval upon us. The radiance of that smile will brighten our pathway if we look for it.

Let us cheerfully press onward and upward.
CLARA M. BRUBAKER.
Leonard, Mo.

ATTITUDE IN PRAYER.

Dean Stanley assured us, after what he considered an exhaustive study of the subject, that the attitude in public prayer in the early Christian Church was that of standing, and certainly he had no prejudice to influence him to such a decision. We must conclude, also, from references in the New Testament, that it was the posture of prayer in the Jewish Church at the period of our Lord's ministry. "The hypocrites loved to stand praying in the synagogues," both the Pharisee and the publican stood praying on the house-top. Yet kneeling seems the natural expression of humility and supplication to the savage, to the barbarian as to the Christian, and it is, I believe, the posture prescribed by all Christian churches having liturgies.

A congregation kneeling is an impressive sight, even though there come no solemn echoes to the minister's petitions. There may be many hearts beneath the bowed heads still engrossed in worldly matters, yet uttering mechanical responses, even the hushed and reverential attitude would seem helpful to all who do not shut themselves up to his influence. The people often kneel to Christ, but it is characteristic of Him that He seemed wholly indifferent to outward posture. "Reared Himself in a religion of an almost infinite number of forms and ceremonies. He bequeathed to the world the one purest of all from ceremonial obligations."

Is there any knowledge, or even a hint in Church history concerning the time of the change of attitude in public prayer in the Church? These thoughts, and the desire for information on the subject, have been suggested to me by attendance recently at a Presbyterian Church. A generation ago when a Presbyterian minister said, "Let us pray," the congregation, as if moved by a single impulse, arose and stood with reverently bowed heads until they joined in the fervent "amen." That, too, was an impressive sight, and I have thought that they renounced the use of kneeling when they came out from the Church of Rome, as one of the papistical corruptions of that Church, and reverted to what they considered the earlier practice. If that surmise is correct, and I can form no other, why have they now abandoned standing? I find neither standing nor kneeling now prevailing in their churches, and I have been painfully impressed by the absence of both, while the waving of fans before the comfortably seated congregation suggests more concern for physical feeling than desire for spiritual communion.

Would any one of us think of carrying our petition to a worldly tribunal, or to any august person, with careless air, intent only on our own personal comfort while presenting it? I trow not; and

these latter remarks may apply with almost equal justice, I think, to the churches of to-day, of whatever denomination. It is the latitudinarianism of the times expressing itself in attitude?

"And what has attitude to do with prayer?" some one will ask. Much every way, I believe, as above intimated. Without doubt, one may send up the most earnest prayer of his life, a cry that will not fail to enter the ear of Him who has promised to hear all who call upon Him in spirit and in truth, from his chair, or his bed, or in any other case, but we are not always, or in general, upborne on spiritual wings, but weighed down with the outward man, and who has not felt the help of this change of posture in turning the mind from the things of sense to themes divine? It is not infallible; it is no fetich, but an aid not to be lightly esteemed. The spiritual and the material are too inextricably blended in our organization, for one to be neglected without injury to the other.

"Habit is second nature," Pascal tells us, if we need to be told a fact so self-evident, and one could, of course, habituate himself to any position for prayer, but if he wishes to continue to pray, he will, I think, have some particular attitude as well as time. With reference to the latter, we have Leigh Hunt's alleged witticism: "He never could see why he should give thanks before taking a meal any more than before taking a walk." He did not remember, clever as he was, that his frail nature required regular calls to duty, while for the rest, he was free to follow St. Paul's injunction "to pray always."

So, too, it seems to me, that Thomas Carlyle, "the greatest philosopher of the century," showed great ignorance of human nature in his reply to a young man who, through the study of his writings, had abandoned his early faith, and adopted Carlyle's, so far as he (or indeed anyone else) could understand it. Still he was not happy, and wrote to his master, asking if he believed it necessary to pray. The philosopher, feeling his responsibility, was greatly troubled, but finally, after much cogitation, wrote to his disciple, "Yes, pray; but never when you do not feel like it." It would be gratifying to know how long that young man continued to pray, provided he followed Carlyle's direction.

And now, in conclusion, to return to attitude. It cannot be indifferent to clergymen how their congregations join in the services, and it would seem that an occasional persuasive reminder of the proprieties of God's house, while avoiding arbitrary or ritualistic requirements, might induce improvement in those who have serious thoughts in attendance at church, and example is powerful.—*Episcopal Recorder.*

THE SOCIAL QUICKSAND.

"It sometimes happens on certain coasts of Brittany or Scotland that a man, traveller or fisherman, walking on the beach at low tide, far from the bank, suddenly notices that for several minutes he has been walking with some difficulty. The strand beneath his feet is like pitch; his soles stick to it; it is sand no longer—it is glue. The beach is perfectly dry; but at every step he takes, as soon as he lifts his foot, the print which it leaves fills with water. The eye, however, has noticed no change. The immense strand is smooth and tranquil; all the sand has the same appearance; nothing distinguishes the surface which is solid from that which is no longer so; the joyous little cloud of sand-fleas continue to leap tumultuously over the wayfarer's feet.

"The man pursues his way, goes forward, inclines to the land, endeavors to get nearer the upland. He is not anxious. Anxious about what? Only he feels somehow as if the weight of his feet increases with every step he takes. Suddenly he sinks in. He sinks in two or three inches. Decidedly he is not on the right road; he stops to take his bearings. All at once he looks at his feet. His feet have disappeared. The sand covers them. He draws his feet out of the sand; he will retrace his steps, he turns back; he sinks in deeper. The sand comes up to his ankles; he pulls himself out, and throws himself to the left; the sand is half-leg deep. He throws himself to the right; the sand comes up to his shins. Then he recognizes with unspeakable terror that he is caught in the quicksand, and that he has beneath him the fearful medium in which man can no more walk than the fish can swim.

"He throws off his load, if he has one, lightens himself like a ship in distress. It is already too late; the sand is above his knees. He calls, he waves his hat or his handkerchief; the sand gains on him more and more. If the beach is deserted, if the land is too far off, if there is no help in sight, it is all over. He is condemned to that appalling burial, long, infallible, implacable, impossible to slacken or to hasten, which endures for hours, which will not end, which seizes you erect, free, in full health, which draws you by the feet, at every effort that you attempt, at every shout that you utter, drags you a little deeper, sinking you slowly into the earth while you look upon the horizon, the trees, the green fields, the smoke of the villages on the plains, the sails of the ships upon the sea, the birds flying and singing, the sunshine and the sky.

"The victim attempts to sit down, to lie down, to creep. Every movement he makes inters him. He straightens up, he sinks in; he feels that he is being swallowed up. He howls, implores,

SUNDAY SCHOOL LESSONS.

LESSON IX.—MAY 27.

MOSES SENT AS A DELIVERER.

Ex. 3:10-20.

Golden Text.—Fear thou not; for I am with thee.—Isa. 41:10.

Time.—B. C. 1493, according to our common chronology, was the time when Moses was called. This was nearly 40 years after he had left Egypt (Acts 7:30).

Place.—The land of the Midianites. The burning bush was on Mt. Sinai, one of the mountains of Horeb, near the southern point of the Sinaitic peninsula.

INTRODUCTION.—MOSES' CHOICE.—Moses clearly perceived that God meant to deliver His people and to send them out of Egypt, and he seemed to be conscious that way he must be their leader. "By faith he forsook Egypt," that is, he left the palace and dwelt among the Hebrews. He did this simply as a matter of choice. The instructions and training of his mother were more powerful in determining his character and future career than the instruction he had received from Egyptian masters.

MOSES' BANISHMENT.—Moses' soul was fired when he saw the Egyptian taskmaster inflicting blows upon one of his brethren, and he smote him and killed him. He soon found his own brethren were ungrateful, and were not ready to attempt deliverance in the way he had begun, and that he must flee for his life. He fled to Midian and sat down by a well, where the daughters of Raguel or Jethro the priest and sheik of the Midianite tribe were watering their father's flocks. Ever ready to take the part of the oppressed he defended the maidens against the rough shepherds who were crowding them away from the watering troughs. The result was that he entered the service of the sheik, and married his daughter Zipporah, and remained in the family for forty years.

THE MISSION OF MOSES.—After forty years of pastoral life, affording abundant opportunity for meditation and for spiritual communion with God, and when he had attained to the great age of eighty years, and the hot blood of youth had given place to the calm serenity of advanced life, God at last revealed Himself to Moses, "called him" (ver. 4), and gave him a definite mission. All these years the oppression of his brethren had been increasing in Egypt. Their last refuge was in crying and sighing out their troubles into God's ear (Ex. 2:23-25). And He hearkened, and heard, and remembered His covenant with their fathers, and came down to deliver them.

MOSES' PREPARATION.—Moses needed those years of retirement in Midian to be disciplined and ripened, to have every trait of his character confirmed, to have his faith strengthened, his knowledge of God, of religion, and of man, enlarged. The man surrounded with pride and autocratic power, whose first act in his new life was to smite an Egyptian, — was to become the meekest of men. Retirement was needful for Elijah by the brook Cherith and for John the Baptist in the wilderness. We sometimes need retirement if we would do a grand work for the Lord.

DAILY READINGS.

M. Moses sent as a deliverer. Ex. 3:10-20
T. The burning bush. Ex. 3:1-9

W. Objections answered. Ex. 4:1-9
T. God's command enough. Ex. 4:10-17
F. The message delivered. Ex. 5:1-9
S. Promise of deliverance. Ex. 6:1-13
S. Power from God. Jer. 1:6-10

LESSON X.—JUNE 3.

THE PASSOVER INSTITUTED.

Ex. 12:1-14.

Golden Text.—Christ our passover is sacrificed for us.—1 Cor. 5:7.

Time.—B. C. 1491, at the full moon of Abib (also called Nisan), the latter part of March or early in April.

Place.—The land of Goshen in Egypt. From near Ismatia on the Suez Canal it extended westward about 80 miles. It was one of the most beautiful districts of Egypt.

INTRODUCTION.—THE PLAGUES OF EGYPT.—The plagues which God sent upon Pharaoh and Egypt at the command of Moses were in the nature of admonitions to the proud king, and to demonstrate to him, and to all Egypt, and to all ages, that Jehovah is the Almighty God and that all the power of man and the gods of Egypt were vanity. The successive strokes, in the various plagues, could not be accounted for, except on the ground that God was directly dealing with this proud world power. The relation in which the children of Israel stood toward God was fully settled in the slaying of the first born. It was, "that ye may know that the Lord doth put a difference between the Egyptians and Israel" (11:7).

PHARAOH'S HEART HARDENED.—Three words are used in the original, all translated "harden," equivalent to "make hard," "heavy," "firm." It is not till after the sixth plague and the seventh use of the word, that it is said that the Lord hardened his heart, and only after the eighth plague is the agency exclusively ascribed to God. God did precisely the same things that He had been doing all along with the express design of making Pharaoh let the people go. "The evolving idea that God sends His Holy Spirit to hearts with the express design of hardening them finds no warrant in the Scriptures. The office of the Holy Spirit is to soften and win the soul."—*Johnson.* Everything God did was right and good, and this good was used as an occasion for Pharaoh to harden his heart. It is the same to day. God never hardens a willing and obedient heart.

CHRIST OUR PASSOVER.—The paschal lamb was typical; Christ is our pasover. 1) It was to be a lamb; and Christ is the lamb of God (John 1:29); often in the Revelation called the lamb, meek and innocent as a lamb, dumb before his shearers. 2) It was to be a male of the first year. Christ offered Himself in the strength of His days. 3) It was to be without blemish, denoting the purity of our Lord. Not a bone of it must be broken. This is expressly said to be fulfilled in Christ (John 19:33-36). These are a few of the types that might be noticed.

DAILY READINGS.

M. The passover Instituted. Ex. 12:1-14
T. A memorial service. Ex. 12:21-28
W. Redemption by power. Ex. 12:29-36
T. For a sign. Ex. 13:1-10
F. The plagues of Egypt. Ps. 105:26-38
S. Christ keeping the passover. Luke 22:7-16
S. Redemption by Christ. 1 Peter 1:17-25

ORIGIN OF "BANGS."

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May 15, 1894.

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Freewill offerings received during the month of April 1894.
Amish Mennonite Cong., Baltimore Co., Md., \$4.73; Spring Valley Cong., McPherson Co., Kan., \$1.33; C. J. Plank, \$10.00; Catharine Boller, \$1.00; West Liberty Cong., McPherson Co., Kan., \$5.55; Penna. Cong., Harvey Co., Kan., \$15.65; Aaron Wall's (Russian) Cong., Cottonwood Co., Minn., \$20.00; A Sister, Lancaster, Pa., \$5.00; J. Metzler, \$5.00; Martins and Stemens Cong., Ohio, \$21.50; Amish Mennonite Cong., Lyon Co., Kan., \$2.25. Gratefully acknowledged,
G. L. BENDER, Treas.

TRACT FUND.

Freewill offerings received during the month of April.
Mennonite S. S., Newton, Kan., \$2.45; Spring Valley Cong., McPherson Co., Kan., 81 cents; Joel D. Brenneman, Keyser, Md., \$5.00; C. Boller, 50 cents; West Liberty Cong., McPherson Co., Kan., 60 cents; Young People's Meeting, Elkhart, \$5.85.
Gratefully acknowledged,
G. L. BENDER, Treas.

CONFERENCES.

ANNUAL.

For Canada, in the Moyer M. H., Clinton Twp., Lincoln Co., on Thursday May 24. The nearest station is Jordan Sta. on the Grand Trunk Ry.

The Annual Conference for Ohio will be held in the Oberholzer M. H. in Mahoning Co., Ohio, on the 18th of May. Bishops meet on the 17th. Persons desiring to bring questions before this conference are requested to present the same in writing prior to above date. Nearest R. R. stations are Columbiana and Leontonia on the Pittsburgh, Ft. Wayne & Chicago railroad. A cordial invitation is extended to all.

The Illinois Mennonite Conference will meet (D. V.) in the meeting house near Freeport, Stephenson Co., on Friday the 25th of May. The bishops will meet on Thursday the 24th in order to arrange all questions and subjects to be presented to the conference for consideration.

All questions for consideration at said conference should be sent to the undersigned previous to May 24th. Ministers, deacons and lay members from other states and districts are hereby cordially invited to be with us on said occasion.
J. S. SHOEMAKER.

Dakota, Ill.

CORRESPONDENCE.

FROM THE NEW DANVILLE CONG., LANCASTER CO., PA.—Thirty-nine persons were baptized and received into membership in this congregation recently. We are encouraged to see our dear young people awaken to newness of life and make a decision to live for Christ. May they ever prove faithful and press forward in the battle until they shall obtain the crown that is laid up for all the faithful.
COR.

FROM WALNUT CREEK, HOLMES CO., OHIO.—On Thursday, May 3, communion was observed in the Walnut Creek M. H. A very large congregation assembled to take part in these exercises. Bish. Jonathan P. Smucker of Nappanee, Ind. was present and delivered a powerful sermon on the suffering and death of Jesus. After the communion services steps were taken to ordain a bishop. Of the two ministering brethren, John H. Miller and Moses A. Mast, the lot fell upon Bro. Mast, whereupon he was installed to the important office.
COR.

FROM BAUMGARDNER, LANC. CO., PA.—On the 27th of April Bish. Isaac Eby came here and instructed the catechumen, on which occasion one person

was baptized. On the 28th a very large congregation assembled at the Stone M. H. near New Danville when 36 persons were baptized and received into church fellowship. Two were received on confession, and two others were reclaimed. Three others will be baptized in the near future. Bro. Eby officiated at these impressive rites, being assisted in the services by several ministering brethren.
COR.

NEWTON, KANS., April 23, 1894.—We are glad to receive such a favorable report from the little flock near Hartford in Lyon Co., Kans. Bro. David Zook was down and held a few meetings and returned home much encouraged for the good interest manifested among those he visited. We have never learned so fully their earnest wishes and desires as at this report. We are especially glad to know it when brethren abroad are anxious to be visited by our ministers. We can always better urge them to go. If the Lord will, we expect Lyon Co. to be visited oftener from this way hereafter.
R. J. HEATWOLE.

LANCASTER, PA., APR. 29, 1894.—It was a season of refreshing on the 22d of April for the Lancaster City congregation when Bro. Abraham Herr of New Danville preached to us from John 16:5—16. His sermon was solidly based as his numerous and connected quotations from the word attest, and was delivered in a clear and comprehensive manner which "administered grace to the hearers."

"Blessed river! let me ever
Feast my soul on thee."

What a blessing to know that the faithful shall drink of the water of life freely at the river of God. May the dear brother's earnest efforts be the means of bringing many more souls into the true light.
COR.

FROM PARADISE, LANC. CO., PA.—On the 22d of April 1894, the Paradise congregation had a shower of blessings. In the morning Bro. J. K. Brubaker of Rohrerstown conducted the services; he read for a lesson the first six verses of the tenth chapter of John, and took last clause of the fourth verse for his text. It was a powerful sermon, and we, (the meeting house was filled) who had the grand privilege of hearing it, thank God and the dear brother for the visit. "Now may we not be forgetful hearers, but doers," as "he that knoweth to do good and doeth it not, to him it is sin." In the afternoon Bro. B. filled an appointment in a school house at Ronks. May we receive many more such visits, and may God's blessings attend him wherever he goes preaching the glad tidings of the Gospel.
COR.

OLATHE, KANSAS, APRIL 24th, 1894.—"As cold waters to a thirsty soul, so is good news from a far country," Prov. 25:25. This came to our minds when our ministering brethren, Benj. Lehman and John Erb, of Lancaster Co., Penna., were speaking so earnestly to us last Monday evening. Their words were especially touching, by ones of their age becoming willing to encounter all the risks of the evangelistic field for Jesus' sake, and the salvation of souls. Their zeal is soul-inspiring to all who by reason of age and vigor should take new courage and open their hearts and hands to bring the glad tidings of salvation to the dark places of our land. If we cannot all go and preach like Paul, perhaps we can lay hold of the rope that lets him down in a basket by the wall, and so become laborers together with Him. We wish the brethren God speed in the name of Jesus.
J. H. HERSHEY.

FROM WADSWORTH, OHIO.—Some time ago our deacon, Bro. Jacob Kreider, made an effort that the congregation should appoint a deacon in his place, he being old and feeble and hard of hearing. So last fall Bro. Henry Newcomer was ordained, and now the time has come for a young brother to be ordained to the ministry. So the last Sunday in March the question was put before the membership whether a minister should be ordained or not. It was decided by a ballot vote to ordain one, and on Saturday the 28th of April votes will be cast for the important place, and some time in the near future the lot will be cast. The importance of the duty of the members was thoroughly impressed upon their minds by the dear ministering brethren. May Thy will be done, O Lord. On the 22d of April Bro. Christ Steiner, from near Orrville, was with us. We were richly admonished in the German language from John 10:14, 15. Thanks be to God and to the dear brother for this visit.
J. L. L.

GWINN, MD., MAY 2, 1894.—On April 24th Bro. J. P. Smucker of Nappanee, Ind. arrived here from Holmes Co., Ohio, where he had attended a conference. His visit did us a great deal of good, in fact it was to us a great spiritual awakening. The first text he preached from was, "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." We had nine services while he was here and all of them were well attended.

On Sunday the 29th of April we had communion, and ordination services. There were two of the brethren in the lot, and the Lord chose Bro. Isaac D. Herzler to be our minister. Now let us pray for him, and let the whole brotherhood be engaged in his behalf that he may

preach pure doctrine and bring many souls to Christ.

Last Monday evening we had our last meeting and it was a glorious one. Bro. Smucker left on Tuesday May 1st to labor a few days in Holmes Co., Ohio, then he expects to go home.

JOSEPH HERTZLER.

NEWTON, KANS., APRIL 28, 1894.—At present we are favored ten days in Kansas with a visit from two of our dear ministering brethren sent us by the Pennsylvania Conference. We are glad to have them show us by this that they kindly remember us in Kansas, and our brethren in the East can rest assured that all such visits are appreciated by the various congregations here who have the privilege of thus meeting with brethren sent abroad to encourage the good work with us. We have only one thing to regret, *i. e.*, that the Pennsylvania Conference has always been giving us too short a time when the brethren come to us. We have a large field of labor out here, and we cannot get them out into it when the time is so short. There are more than forty places to which we could send them if they were to remain long enough. Some of these places have no ministers, and in some places the little companies are in a measure as yet unorganized. When our ministering brethren get here, we can no more than get fairly introduced and talk of the work, as to where it is, and how to get there and hold a few meetings in the districts here that are organized that have ministers, and then their time is so nearly up that we cannot send them to the most needy part of the field and where they for themselves would get a varied experience of the demands of the work. The officers of the church here would be *very glad* if those who come to us from abroad could come with time enough granted them that they could go out also among the scattered members more than heretofore. Of course we are very glad to have what they have given us, but when we have to read letters sent us from dear brethren, lamenting that they could not also enjoy these ministerial visits, it makes us feel sorry and we feel constrained out of love to all to hurriedly pen these few lines, which we trust will not be altogether in vain, as a request to our dear brethren of the Pennsylvania Conference.

R. J. HEATWOLE.

SUNDAY SCHOOL ITEMS.

FROM SHELBY CO., MO.—We reopened our Sunday school the first Sunday of this quarter. Bro. Lafayette Johnston was again elected superintendent, and Bro. John Horn, assistant. The average attendance is fifty and all seem to be interested in the work. May God bless

the Sunday school workers that the Sunday schools everywhere may become a power for good to old and young.

C. M. B.

FROM MEDINA CO., OHIO.—On the 1st of April the S. S. at the Guilford M. H. was reorganized with Bro. Henry Stouffer, superintendent and Bro. Elmer Leatherman, assistant. There was a fair attendance, and the brethren and sisters feel that this is an important work, and are willing to give their aid to bring the dear precious souls to Christ. The S. S. in the Bethel Cong. was continued all winter, with a fair attendance.

FROM LEAMAN PLACE, LANC. CO., PA.—We have weekly Bible Readings in connection with our S. S. work and they continue to grow in interest. One immediate benefit of these is that they are awakening more zeal in church work. Our Sunday school at Paradise was reorganized on April 22d. Bro. J. H. Mellinger was chosen superintendent and Bro. J. H. Ranck, assistant. Our school opened with bright prospects. May the end desired be accomplished, that many young souls will be led to their Savior. COR.

PROCEEDINGS

of the Amish Mennonite Conference of Ohio, which convened April 19, 1894 at the Walnut Creek M. H. Holmes Co., Ohio.

After singing, exhortation and prayer, Bish. J. P. Smucker was chosen Moderator, and Bish. Sebastian Gerig, assistant. Benjamin Gerig and C. Z. Yoder were appointed Secretaries.

The Moderator then spoke of the object of the Conference and the benefit that may be derived therefrom. He read Eph. 4, commenting upon the calling of the various members of the spiritual body, making use also of Phil. 4:8. He admonished all to be steadfast in the faith as required by the Gospel, and inasmuch as we are constantly in danger of being led astray we should be the more watchful of our walk and conversation, not participating in any of the sinful amusements now so popular in some denominations, or in secret organizations, swearing of oaths, worldly conformity, carnal warfare, etc. and since so many denominations tolerate these evils we cannot sanction open communion, lest we be partakers and abettors of the unfruitful works of darkness. He closed by stating that it was his purpose and desire to teach and preach the whole Gospel which was taught and practiced by our forefathers of the household of faith.

The assistant moderator read Acts 15 commenting upon the necessity of hold-

ing a conference in the time of the apostles, and upon the experience and observation of Peter that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." He also expressed his unity with the faith presented in the conf. session.

Remarks followed by all the bishops and ministers present, coinciding with the admonitions and instructions given, adding words of encouragement and consolation. The forenoon session was closed by singing.

AFTERNOON SESSION

was opened by singing and prayer, after which the following questions were taken up for discussion.

1. According to Paul's teaching, 1 Cor. 11:5 would it not be becoming for a female applicant to have her head covered during the act of baptism?

Ans.—Each congregation shall have the liberty to do as they may deem proper in this matter.

2. Is it advisable for members of our denomination to labor or be interested in breweries or distilleries?

Ans.—Inasmuch as such occupations are the occasion of great temptations, we believe it would not be proper.

3. Is it in accordance with the Gospel to carry concealed weapons?

Ans.—It is unnecessary, dangerous and not in accordance with the Gospel, Rom. 12:19.

After a closing hymn and prayer conference adjourned to meet at 9 A. M. the following day.

SECOND DAY.

After the usual opening exercises conference resumed the work of the day.

4. Can a child of God enjoy playing cards, billiards and other vain pleasures?

Ans.—No. A child of God finds his delight in associating with his brethren and sisters to glorify God.

5. What can we ministers and brethren do to awaken more godly zeal and earnestness in the congregations?

Ans.—We should manifest more zeal to read and practice the word of God, visit and admonish one another in love.

With this the forenoon session was closed and after refreshments were partaken of, the

AFTERNOON SESSION

was opened with the usual devotional exercises.

6. Can we sanction among our brethren the custom of wearing the lone mustache?

Ans.—No. We must believe that such is done in conformity to a worldly custom, which Paul forbids. Rom. 12:2.

7. Is it advisable for a bishop to baptize a person that is on his deathbed and does not wish to promise to unite in church fellowship?

Ans.—We believe that it is not advisable, inasmuch as we ought to be willing to observe all of Christ's commands, but which we cannot do outside of the church.

At the close of the forenoon session a collection amounting to \$25.25 was raised to defray the expenses of a minister visiting the members at Long Green, Md., who have no minister. The surplus to be paid into the Evangelizing Fund.

At the close a vote of thanks was tendered by the ministers, brethren and sisters from abroad to the congregation at Walnut Creek for their kindness and hospitality during conference. In return, Bish. David Beachey, in behalf of the Walnut Creek congregation thanked the visitors to the conference for the benefits the congregation derived from their sojourn and the privilege of meeting thus to provoke one another to love and good works.

After closing devotional exercises, conference adjourned. We were glad to see the unity, love, zeal and forbearance that was exercised, and the growing interest manifested as the conference progressed.

In the evening there was public worship, also on the Sunday following.

Following is a list of those who participated in this conference.

BISHOPS:—

Sebastian Gerig, Wayland, Iowa.
J. P. Smucker, Nappanee, Ind.
J. K. Yoder, Orrville, Ohio.
Frederick Mast, Benton, Ohio.
David Beachey, Tuscarawas, Ohio.

MINISTERS:—

Robertus Sproll, Amboy, Ind.
I. A. Miller, Smithville, Ohio.
D. Z. Yoder, Smithville, Ohio.
John Summer, Paris, Ohio.
Joseph Becker, Louisville, Ohio.
Abram Mast, Walnut Creek, Ohio.
Moses Mast, Walnut Creek, Ohio.
John Miller, Walnut Creek, Ohio.
Noah Mast, Tuscarawas, Ohio.

DEACONS:—

Peter Conrad, Smithville, Ohio.
C. Z. Yoder, Weilersville, Ohio.

BENJAMIN GERIG, } Secretaries.
C. Z. YODER, }

JUDICIOUS praise from mother is at once gratifying and stimulating to your child. But remember, mothers, flattery is not healthful commendation. Because your child has done something passably well, to tell him he "is awfully smart," in fact "too smart for anything," and "just the nicest child you ever did see," induces only conceit, while a quiet, hearty, "That is very nice, dear, and mother is pleased," sealing all with a loving kiss, makes his little heart strong within, and incites him to new effort.

THE GOSPEL OF NOISE.

It sometimes seems as if some people had embraced "the gospel of noise." They seem to have forgotten those scriptures which say: "The Lord is in his holy temple, let all the earth keep silence before him." Hab. 2:20 "Be still and know that I am God." Psa. 46:10. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still." Psa. 4:4 "Be silent, O all flesh before the Lord." Zech. 2:13. "When thou goest to the house of God . . . be not rash with thy mouth to utter anything before God; . . . for a dream cometh through the multitude of business; and a fool's voice is known by the multitude of words." Eccl. 5:1-3. It is sometimes the case that from the beginning to the end of a religious service there is nothing but noise; not one moment for quiet meditation and careful thought. At first there is what is sometimes termed a "praise service," where for half an hour or an hour people sing—sometimes without much regard to sense—noisy tunes with rattling choruses, the more noisy and the more rattling the better, until people are exhausted or wearied; then comes in a short sermon, or a few brief prayers or remarks, interspersed with more of the same kind of music, and so the hour passes by.

We recollect a special service where there were present a number of persons who were perhaps qualified to edify and instruct the people, but someone who supposed he had charge of the services, occupied nearly an hour at the beginning with preliminaries, mostly noisy and exciting singing, until at length he was interrupted by some one more experienced, who took the meeting in hand and tried to bring quiet, order, self-examination and devotion out of the noise and confusion which prevailed.

We need in these days something besides the gospel of rattle-te-bang. There needs to be searching of hearts. The blessed man is one who meditates day and night in the law of God. His life is not one whirl of noisy excitement. He has learned to wait on God. When he speaks he has something to say, and when the Spirit of God prompts him to bear testimony he proposes to have time to deliver the message which he has received. He is not anxious to see how much talking can be done in fifteen minutes, or how many people can jump up and sit down in half an hour. The question is not how much powder can be fired off, but how much execution can be done. The word of God, sharper than a two-edged sword, pierces to the dividing asunder of soul and spirit, but the gospel of rattle-te-bang, the gospel of noise and clatter, the gospel of song which affects people's toes more than it does their hearts, and is better adapted

to jigs and glees than prayers and supplications, is not likely to lead men to Christ, the Lamb of God, nor to melt and break the hearts of lost souls.

Can we not learn something from those who have lived before us? Is it not wise sometimes to wait in silence before the Lord, to ask Him to show us His will, and then to listen while He answers us? Maybe in some hours of quiet and silent devotion the Lord will reveal to us truths which we shall never hear in the midst of noise and tumult and confusion. —*The Armory.*

NO MONEY IN IT.

The life of a hard-working mother was described recently by a bright boy with whom a reporter entered into conversation.

He said: "My mother gets me up, makes the fire, and sends me off. Then she gets my father up, gets the other children their breakfast, and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$3.00 a week, and my father gets \$3.50 a day."

"How much does your mother get?"

"With a bewildered look, the boy said: 'Mother? Why, she don't work for anybody!'"

"I thought you said she worked for all of you?"

"Oh, yes, for us she does, but there isn't any money in it."

As the boy grows older he will find that very many of the world's best workers toil without any prospect of making money by their labors, and very often they do not win the gratitude of those who benefit by their exertions. Missionaries, preachers, and Christian workers often do a great deal of laborious work with the knowledge that there is no money in it, but, like their Master, they will eventually be satisfied as they look back on the travail of their souls.—*Sci.*

AN INFIDEL, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe in the Bible?"

"Most certainly I do," was the reply. "Why do you believe it?" he inquired again.

"Because I am acquainted with the Author!"

This was her testimony, and all his talk about the "unknown and the unknowable" went for nothing in view of the calm confidence born of her personal acquaintance with God.

CONFERENCE REPORT.

The Semi Annual conference for York Co., Ont., met at the Wideman M. H. Markham township, York Co., Ont., May 4, 1894 at 2 P. M., with the following bishop, ministers, and deacons present.

Bishop Elias Weber, Breslau, Ont.

MINISTERS.

Jacob Wideman, Markham, Ont.
Samuel Hoover, "
John G. Hoover, Stouffville, "
Samuel Wideman, Aitha, "
D. H. Bender, Tub, Pa.

DEACONS

Christian Hoover, Markham, Ont.
Jacob Ri-ser, Whitevale, "

Elias Weber was chosen moderator and D. H. Bender, secretary. Conference was opened by singing and prayer, after which Bro. Weber read the 1st chapter of Ephesians and spoke on the duties of those occupying the different offices in the church, i. e., bishop, minister, and deacon, showing clearly by the scriptures that each office had its special work but that in no case does the gospel give any limit as to the amount of work to be done, that the Word sets no boundaries neither can the church make boundaries.

After the ministers and deacons present had given a short talk expressing their willingness to live up to and teach the Word as taught in the 18 articles of faith, Bro. D. H. Bender gave a talk on the object of conferences and how the church may be built up by holding them.

After the general conference work was disposed of the following resolution was unanimously adopted:

Resolved, That we believe that our non-resistant doctrine is the doctrine taught by Christ and the apostles and as the scripture very plainly teaches that men should be sent out to preach the Word (Matt. 28:16-20; Acts 1:8; 13:1-3; 2 Tim. 4:2-5, therefore we urge our Annual conference to send out men qualified for this work, or grant the liberty to those who feel called to go out and preach the Gospel in accordance with the divine command, "Go ye into all the world and preach the Gospel to every creature." Matt. 16:15

AT NIGHT.

These human hearts of ours are prone to wander
Throughout the day from paths we know are best,
But when night's shadows fall, each star in yonder
Broad firmament speaks silently of rest;
And leads us back by gentle, strong emotions
Back to our God and holy ways once more;
And all our being seems submerged in oceans
Of love that stretch far out to Heaven's shore.
F. E. M.

A LIFE STORY.

I was riding, one day, in the cars, going to the West. According to my custom—for I had not learned then that much reading on the cars hurts the eyes—I was reading. At last, growing weary, I stopped reading and went to thinking. While I was lost in my own thoughts, a pleasant looking old gentleman spoke to me, and said: "Would you like to read a biography that takes in the whole life, and only needs five minutes to read?" I said, "Yes." Whereupon he handed me a little poem, one of the most peculiar compositions I have ever seen. It seemed to fasten itself upon my mind, and, though I made no effort to learn it, in my memory it remains, and will, I presume, while I live. One reason 'it stays by me' so, is that it has been illustrated before my eyes many times since then. The old gentleman said he knew the person to whom it referred. I have known many whom it exactly describes. It is in hope that it will not be true of any of the young ladies who read it that I print it here:

"The flow'ry field of youth she trod;
On which her eyes delighted fell.
The Savior called, 'Forsake thy toys.'
She would not listen to His voice;
And who can tell? Ah, who can tell?"

"The spring time quickly passed away,
From off the hill side and the dell;
And then we saw her, pressed with cares,
Unmindful of her soul's affairs.
And who can tell? Ah, who can tell?"

"When on her dying bed she lay,
She seemed to hear her funeral knell.
'A little longer!' then she cried;
'A year!' 'A day!' and so she died:
And who can tell? Ah, who can tell?"

"Fain would we hope, when o'er her grave
Her spirit hovered, all was well;
That at the last the Savior smiled,
And owned the sufferer as His child:
And who can tell? Ah, who can tell?"

"Then seek the Savior in thy youth,
Early thy sinful passions quell,
And for the better world prepare;
For death may come ere thou'rt aware:
Then who can tell? Ah, who can tell?"

The old gentleman told the truth. These words do contain the biography of a human life. I thought then, that if I had not become a Christian in my youth, probably, "pressed with cares," I would have been "unmindful of my soul's affairs." In that case what would it profit me "though I should gain the whole world?"

Young ladies, do you know that you are now in the best of all possible times to give your lives to Him who died for you?

Young gentlemen, do you know that only the change of the pronoun would make this biography fit you? "Remember now thy Creator in the days of thy youth." With most it is youth or never!
—Chris. Advocate.

DRUMMOND'S SKEPTICISM.

No man ever sprung more suddenly or triumphantly into literary fame than Professor Henry Drummond of Glasgow. Very likely many of our readers possess one or more of his interesting books. He has been praised without stint for the beautiful and engaging things he has said, and is now being criticised somewhat for the heresies he has uttered and the doubts he has awakened. *The Christian Commonwealth*, of London, says: "Prof. Drummond is not quite sure about the original parentage of man, but he seems to imply that we have all descended from fishes. This is an improvement upon some of the theories of evolutionists. Prof. Drummond's is a rather more respectable parentage than that which makes us the descendants of pollywogs. But what does Prof. Drummond know about it? Who revealed to him the facts of our origin? Outside the Bible all is guess work, and the professor's whole contention is simply much ado about nothing." After recounting the wonderful sale of Mr. Drummond's books, the same journal adds: "Though nearly every book is more or less saturated with the spirit of modern skepticism, they are sweetened with just enough religion to take away the taste of the bitter poison, which it needs no special alchemy to detect in all of them. But it pays better to write skepticism under the charmed title of Christianity. We do not question that much of what the professor has written is most excellent, and for this very reason his influence is all the more dangerous." *The New York Observer* adds: "The most dangerous characteristic of the age is the skeptical virus sugarcoated with religious counsel."—*Ev. Mess.*

KIND WORDS.

Why do we speak them so grudgingly when they cost so little, and mean so much to the sad and sorrowing ones about us? Sitting at my desk this morning, glancing out of my window I saw an aged woman approaching; I judged her to be a "beggar" from her appearance, and my first impulse was to keep on writing in spite of her timid rap, but something seemed to say, "Open the door." You can at least give her a kind word." I did so, and found that she was trying to make an honest living by selling a good quality of pins and needles. She did not make known her errand in a professional whine, but offering them for sale, her face wore such a sweet, patient expression that I was touched by it, and, not stopping to question my wants in her line, I bought of her. "Grandma" smiled so sweetly, and seemed so grateful for the little aid I had given her, that

I was tempted to draw her out by saying, "Have you no one to care for you? You are too old and feeble to go about a city earning your living." "Oh," she replied cheerfully, "I have two boys, good boys too; they are in Kansas. They write to me and say, 'Mother, keep up good courage, we are getting the land cleared up and are building a little house, and before long we will send for you.' And they will," she said. "They are good, hard-working boys, but they have had lots of bad luck, and I feel sorry for 'em. I write 'em not to worry about me. I'm all right, I can take care of myself until they can save money to send for their old mother." She spoke so cheerfully and hopefully of her prospects here, which at best seemed to me very poor, that as she turned to go I was tempted into saying, "Well, grandma, I hope you have an interest in the heavenly home." The wrinkled, old face was radiant as she replied, "Oh, yes, madam, that is what keeps me up. It does not matter much about a home here anyway, I have such a little while to stay, but I feel glad all the time thinking of the one God has prepared for me. He is my loving Father, and I know that He will see me safe through some way, and I don't worry about how I am to get there."

Ah! the ray of sunshine that I had thought to give her had burst in blessings on myself. For the faith of that shabby old woman was so unlooked for and beautiful that I was rendered speechless by it, and she continued, "Yes, He's so good to me! I thank Him so much for putting it into the hearts of His children to speak kindly to me. Oh, I can tell His real children every time, and it cheers me on my way to meet 'em," and off she started, promising to call again, "if the boys don't send for me." As I watched her out of sight, I thought, "Truly, one of His little ones," in spite of shabby clothes; and yet because of them I nearly robbed myself of the blessing she brought me. Oh, friends, let us not give grudgingly of the heart's best sentiments.

THE COVERING.

I believe we as sisters are interested in that which is said about the covering, and why should we not be? It is a power to us; not for personal attraction but power unto salvation. It helps me in conversation to remember myself, and I believe it has shielded me from things that are sometimes said to us, by wearing it every day. My dear sister, if you too are alone in the family, as His follower, I would say, in sincerity and love, wear the covering every day. I can honestly say there is more power in it than an ordinary or common article. And, O sisters! do we not need the power? I need your prayers.—*Evang. Vis.*

"IF I SHOULD DIE TO-NIGHT."

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair,
Would smooth it down with tearful tender-ness.
And fold my hands, with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought.
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully,
The eyes that chill me with averted glance,
Would look upon me as of yore penitence,
And soften in the old familiar way,
For who would war with dumb unconscious clay?
So I might rest, forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow,
The way is lonely, let me feel them now.
Think gently of me I am travel worn,
My faltering feet are pierced with many a thorn.
Forgive! O heart estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night!
—*Littell's Living Age.*

STATE OF THE CHURCH.

By R. S. Foster, Bishop of the M. E. church.

The Church of God is to day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, the nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter and Good Friday, and Church ornamentalions. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable Church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to day can fail to see the fact?

Do not Methodists, in violation of God's word and their own discipline,

dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic, or operatic performance which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the Church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the Church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures.—*Ex.*

THE *Cleveland Leader* of recent date publishes a letter of A. Lambert a well-known and able priest of the Roman Catholic church, in which he publicly renounces his faith and severs his connection with that body. The letter reads:—

NEW YORK, March 24, 1894.

Very Rev. Father Raus, C. S. S. R.:

Reverend Sir—I deem it my duty to inform you that to day, my canonical standing being perfectly regular and unquestioned, as you well know, I freely and deliberately withdraw from the priesthood and communion of the Roman Catholic Church. The decision I now take is the outcome of a very long mental struggle and much thought and it is not without sorrow I have come to it, for it is always hard to sever the relations of twenty-one years. But I could not forever resist the voice of my conscience. I had to obey it at last and the logical consequence of that obedience is the step I now take. Knowing what I know, having seen what I saw, and heard what I have heard in the Roman Catholic Church, I can not any longer force my mind into submission to the Vatican, nor can I longer admit the claim of the Roman Catholic Church and clergy to rule not only in religious questions, but also in purely scientific, social, and even political matters.

The intolerance and duplicity which, almost from the day of my ordination to the priesthood, I found and met in the Roman Catholic Church, have become utterly unbearable to me. Having also come to the conclusion that there is only one high priest—the God man Jesus Christ—and one sacrifice not to be repeated, and, in consequence, doubting my position as a priest, I could not act otherwise than I do now. Had I remained any longer in the Roman Catholic Church after coming to this conclusion, I would have debased my manhood, and that I could not do, and, with God's help, never will do.

Though leaving the Church at Rome and renouncing the priesthood, I do not forget and never will forget to cherish the memory of the many good and dear friends whom I must leave to travel their own path. We are separated, I shall not interfere with them and I hope they will not interfere with me. What I shall do, is my own personal affair. We live in a free country.

Meantime, I give thanks to God that Christian hands have been extended to me in welcome, and that Christian influences have been cast around me to help me in the way of the Lord. Rome may now condemn me, but I trust my cause to the Almighty and to His Son Jesus Christ. I know now clearly that those who believe in Christ as their Saviour shall be saved. I believe in Him, I resign myself into His loving care, and I feel sure He will not forsake me.

A. LAMBERT.

WHAT WE ARE DOING.

We have no doubt that our readers often wonder what we have been doing during these "hard times," and it is with pleasure that we tell them that we have been very successful in giving steady employment to our force of employees, part of the time being even obliged to put in over-time. With our excellent facilities we are able to handle much more work than our own eight papers, books, etc., which we publish, give us, thus enabling us to reach out into other fields of work, such as printing large editions of (which we make a specialty) of catalogues, pamphlets, papers, books, etc., of every description, and we here cite you to one of the contracts we secured.

By special request the Business Manager went to Chicago to make estimates on work, and while there received an order to print an edition of 50,000 papers and pamphlets. These were gotten out according to contract within the specified time, and shipped to Dr. Peter Fahrney, Chicago, Ill., in two lots of one car load each, arriving at their destination in due time. The contents of both cars were carefully inspected, and pronounced satisfactory. We sent the bill for the entire job, and were promptly favored with the draft for the full amount.

On the 1st of this month the Manager again called at the office of Dr. Fahrney on business, and was indeed cordially received. After spending about an hour with the doctor, in which time a great desire to see what was being done there was awakened in him, the doctor suggested that they take a walk through the laboratory. And now we come to a most interesting scene. The first room we came to is a very large open office, supervised by the doctor's eldest son, in which the special interest is the foreign department, in which business is transacted in some *twelve different languages*, over each of which preside clerks and stenographers of special nationality to attend to the correspondence. The most modern method of dictating letters is here used, viz., the phonograph, from which letters are received and written on the typewriters by very expert operators.

Another item of great interest as we pass along is the collection of rare old books, preserved in a large fire and burglar-proof vault, comprising part of the library of the original Dr. Fahrney, among which is an old German Bible printed in 1757, Saur's Hymn and Tune book, together with two volumes of medical works printed by Laurentius. These latter were printed shortly after the art of printing was discovered, and are thus of great antiquity. These books were the property of the Swiss-German doctor, Peter Fahrney, who, more than a century ago, lived in Lancaster Co., Pa., and who was the grandfather of the well-known Dr. Peter Fahrney of Chicago. In addition to this vault, there are five others like it, in which his letters and papers for many years back are preserved. One of the most important books the doctor has is the book in which testimonials are pasted, and, strange as it may seem, this is never locked in the vault with the other books. The lids are simply locked together, and the doctor has no fears that it will be carried off by burglars, as it is acknowledged to be the largest book in the world. It required six men to handle it when it was made. Three of the five floors are superintended each by one of the doctor's three sons, who certainly have a very keen eye to business. The fifth floor is used as a storage room where immense quantities of herbs and roots are stored. On the preparatory floor is to be seen very costly machinery,

run by a 25 Horse-power engine, which rapidly prepares the ingredients for use. On another floor we see scores of girls busy at filling, corking and labelling bottles, while near by are to be seen a dozen employees boxing up the medicines for shipment. The compounding room, comprising the first floor, is under the direct supervision of the doctor himself. By means of a transparent test-tube running through his private office, he is enabled to inspect every drop of *Vitalizer* before it is bottled.

Judging from the many teams that are constantly taking away load after load to the various R. R. depots for transportation, not only in this country, but foreign countries as well, we must conclude that there must be an almost unlimited demand for Dr. Peter's *Vitalizer*. BUSINESS MANAGER, MENNONITE PUBLISHING CO.

ITEMS.

—CHOLERA is raging in Lisbon, the capital of Portugal, although the deaths number only about 5 per cent.

—DURING the last days of April, Greece was visited by violent earthquakes causing immense amount of damage. The number of persons killed was at first supposed to be only about 200; later reports estimate the loss of life at nearly 300.

—THE English government is said to have offered the *Salvator* a large tract of land in West Australia for colonization purposes. This will no doubt greatly aid General Booth to solve his problem of labor and homes for the poor of the great cities.

—THE bill, passed in the German Reichstag some time ago allowing the Jesuits to return to Germany, has been rejected by the Bundesrath. The Jesuits will have to remain out of Germany for the present. The only civilized nation that tolerates them is the United States.

—THERE is at present great scarcity of coal in the country owing to a strike of the coal miners which extends over almost every mining district in the United States. Over 120,000 miners are idle. But few of them had any real grievances, but on account of their unions almost every mine was closed. There are enough unemployed people in the country to take their places, but the miners are defiant, and allow no one else to work. There have been a number of bloody clashes in consequence resulting in a number of deaths. A large number of factories have been compelled to close for want of coal. It is the greatest strike that ever occurred in this country and serious trouble is feared.

—"GENERAL" Coxe with his army of "communist-laborers" composed largely of unemployed laborers, and transferred to the city of Washington D. C. on Monday Apr. 30, to present its grievances to the Government, but were dispersed by the police on the 1st of May when Coxe and Browne attempted to make speeches on the Capitol steps to the thousands of people assembled there to see the "army" of 320 men. Browne resisted and was arrested. Coxe was carried away in his carriage, and left the grounds. The police then dispersed the crowd and Coxe's army was left to shift for itself and to swell the number of tramps already in Washington. Contingents from other portions of the country are being formed, and it looks as if the end were not yet. Probably a desire for notoriety is the highest ambition the leaders of this "army" possess.

HOW TO SPOIL A CHILD.

It is easy enough to spoil a child. No great art is demanded. Only three or four things are requisite to complete the work. Make all the nurses wait on him and fly at his bidding. Let him learn never to go for a drink, but always have it brought to him. At ten years of age have Bridget tie his shoe-string. Let him strike auntie because she will not get him a sugar plum. He will soon learn that the house is his realm, and he is to rule it. He will come up into manhood one of those precious spirits that demand obeisance and service, and with the theory that all the world is his oyster, with which knife he will proceed to open. If that does not spoil him, buy him a horse. You congratulate any man who can afford to own a horse; but if a boy own one, he will probably ride on it to destruction. He will stop at the taverns for drinks. He will bet at the races. There will be room enough in the same saddle for idleness and dissipation to ride, one of them before and one of them behind. But if the child be insensible to all such efforts to spoil him, try the plan of never saying anything encouraging to him. If he do wrong, thrash him soundly; but if he do well, keep on reading the newspaper, pretending not to see him. But if you have a child invulnerable to all other influences, and he cannot be spoiled by any means already recommended, give him plenty of money, without any questions as to what he does with it.—*N. Y. Observer.*

DIED.

MUSSER.—On Ascension day, Leah, infant child of Jacob B. and Lydia Musser, aged 6 months and 6 days. Buried in the Maple Grove Mennonite burying-ground, where a large concourse of people was assembled. Services by Abraham Gehman and Benjamin Horning. Text, Luke 18:15—17.

STEFFEN.—On the 20th of April, 1894, in Clark Co., Ohio, of lung fever, Margaret M. Steffen, aged 68 years and 20 days. She was the mother of seven children; 4 sons and 1 daughter survive her. She was a faithful sister in the Mennonite church for a number of years. Buried on the 23d at Huber's M. H. Funeral services were conducted by Moses Brenneman from Feb. 13:14. May God comfort the mourning friends and especially the children, and as they have the hope that it is well with mother, and that she is sweetly resting, may they all prepare to meet her in heaven.

BASINGER.—On the 24th of April 1894, in Mahoning Co., Ohio, Maria, wife of Peter Basinger, aged 79 years and 15 May God comfort the mourning friends and especially the children, and as they have the hope that it is well with mother, and that she is sweetly resting, may they all prepare to meet her in heaven.

RODGERS.—On the 27th of April, near Fort Spring, Greenbrier Co., West Va., of intense suffering in old age Elizabeth, widow of Daniel Rodgers, deceased, who preceded her to the spirit world a number of years. Her maiden name was Coffman, a sister of Bishop Samuel Coffman of Rockingham Co., Va. She was brought up in the faith of Christ among the few Mennonite families that settled in Greenbrier Co., many years ago, but as no church of our people was ever organized there, she found her church home in the Methodist Episcopal Church. She lived a most exemplary Christian life, and died in the blessed hope of the rest of the blood washed in heaven.

SCHROCK.—On the 25th of April 1894, near Middlebury, Elkhart Co., Ind., of heart disease, Frances Adline Nisbaum, wife of James Schrock, aged 70 y., 5 m., 16 d. She leaves her young husband and a little child to mourn her early departure. She died in a blessed hope, and was fully reconciled to God's will. Funeral services by David Garber and J. S. Coffman.

NISLEY.—April 22d 1894, near Shenk's Mill, Lancaster Co., Pa., of gangrene and dropsy, Bro. Benjamin E. Nisley, aged 70 y., 4 m., 5 d. Funeral on the 26th. Text, John 14:1—3. Buried in the Nisley family graveyard. A widow, seven children, one sister and a large circle of relatives followed the beloved brother to his grave. A large congregation assembled as a token of respect for the deceased, and to sympathize with the bereft family. Bro. Nisley made no trouble in the church. Never meddled with trouble not of his own. Peace to his ashes.

KOLB.—On the 12th of April 1894, near Breslau, Waterloo Co., Ontario, on his old homestead where he resided with his son Joseph, of old age and heart disease, Bro. Tobias Kolb, aged 83 yrs., 8 mos., and 1 day. Buried at Christian Eby's M. H., on the 14th. He leaves 4 children; 4 children preceded him. His wife also died 27 years ago. He was totally blind for about ten years, but in the spirit he looked forward to the time of his departure, trusting in his Savior. He was one of the early settlers in Waterloo county, having come with his parents and a party of other emigrants, from Pennsylvania in the year 1824. He was a faithful member of the church, and although his call was sudden, we believe he was not unprepared. His temporal wants were well cared for by his son Joseph and family. With the exception of not being able to walk he was better than usual for the last 5 months, up to the night before his death, when he was restless. He was asked several times in the morning whether he wished to get up, but replied that he would rest a little longer. Between 8 and 9 his son went in and found that he had entered into eternal rest. Funeral services by Elias Weber in German from Ps. 31:1, and Noah Stauffer in English from Ps. 73:24.

HERSHEY.—March 28th, 1894, in Salunga, Lanc. Co., Pa., of consumption and heart disease, John Alfred Hershey, aged 28 y., 1 m., 28 d. Funeral on the 31st. Text, John 14:1—4. Buried in the family graveyard in Donegal. A large congregation assembled to sympathize with the bereft mother and family and in token of respect for the deceased.

GOOD.—February 28, 1894, near Bomansville, Lanc. Co., Pa., Henry Wallace, only son of Peter and Nancy Good, aged 9 m., and 20 d. Buried on the 3d of March in the Bomansville graveyard. Funeral services by Benj. Horning and H. G. Good.

DENLINGER.—On the 18th of March 1894, near Intercourse, Lanc. Co., Pa., of that dread disease, consumption, sister Emma K. Denlinger, in the 27th year of her age. It is very sad when so young a wife and mother is taken from her family, but what God does is well done. She had been sick about a year, being remarkably patient during her affliction, and for her resigned to God's will. Shortly before she died she said she would like to take her husband and only child, (a little boy) with her. Her parents, two sisters, and a brother survive, but need not sorrow as those who have no hope.

"We'll trust the precious promises
God in His word has given;
And hope these eyes which closed to earth,
Are open now in heaven."

SCHLATTER.—On the 13th of April 1894, near Leo, Allen Co., Ind., of general debility and paralysis, Bro. Benedict Schlatter, aged 77 y., 1 m., 7 d. He was a faithful member in the Amish church and was much interested in the prosperity of the church. He leaves his wife and 10 children. Funeral services by David Yoder of Wayne Co., Ohio and Sebastian Gerig of Wayland, Iowa, from 2 Tim. 4:6—8.

ALBRECHT.—On the 19th of April 1894, near Ohio, Bureau Co., Ill., Alma E. daughter of Jacob and Catharine Albrecht, of diphtheria, aged 1 y., 3 m. Buried on the 21st in the Red Oak graveyard. Funeral services by Joseph Buerky in German, and Pre. Loering in English. J. B.

BURKEY.—On the 11th of February 1894, near Tiskilwa, Bureau Co., Ill., of heart disease, sister Catherine Rediger, relict of the late John Buerky, aged 73 y. Buried on the 13th in Willow Spring graveyard. Funeral services by Jacob Ringenberg, Hy. V. Albrecht and A. Oesch of Nebraska, and Pre. Kanfman of Tiskilwa. The deceased leaves a daughter and a step-daughter beside many friends to mourn their loss. J. B.

HAVERSTICK.—On the 15th of April 1894, near Washingtonborough, Lanc. Co., Pa. of spinal meningitis, J. Lehman, son of Bro. Henry H. Haverstick aged 9 y., 1 m., 25 d. He leaves a father and one brother to mourn his early departure. He attended school all winter, not missing a single day. A few days after school closed he took sick and in two weeks (on Sunday morning) he peacefully fell asleep in Jesus. He has gone to meet his mother. Thus another life has gone from our home, another sweet, lisping voice is hushed, yet we who saw him suffer can never wish our darling back. Truly God has not erred. He doeth all things well. Services by Bro. J. Newcomer in German, Abram Witmer and J. K. Brubaker in English. Text, John 14:3. "Where I am, ye may be also."

Little Lehman dear and lovely,
Thy vital spark has fled;
We watched him very closely,
While upon his dying bed;
But alas the ebbing tide
Of dear Lehman from our side,
To his eternal bliss,
Where all is joy and happiness.—K. H.

WHERR.—On the 12th of February 1894, in Alleghany, Pa., of the infirmities of age, Veronica Weber, aged 88 y., 5 m., 8 d. Buried on the 15th in the Alleghany graveyard. Funeral services by Benj. Horning, H. G. Good and Andrew Mack. Text, Ps. 92:14—16. She was a member of the Mennonite denomination.

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am							
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9 30	2 48Wabash	7 15	10 55			
8 43	2 07Marion	5 16	11 57			
	pm			pm			
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Semi-Monthly.

ELKHART, IND., JUNE 1, 1894.

Vol. XXXI. No. 11.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOEHL.

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EDITORIAL NOTES.

THERE were two accessions to the
Diller Cong., Cumberland Co., Pa., re-
cently.

THE subscription of all those whose la-
bel on this number reads "May 94" ex-
pires with this number. Kindly renew.

THE Ohio Annual Conference held in
Mahoning Co., on the 18th ult., was well
attended. The proceedings of the same
will be found elsewhere.

BISH. Newman gives it as his opinion
that the reason why the churches in some
localities are empty is because the preach-
ers at such places are usually in like con-
dition.

COMMUNION services will be held in
the Elkhart congregation on the 3d of
June. Our brethren and sisters of ad-
jacent congregations are invited to be with
us on that occasion.

FIVE persons were baptized and re-
ceived on church fellowship and one re-
ceived on confession in the C. Eby
Cong., Berlin, Ont., on the 12th of May.

Others are almost persuaded to leave all
and follow Christ.

BRO. J. S. COFFMAN left Elkhart, Ind.,
on the 16th of May to attend the Ohio
conference on the 18th. From there he
goes to Jordan, Ont., to attend the Cana-
da Annual Conference there. He will
remain in Canada about four weeks.

WILLIAM T. STEAD says, "How we
believe in Christ is not shown by what we
say about Him, nor by the temples which
we build in His honor, nor by the hymns
which we sing in His praise, but by the
extent in which we succeed in restoring
in man the lost image of God."

BRO. D. H. BENDER who has been la-
boring faithfully in Canada during the
past weeks left for his home at Tub, Pa.,
after the Canada Conference. After a
short stay with his home congregation he
will make an evangelizing tour to Ne-
braska and Kansas and will be gone
about six weeks.

THE Canadian Annual Mennonite S.
Conference held at C. Eby's M. H.,
Berlin, Ont., on the 14th of May was
very largely attended, notwithstanding
the unpleasant weather which prevailed,
and the proceedings were very interest-
ing. We had hoped to receive a report
in time for this issue, but will have to
wait until next number.

A SISTER at Highville, Pa., says, "En-
closed you will find one dollar for my
HERALD subscription which is due again.
I cannot go to church very often, but I
find many good sermons in the HERALD,
which gives me much satisfaction." An-
other one writes and asks us to try and
"get a sermon in as often as possible,"
for they have but few opportunities to
hear any of our ministers.

UNLESS we have victory over the flesh
our religion is vain, for the very principle
upon which Christ bases discipleship is,
"Deny thyself," "sell all that thou
hast," "live after the Spirit," "take up
thy cross and follow me." No room for
carnality, and no desire for carnality
either, for "they that live after the Spirit
do mind the things of the Spirit."

A BROTHER at Smithville, Ohio, in
renewing his subscription to the HERALD
and adding the same amount for the
mission fund says, "I read the HERALD,
YOUNG PEOPLE'S PAPER, and WORDS
OF CHEER and don't like to do without
them. I have a copy of all the HER-
ALDS that were printed except two num-
bers. I count myself to the old folks and
to the young people, and to the chil-
dren."

OUR "Wisler" Mennonite friends held
their annual conference at the Yellow
Creek M. H., Elkhart Co., Ind., on the
18th of last month. There were dele-
gates present from the so-called Martin
and Gehman factions in Canada, also
from Ohio and from the recently organ-
ized branch in Lancaster Co., Pa., which
withdrew from the Lancaster Conference
when Bish. Jonas Martin was disowned
by that conference. If we are rightly in-
formed they agreed to lay all petty differ-
ences aside and labor together. The
next annual conference, we understand,
is to be held in Lancaster Co., Pa.

THE amount of rain which fell during
the third week in May is remarkable. In
Pennsylvania, especially the western por-
tion the rivers overflowed their banks,
and caused great destruction in the coun-
try to growing crops, and in the towns to
buildings. At Williamsport, Johnstown,
Huntingdon and other cities in that state
the floods are reported to have been as

high as in 1889 when the great Coney-maugh disaster occurred. The people had ample time to get away however, so that but few cases of drowning are reported. The waters have since subsided and all danger for the present seems to be over.

On the 13th of May, just after the services and when nearly all the people had passed out, fire, supposed to have been caused by an electric wire touching some inflammable substance, was noticed in the great Brooklyn Tabernacle, and in a very short time the great building was in ashes. Several other buildings in the vicinity also fell a prey to the flames. This is the third time that Dr. Talmage's church has been laid in ashes. Upon this last building, which was completed in the spring of 1891 a large debt of about \$100,000 was still resting. The trustees propose to begin at once the erection of another building upon another site.

In a recent lecture by the infidel, lawyer Robert Ingersoll stated that the Bible teaches men to hear but not to think. Nothing could be more erroneous, and although Ingersoll may try to make a few ignorant people believe so, the masses know better. The Bible tells people to hear for the very purpose that they may think. How about that grand passage where the prophet says, "Come now, let us reason together," etc., and that other where the Savior teaches the fallacy of the builder and the captain who would fail to consider the work to be done or the preparation necessary in order to insure success. There are hundreds of other instances given in the Bible to show that God *does* want people to *think*, to *consider*, to *meditate*, to use judgment and prudence. The renewing influences of the Holy Spirit carry the mind of man up into the highest and noblest spheres of thought, making sober men out of evil minded, debauched, degraded, wrecks. It was an inconsistent, untruthful statement for Ingersoll to make, but it is just like nearly all that he says when he talks about religion. Could he realize and experience the enlightening influence of religious thought or the elevating influence of God's Spirit in a man even as deep in darkness as he is, Robert Ingersoll would never say that the Bible does not teach men to think.

WE have before us an illustrated pamphlet published by the American Antivivisection Society at 118 S. 17th St., Philadelphia, Pa. In this pamphlet is shown forth the heartless cruelty now practiced in many colleges of our land upon poor dumb animals, ostensibly in the interests of medical science. Poor defenceless animals such as dogs, cats, rabbits, etc., but at present chiefly dogs are fastened upon operating tables and literally dissected alive, in the majority of cases without chloroform or any other anaesthetic administered them simply to make surgical experiments, to see the action of the heart, lungs, stomach and other organs. Other tortures are inflicted to see the effect of fractures and dislocations, spinal concussions. Their cries indicating the excruciating agony simply serve as a thermometer to indicate the degree of suffering this or that operation causes. We cannot help thinking that a school starting out in this line of investigation is on a wrong course. The Society of Friends is strenuously opposing this movement, and well it may. It becomes every Christian student to denounce such cruelty and to refuse to have anything to do with a college in which such things are practiced. There is no science high enough to justify such wanton cruelty. God made man lord of the animal creation, not to abuse and torture it, but to use it in a legitimate way, and we think vivisection is a decidedly illegitimate and, therefore, sinful use of God's creatures.

THE editor of the *Converted Catholic* says:

"At the present time forces are at work within the Roman Catholic Church in the United States that tend to a disintegration of the system without parallel in its history. When some of the ablest men in the religious orders, like those who have recently come to Christ's Mission, publicly withdraw from the Roman ranks and take their stand on the broad platform of Protestant Christianity, as they have done at the services in Masonic Temple and other halls and churches in this city, risking all that men can lose in this world and sacrificing even the love of parents and kindred; and when so many priests can be brought together to advocate the principles that Professor Bouland, with seer-like vision, enunciated in

his address in Masonic Temple, when eight priests were present in the hall, there is the clearest evidence that a new era has dawned for the emancipation of the people from the rule of the Pope in the United States, and the consequent curtailment of the power for evil of the Papal system in this country. Convert the Catholics, even as they were converted in the time of the Reformation, and the work of the sixteenth century will be repeated in the twentieth. As Professor Bouland predicts, converted priests, under the guidance of the Holy Spirit, and with the co operation of American Protestants, will be the chief factors in such a movement.

The evangelical teaching that is common to all the protestant churches will be the basis of the doctrine of this New Reformation."

For the Herald of Truth.

THE LABORERS ARE FEW.

Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke 10:2.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. 2:2.

It was at the beginning of the gospel era when Christ spoke these words, "The harvest truly is great, but the laborers are few," and Christianity had only just made a beginning.

We can easily understand therefore, why it was that the Lord spoke those words. But, let us look a little at the condition of things in our day. Nearly nineteen centuries have passed since that time; there are thousands of preachers all over the land, millions of Bibles and religious tracts are published and distributed every year; there are Sunday schools, prayer meetings and Bible classes, etc., almost without number; and, to a superficial observer, it might seem that things had changed to such an extent that the laborers were plenty at the present day. But, if we look deeper than the surface, if we take the trouble to look up the statistics of even our United States only, if we notice the coldness and lack of harmony in the churches, the sectarian spirit everywhere and the lack of true gospel preaching; we can easily see that the *faithful laborers*, at least, are very few, in comparison with the truly great harvest and the work to be done.

Of ordinary preachers, whose sermons consist mostly of quotations of Scripture,

with a few commonplace remarks interspersed between the quotations and some of whom perhaps lull a part of their hearers to sleep, by their monotonous sing-song way of preaching; and, on the other hand, of fashionable and salaried preachers, who read their so-called sermons, composed of learned essays and flowery speeches, and which mostly go over the heads of their audiences, of such there does not seem to be a lack.

But there *is* a great scarcity of men, full of the spirit and of power, full of life and energy, men who are full, to overflowing, of gospel truths and who can hold an audience almost spell-bound for an hour or more. Such men are in demand almost everywhere; and the need is great for more of them: indeed there is no danger that there will ever be a surplus of such preachers.

Do not the words of our text also apply to our day? if so, are we faithful to it? Do we pray the Lord to send laborers into His harvest? But does not faithfulness in this matter require *action* as well as prayer, especially so in those to whom is committed the care of the churches? Does not Paul's charge to Timothy, in the second verse of our text also apply to the Bishops and Elders of our day? Whether this charge is everywhere faithfully observed we leave the reader to judge. Seeing there is such a scarcity of faithful, competent preachers and teachers of the gospel, is it not our duty as a church, to seek by earnest prayer, and *by action*, to find and press into the service of the Master all such as are competent and measure up to the Scripture requirements? If they are not needed where they are, let them be sent where they are needed.

Every truly consecrated child of God is willing to go where the Lord has need of him. If we believe that we have the pure doctrine of the gospel, should we not be zealous to spread it as much as possible, and seek to obey the injunction of our Savior, "Go ye therefore and teach all nations," etc.? or, does the gospel teach us to be selfish with the pure word of God? does it teach us to teach it to our children only and to the stranger that may happen to be in our midst?

Dear reader, let us search the Scriptures and see what is required of us, for the harvest truly is great and the laborers are few.

E. HOSTETLER.

THE NATURE OF THE NEW BIRTH.

When the Savior spoke to Nicodemus about the new birth, His words fell on heavy ears. Not the faintest idea of the truth He uttered passed through the mind of Nicodemus; for, supposing our Lord to be speaking of a physical birth, he asks with surprise: "How can a man

be born when he is old? can he enter the second time into his mother's womb, and be born? To this the Redeemer makes the memorable reply: "Verily, verily, I say unto thee, except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God." Our first inquiry therefore must be: "What did our Lord mean by the expression

1. 'BORN OF WATER?'

The term water is used in Scripture as signifying the perfect washing which Christ effects in the soul, including not only His purgation of our sins by His most precious blood, but also His cleansing us from our own natural selves, that is, our carnal and deceitful hearts. The signification of the word "water" is not uniform throughout Scripture; for instance, in Jer. 1:13, water is spoken of as a figure of *God Himself*: "They have forsaken Me, the fountain of living waters." As descriptive of *military power*: "Behold waters rise up out of the north, and shall be an overflowing flood" (Jer. 47:2). As emblematic of deep *affliction*: "Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me" (Ps. 42:7). Especially of the awful sorrows of Christ: "Save Me, O God; for the waters are come in unto My soul. I am come into deep waters, where the floods overflow Me. Let Me be delivered from them that hate Me, and out of the deep waters. Let not the waterflood overflow Me, neither let the deep swallow Me up" (Ps. 69:1, 2, 14, 15). Of God's judgment on the sinner, thus Eliphaz says to Job: "Thou hast sent widows away empty. . . . Therefore snares are round about thee. . . . and abundance of waters cover thee" (Job 22:9, 10, 11). Of the Holy Spirit thus our Lord says: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive" (John 7:38, 39). It is mentioned as that which typically cleanses. Thus God says by the mouth of His servant Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you" (Ezek. 36:25). And in this sense was it so used in the brazen laver, and "water of separation,"—two objects in the Levitical economy of the deepest spiritual import. Leaving, however, the types and shadows of the Law, we find the word "water" repeatedly occurring in other parts of the Scripture, as a striking and beautiful type of the Gospel of Jesus Christ. For instance, in these words spoken by Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." We have

an invitation for all who are in want to come and partake of the rich bounty of the Gospel feast. The "waters" here mentioned are the blessings of the covenant of grace—the unsearchable riches of Christ, made known to us in that Gospel which is the power of God unto salvation to every one that believeth. When our Lord was upon earth, men had ocular demonstration of His power; they saw for themselves His astounding miracles; they had the evidence of His actual being before their eyes; and therefore in many cases their faith was the result of sight.

Now all this is changed, and men are asked to believe, not on the evidence of that which they see, but on the credibility of that which they hear. Even when our Lord was on earth, He asserted the superior blessedness of that faith which arose from hearing, without actual sight: "Thomas," said He, "because thou hast seen Me, thou hast believed; blessed are they that have not seen, yet have believed." Christ is now on high, seated in glory at the right hand of the Father, but before He ascended to so exalted a place, He assured His disciples that it was expedient for them that He should go away and leave them; and the reason He assigns for so great a change is, that the Dispensation which was immediately to follow was to be a Dispensation of the Spirit. He was no longer visibly to tread the earth; men were no longer with their own eyes to see Him raising the dead, healing the sick, calming the sea, feeding the hungry, or casting out unclean spirits with His word. In His place was to be the Holy Spirit, not working on the external organs, but convincing the understanding and winning the heart. And this the Spirit does, not to draw sinners to *Himself*, but to the *Lord Jesus Christ*; for, speaking of the Spirit, our Lord says: "The Spirit of Truth, which proceedeth from the Father, He shall testify OF ME." (John 15:26)

The work therefore of the Comforter on earth is to uplift alike in the heart of the saved and unsaved, the person, the work, and the kingdom of the Lord Jesus Christ. He labors, therefore, to bring home to the soul of the sinner God's record concerning His Son; to convince him of his unutterable need of that salvation which the Father has provided in Christ, to accept the eternal gift; to believe and live forever. But how can the Spirit testify without a testimony? How can He speak to the heart of the sinner unless He have a message from the Father to convey to it? A testimony, a message, He must have; and that testimony and that message He has in the Bible, the *word* of the eternal God. The Holy Spirit therefore in leading a lost one to Christ, does not bring before his eyes physical miracles; nor does He scare him with dreams, or overcome his judgment

with appeals to the sensuous and emotional. On the contrary, He speaks to the conscience simply and alone through the testimony of God's word. And man knows not how, but suddenly, and with great power, a passage of Scripture is brought home to him. It is no new revelation, but a well known verse he has read and heard a thousand times before, but it now comes down into his soul with a reality and conviction unfelt in the past. He wonders what it all means; it is the Holy Ghost applying God's written word to his conscience; opening his eyes and arousing his mind to hear the eternal truths which make for everlasting life.

Such then is the way in which the Spirit acts; His message is the word of God and His work is to apply this word to the consciences of those who either read it themselves, or have it preached to them by others.

Thus we see clearly the way in which people are saved. There is first the Bible, the word of God, declaring the way in which alone God will justify sinners, namely through faith in the Lord Jesus Christ; and secondly, there is the Holy Spirit to apply that word with saving efficacy to the heart of man. The word and the HOLY SPIRIT are therefore God's two great agents in the salvation of men. If the Holy Spirit were alone on earth without the word of God, He could not bear testimony to the truth concerning Jesus Christ; and if, on the other hand, the Bible were by itself on earth without the presence of the Spirit, no one would be saved, "for the natural man (that is, the unrenewed heart) receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually discerned" (1 Cor. 2:14). Such being the case, we might expect that our Lord would declare this truth in such a discourse as we have before us, and this assuredly He has done in these words: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

I have already shown how many in Scripture are the significations of the word "water," but I now wish to add that often, when the Holy Ghost wishes to describe the refreshing and invigorating nature of the Gospel, He does so by picturing it under the form of that well-known element. For instance, in Isaiah 55:1, God says: "Ho, every one that thirsteth, come ye to the waters." Now here the prophet is announcing the glorious Gospel, afterwards to be revealed in the coming of the Lord Jesus. He describes under the word "waters" the unspeakable blessings of the "everlasting covenant" mentioned in the third verse, and this everlasting covenant is, and can be nothing else, than the Testament or Gospel of the grace of God. The vision of the "holy waters," issuing from under

the threshold of the Temple, was a striking and beautiful simile by which God, through Ezekiel, foretold the publication of the Gospel of peace (Ezek. 47:1). So too the "living waters" of Zechariah 14:8, point to the great truth that during the period of millennial blessedness, Jerusalem is to be the spiritual center of the earth, and that from it are to go forth "living waters" for the salvation of the Gentile world. In like manner, the very last invitation we have in the Bible, speaks of the glorious Gospel under the word "water": "Whosoever will, let him take the WATER OF LIFE freely" (Rev. 22:17). Thus we see that one of the many uses of this word is to bring before us the blessed and life-giving qualities of the Gospel of Jesus Christ.

That this is the correct interpretation, is confirmed to us by the fact that the inspired writers ascribe regeneration to the power of the Gospel. St. Paul, writing to the Corinthians, says: "In Christ Jesus I have BEGOTTEN YOU THROUGH THE GOSPEL." (1 Cor. 4:15) So also St. James: "Of His own will BEGAT HE US WITH THE WORD OF TRUTH" (James 1:18). St. Peter's testimony is also to the same effect: "Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (1 Pet. 1:23). Previously, in this chapter, the same apostle states: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath BEGOTTEN US AGAIN unto a lively hope by the resurrection of Jesus Christ from the dead." We are said to have been begotten again unto a lively hope by the resurrection, from the fact of its being the grand confirmation of the Gospel; the sublime miracle by which the Gospel was proved to be of God, and by which our faith in it is triumphantly and forever vindicated. Thus we see that the word of God, applied to the conscience by the Holy Ghost, is the great and sole agency employed by God for the regeneration and salvation of man. In many ways that word may be brought before us; we may read it for ourselves, or faithful men may declare it in our ears, but in whatever way it reaches us, it is only the entrance of God's word that giveth light. It was for this reason that St. Paul exclaimed: "I am not ashamed of the Gospel of Christ, for it is the POWER OF GOD UNTO SALVATION to every one that believeth" (Rom. 1:16).

To be born therefore of WATER is to be born by the agency of God's word. In further proof of this I may quote our Lord's language to His disciples: "Now ye are clean through the word which I have spoken unto you" (John 15:3). Christ's word (as water) had cleansed them, so that by it He tells them that they had been made pure. St. Paul's teaching

is to the same effect: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). In this passage God's people are represented as being cleansed in the word of truth as in a sea, and thus made ready, as a chaste bride, for the coming of the Bridegroom.

As there are many who believe that by this word "water" we are to understand baptism, I wish now to say on what grounds I utterly dissent from such an interpretation.

First: *If water be explained here as being the literal water of baptism, all mention of the Redeemer's work in the regeneration of man is excluded from a sentence in which Christ is teaching what is the VERY NATURE of regeneration.*

Our Lord is speaking of the regeneration of man; He mentions two agents, water and the Spirit. Of these, one, the latter, we know to be the Holy Ghost, without whom man cannot possibly be regenerated; the other is water. Now, if this be interpreted as literal water, it would teach that man is regenerated by the Holy Ghost and the simple element of water, without any mention of the work of Christ. Irreconcilable with this is the fact that the Bible teems with statements to the effect that we have LIFE only from the Lord Jesus Christ. St. John Himself says: "I am the life." St. John adds: "He that hath the Son hath life, and he that hath not the Son of God hath not life." For this reason, as well as that already adduced, namely, that Christians are directly stated to be begotten through the Gospel, I deem it wholly improbable that our Lord ascribes our regeneration here only to the Holy Ghost and literal water.

Secondly: *It is according to analogy, or what we know of other parts of Scripture, to believe that water is here mentioned as a TYPE of something deeper, and therefore not to be taken in its literal signification.*

In explaining the words, "Except a man be born of water," many urge that the word "water" must be understood in its absolutely literal sense, and affirm that no other interpretation is reasonable. In reply, I may say, there is no word of more varied significance in the whole Bible than this word "water." For example, in this same Gospel we have no less than three distinct occurrences of the word water, and in each place a totally different signification is evidently demanded. The passages I refer to are the following: Chap. 3:5—the text in question; Chap. 4:13, 14; and Chap. 7:37, 38, 39. Now let it be granted for argument's sake, that when our Lord spoke to Nicodemus that men eat literal water, it follows that when He addressed the woman at the well He meant literal water also, and

would have her understand that, instead of water from that well, He would give her the water of Baptism, and Baptism would be in her a well of water springing up into everlasting life. Now, no one seriously believes such to be the true interpretation of the passage, as it is abundantly evident that our Lord designed to impress upon her mind a deep, life-giving truth, but which she, on her part, utterly failed to comprehend. By water, our Lord means here eternal life, and every other spiritual blessing which comes to us through Him. The "gift of God," says the Apostle Paul, "is eternal life in Christ Jesus our Lord," (Rom. 6:23.) and therefore this living water is not material water, but eternal life, and every other holy gift, in Jesus Christ our Savior. If now we turn to the seventh chapter of St. John, we find our Lord again speaking of water—"living water." Here, however, we have positive inspiration to tell us what He meant: "But this spake He of the Spirit which they that believe on Him should receive." Thus water here means the Holy Ghost; but it had not this signification in the third chapter, for our Lord would not say: Except a man be born of the Spirit and of the Spirit; water there must mean something else, and as I have already dwelt on its signification in the fourth chapter, it follows that we have the word water used in three different meanings in the third, fourth and seventh chapters of St. John. That water is thus variously to be explained, admits of no doubt, and therefore we may the more readily see its force in the passage before us, as indicating that great element by which God quickens the spiritually dead, namely, His word.

Thirdly: *If by water were meant Christian Baptism, the Old Testament saints lacked the main element in regeneration, for they were never baptized.*

Baptism is essentially a New Testament ordinance, and therefore if our Lord were stating something absolutely new, we can hardly understand His surprise at the ignorance of Nicodemus. "Art thou," He said "a master of Israel, and knowest not these things?" Nicodemus may have seen proselytes baptized, but neither he nor his fathers had ever seen that ordinance administered to one born in the faith of Israel. Indeed, if we insist that water here can only mean Christian baptism, we must exclude apparently from regeneration, and therefore from salvation, all those Old Testament saints whose rest, we know, is secured; all children dying unbaptized; all who at their last moments may be utterly unable to obtain baptism; even the very thief to whom our Lord on the Cross said: "This day shalt thou be with Me in Paradise," besides hosts of others who for doctrinal reasons have not received this rite.

Fourthly: *If Baptism were God's great way of regenerating men, it is utterly beyond the power of any one to explain certain passages and facts of Scripture.*

St. Paul, for instance, says: "I thank God that I baptized none of you but Crispus and Gaius; . . . for Christ sent me NOT TO BAPTIZE, but TO PREACH THE GOSPEL." (1 Cor. 1:17) Now such language is utterly inexplicable, if the water of baptism were the great means of regenerating men. Surely the great Apostle would hardly thank God he had had no part in the work of saving the Corinthians, and surely Christ Himself would not have sent His servant to do the less and omit the greater work.

(To be continued.)

CHILDREN ATTENDING CHURCH.

Rev. Dr. Strong, in "The New Era," speaking of regular attendance at church, says, "Ideas of duty are not so strict now as formerly, and men therefore more readily yield to inclination. The present generation of young people have had a training very different from that which their grandparents or even their parents received. In most families the rod, like Aaron's rod, has budded and brought forth almonds and sugar plums of all sorts. Children are hired and coaxed instead of being commanded and required, and accordingly grow up to consult inclination rather than obligation. Attending church is not now commonly considered a sacred duty. People go if they feel like it; and for a great variety of reasons most people do not feel like it."

All who have had experience in church and Sunday-school work can testify to the truth of this. Children are not taught that to attend the services of the sanctuary is a duty; to be present in the Sunday-school and to have the lesson thoroughly learned a privilege. On the contrary, this is left optional, and whether the child is present or absent often depends upon the presence or absence of some other child, or teacher, on some excursion, or entertainment—in short, upon anything other than a sense of duty.

"Shall you go to day?" asks some member of the family.

Do the parents answer? No, the child decides. "I don't want to go. It is too warm." Or, "It is too cold." "Anne isn't going to day, so I won't go." "My teacher won't be there to-day. She is sick."

The matter rests entirely upon the decision of the child, and is dismissed from the mind of the parent as if it were a question of going out to play.

Under such circumstances can we wonder that the child does not form the habit

of attending church regularly—this being a matter of apparently so little moment!

The consequences involved in this negligence on the part of the parents are serious in the extreme. Whereas, formerly, parents and children filled their pew in the house of God, now many seats are empty, and instead of learning their duty from the lips of the minister, the children are reading at home or gossiping with the children of neighbors equally negligent. This is a fertile source of that Sabbath desecration which is becoming, alas! so general. We are drifting toward the continental Sunday; amusements fill up the time, and instead of setting aside those hours to learn our duty to God, they are, more than all the rest of the week, devoted to pleasure-seeking.

Many who tell you that they need rest on the Sabbath day stultify themselves by filling the hours with such activity that they are more exhausted at the close of the day than at the close of any other in the seven. It is not seldom that laboring men are unfitted for their work on Monday by their Sunday pleasures. And yet they will tell you that they need the day for rest! If the children were early taught to keep the Sabbath day holy; if it was taken as a matter of course that they should attend church on that day, the habit thus early formed would hold on through later years, and that which was at first done through habit would become later not only a duty but a pleasure.

We sometimes hear it said that parents who have required too strict an observance of the Sabbath have made the children dread the coming of the day. There may be instances of undue severity on the part of parents, but they are rare. For the few children who have grown up in godly families with dislike to the requirements made upon them and the restrictions upon their pleasures for that day, there remain a vast majority who keep the Sabbath and reverence the sanctuary as their parents do, while the Sabbath-breakers are recruited from the families whose inattention to the commands of the decalogue has left their children to follow their own inclination as to church attendance.

If parents were asked if they wish to have their children brought up to obey the Ten Commandments they would most emphatically assert that they expected their little ones to obey the laws of God. It would be almost in the way of an insult to ask a mother if she would be willing to have her child swear, steal, or kill! But she deliberately takes her choice which of the commandments she shall obey, when she forbids them to steal, is horrified at the thought of a murderer, and yet entirely ignores the words of God—"Remember the Sabbath day to keep it holy."

If parents would place their children under influences in the house of God where they could be taught on the Sabbath day their duty to God and man, would not obedience to the rest of the law more naturally follow? As well expect the children to become wise and learned in secular matters without being sent to school as to expect them to become wise unto salvation without instruction in the law of God.

Instruction at home, in the church, in the Sunday-school, should be combined, none of these sources should be neglected for we cannot surround the children with too many barriers against the temptations with which everywhere they are beset.

We cannot help raising a warning voice against that negligence and inattention of parents which seem to be so greatly on the increase, as we say to every father and to every mother: See that your children go regularly to church. Whenever it is possible, go yourself and take them with you.

If you cannot go yourself, at least see that the children go, and on their return home ask them what the minister said. Then when the sower goes forth to sow the good seed some of it may lodge in the fresh soil of the child's heart and spring up unto everlasting life.—*Set.*

PERSECUTION.

Two of the National Bible Society of Scotland's colporteurs (says the *Christian Leader*), with their local superintendent, Mr. H. S. Turrall, spent the night of Jan. 19th, under lock and key in a Spanish prison. They were offering books in the fair of Bercerra, in Galicia, when the mayor arrested one of them, and prohibited him from selling. Mr. Turrall went on with his work for an hour without any difficulty on the part of the people. At length he offered a well-dressed man a Bible, not knowing that he was the mayor's uncle, and a vehement opponent of the Bible. The man, who bears the good name of 'John Baptist,' but appears scarcely to live up to it, called him a liar and a deceiver. Taking no notice, the evangelist next offered a Gospel to a laborer, when a priest who officiates in a church which John Baptist has built, denounced him for selling false and corrupt books. Mr. Turrall asked him to bring his own Bible and compare it with those he was selling, and on the working man taking out his 'ha' pence' to pay for the Gospel, the priest flew into a passion, and threatened him with excommunication. The man, not belonging to his parish, only smiled, and bought the book to see what might be in it. The priest thereupon raised the cry, 'Long live our holy religion! Long live the Pope! Death to the Protestants!' A number of his own parishioners, whom he

had brought into town in thoughtful anticipation of a possible riot, took up the cry, and Mr. Turrall was immediately surrounded by a threatening mob. An appeal to two policemen, who happened to belong to the priest's village, only ended in their taking him before the mayor, his two men joining him. The priest and an immense crowd followed them, the majority being only curious to know the result. Mr. Turrall and his friend refusing to leave the fair not to return, they were sent to jail, though happily they were not lodged with the common prisoners.

Now comes a strange contrast. All afternoon and evening, visitors poured in to express their shame and sympathy, some offering money, help—anything that would be of use. The prison became a preaching hall, and after nightfall they sat round the jailer's fire and told him what he must do to be saved. He wanted to buy a Bible, which they gave him in memory of his queer prisoners. Then they read Psalm 31, offered prayer, and gave thanks for bonds thus turned to the furtherance of the Gospel. Next morning they were brought separately before the judge. Mr. Turrall, being asked to call witnesses in his defence, said it was impossible for him, a stranger in Bercerra, to do so, when the laboring man who had bought the Gospel in the fair, with other eye-witnesses came forward. The judge having heard their testimonies, without going further into the case, set the prisoners free.—*Exchange.*

GETTING EVEN.

There is no question whatever about the tendency in the outside world to practice 'getting even' with an enemy, and the man of the world who has had opposition and treachery, perhaps, or misunderstandings even, will make his plans to get even with his adversary in some way. The child of God ought to have no part or lot in this kind of dealing. We stand upon a different platform and must look for a different kind of relief from an enemy. Without doubt we have the same spirit in us and the same desires, naturally, of revenge, or something akin to it; but this is not the spirit of Christ nor the teaching of God's Word, and we can not expect that our Christian influence will be what it ought to be if there is in our hearts this sort of a revengeful spirit. We must look to God for help in all these matters. It is easier to preach this than to practice it, unquestionably, but with God's help we can practice it. Let us do it.

"PREACH the Gospel to every creature," is just as much a command as "Repent and be baptized."

THE CHRISTIAN'S REWARD.

There is a place of bliss,
Where dwell the saints divine;
That place no one need miss,
May it be yours and mine.

We must not God forsake
And earthly things adore,
But serve Him, then He'll take
Us to that blissful shore.

All power is given Him
In heaven and on earth—
To Christ our Lord and King,
Sing praises of His worth.

Christ is our guide and stay,
Him only we adore;
Let nothing us dismay,
Though we be tempted sore.

Christ our reward will give,
When through with earth and care;
And we with Him shall live,
In mansions bright and fair.

To souls the tidings bear
Of Jesus Christ our Lord,
That they may also share
The Christian's bright reward.

Elkhart, Ind. WELLINGTON K. JACOBS.

THE CHRISTIAN IN DAILY LIFE.

BISHOP J. P. NEWMAN.

When Paul said, "I keep under my body and bring it into subjection," he did not mean self-destruction, nor the eradication of some annoying passion nor the brutal humiliation of the body as sometimes practiced by monks and fakirs, but rather the subordination of the same to law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man. A mastering propensity is a perversion. That which is innocent within the limitations of the law is vicious when the gratification is unlawful.

Gluttony is the excess of temperance, adultery, of the lawful rights of marriage; revenge of anger; pride, of self-respect; vanity, of a decent regard for the good opinion of mankind. The perfect man in Christ is he whose physical, mental, and moral powers are in full force but subject to law. In this completed restoration nothing but sin is destroyed. All that is natural is regulated, purified, exalted. To such God reappears in the fellowship of His presence, conscience is strengthened, and its dictates are obeyed; the affections are cleansed and enshrine the Holy One; the will is emancipated, and responds to the divine law. All temptations are met with instant recoil. The equipoise of the soul is restored. Love is supreme. Rest is perfect. Christ is all in all. Holiness is more than devotion. It is holy living. It is the spirit of devoutness carried into all the relations and concerns of life. It is self-abnegation, which seeks no other reward than the

consciousness of duty done. It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the reign of love amid the anarchy of this world's hate. It is the charity that thinketh no evil. It is a brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is pure as the breath of prayer and of praise. Such a life is beautiful with "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." In such a life the Sabbath of the soul never ends.

But this 'exalted state of grace' is not immunity from the infirmities incident to an imperfect body; or from the mistakes inevitable to a weak understanding; or from the liability to sin; or from the necessity and possibility of growth in grace. Structural imperfections, disease, and death imply man's fall, and because of which he cannot respond fully to that primal law under which he was created a perfect being. These are defects not to be remembered by sanctification, but by the resurrection. "He knoweth our frame, he remembereth that we are dust."

Yet to the pure is given the grace of patience and resignation to endure the ills of a body which is the temple of the Holy Ghost. And it is a fact that, by the sobriety it demands, by the restfulness it imparts, by the joy it creates, holiness tends to health and length of days: "With long life will I satisfy him, and show him my salvation." Nor is this consecration to Christ inconsistent with the possible errors which arise from an enfeebled intellect, or from limited knowledge. Such may not be inseparable from the purest intention and the holiest life, yet liability to such will be largely diminished by the presence of an informing and guiding spirit. And it is a matter of experience that with holiness there comes an intellectual elevation, a sharpening and quickening of all the mental powers, whereby the "perfect man in Christ" discerns more readily between right and wrong. And the heavenly calm that reigns in all his being, and the "perfect peace" wherein he is ever kept, conduce to tranquility of intellect, correctness of taste, candor of intention, carefulness of judgment, and impartiality of decision. Nor is there any warrant in Scripture, or any proof in experience, that holiness is freedom from temptation or liability to sin. Temptation is the appointed test of virtue, and liability to sin belongs to probation. The tendencies to sin may be arrested, and will diminish as the believer abides in Christ. But the terrible struggles against the tempter may continue to the dying hour. Many will be the fierce conflicts, and under

powerful Satanic influence, there may be a blind impulse to yield to some attractive object of solicitation: but the pure spirit will recoil therefrom as from the breath of pestilence. All solicitations to disobedience are harmless till the soul is conscious of a disposition to comply therewith. In the heat of the desperate strife the mind may realize intense excitement, but when there is no surrender, the tempter is never hurtful. Of the Savior it is said "Who was in all points tempted like as we are, yet without sin." "Nay in all these things we are more than conquerors through Him that loved us."

SUNDAY SCHOOL LESSONS.

LESSON XI.—JUNE 10.

PASSAGE OF THE RED SEA.

Ex. 14:19-29.

Golden Text.—By faith they passed through the Red Sea.—Heb. 11:29.

Time.—B. C. 1491, according to the common chronology. They started on the 15th of Abib, sometime in April, and crossed the sea after a journey of several days.

Place.—The northern end of the Red Sea. The exact spot is uncertain.

INTRODUCTION.—THE RED SEA.—This sea is more than thirteen hundred miles in length from Suez to the straits of Babel-Mandeb, and one hundred and ninety-two miles wide at the broadest part. It divides into two gulfs at the northern end, the west gulf being the Sea of the Exodus. It anciently extended much farther north, some think, as much as fifty miles. Most modern travelers regard Suez or its immediate vicinity as the scene of the passage. The sea at Suez was wider then than now, and a passage of three or four miles, direct or diagonal, might have been made from shore to shore.

THE CROSSING.—In the morning after that Awful Midnight Israel marches forth from the land of bondage, led by Moses, divided into twelve tribes, with their households and families. With them they bear the mummied form of Joseph. Before them goes the pillar of cloud by day and giving forth a fiery radiance by night. Now they stand helpless with the Red Sea before them and the host of Pharaoh behind them. Night settles down upon them. Moses stretches his rod over the sea and before morning the sea has opened a path for them. In a few hours they have passed over in safety. The uplifting cloud reveals to Pharaoh that Israel is gone. With chariots and horsemen he boldly follows their footsteps into the bed of the sea. The armed men tread heavily, the chariot wheels drag the sands, while lightning and thunder above proclaim their rage from heaven. Moses waves his rod over the sea, and at once the mighty tides rush in, sweeping horse and rider into destruction.

PHARAOH URGED MOSES.—While the Israelites were still engaged in celebrating their first Passover feast, at midnight the Lord smote all the first-born of Egypt. The last great stroke had fallen. There was a great cry, for there was not a house where there was not one dead. Pharaoh at once sent to Moses and bade him be gone with all the people.

THE BORROWED JEWELS.—The translation of two words in this account, "borrowed" and "lent" (Ex. 11:2; 12:35, 36), has been peculiarly unfortunate, because it gives an entirely false impression. The Israelites did not "borrow," but "asked for" (as in revised

version), jewels of silver and jewels of gold, and garments. And the Egyptians did not lend but gave, "let them have" them.

DAILY READINGS.

M. Passage of the Red Sea.	Ex. 14:19-29
T. The Pursuit.	Ex. 14:15-18
W. A mightier than Pharaoh.	Ex. 14:13-18
T. The song of deliverance.	Ex. 15:1-10
F. The song continued.	Ex. 15:11-19
S. Memory of mercy.	Ps. 106:1-12
S. The arm of the Lord.	Isa. 51:9-16

LESSON XII.—JUNE 17.

THE WOES OF THE DRUNKARD.

Prov. 23:29-35.

Golden Text.—Look not thou upon the wine when it is red.—Prov. 23:31.

INTRODUCTION.—FOR YOUNG MEN.—Prof. Phelps' saying, "The Old Testament often seems as if it were written for young men," is verified in this present chapter. A father, foreseeing the social dangers of a well-born lad, with pleasant manners and a wellfilled purse, with a strong, rapid hand, draws a character-sketch of the drunkard, which hangs in the world's great picture-gallery, a solemn warning for all time. This picture is the text for the lesson for to-day.—*Fellow-bet.*

THE WRITER.—This passage was written three hundred years before the Seven Wise men of Greece, and six hundred years before the great moralists, Socrates, Plato, and Aristotle. The choice of Solomon as one of the writers of the Bible at first sight startles, but on deeper study instructs. We would have expected a man of more exemplary life. But practical lessons on some subjects come better through the heart and lips of the weary, repentant king than from a man who has tasted fewer pleasures and led a more even life.—*Briggs.*

ANCIENT DRUNKENNESS.—This remarkable description would prove, although it stood alone, that ancient brewers contrived to make liquors of power sufficient to produce and sustain full-grown drunkenness, and that ancient drunkards contrived to make themselves thorough sots upon the drinks they had.—*Arnott.*

AN OLD SIN.—Drunkenness is one of the oldest sins spoken of in the Bible. It must have been the common sin before the flood, and have so spread among all classes that even so good a man as Noah was overtaken by it (Gen. 9:21). We know also that Lot, the one righteous man that dwelt in Sodom, was not without fault in this matter. It was probably on account of his drink habit that his wicked daughters led him through this sin to one still more shameful (Gen. 19:32). It is supposed that the sin of Nadab and Abihu was the result of drunkenness; for immediately after their death the ordinance was enacted forbidding a priest to drink wine and strong drink when ministering about the house of God (Lev. 10:5, 9). Eli was not surprised to see Hannah in the tabernacle, as he supposed, drunk. This proves that to be intoxicated was not uncommon. Joel addressed the whole people as a nation of drunkards and "drinkers of wine" (Joel 1:5). That it was a prevalent sin in the days of our Lord and the apostles is abundantly testified by the many exhortations and warnings against it.

DAILY READINGS.

M. Woes of the Drunkard.	Prov. 23:29-35
T. Degradation of Drunkenness.	Isa. 5:11-16
W. Punishment of iniquity.	Isa. 5:8-25
T. Sinful luxury.	Amos 6:1-7
F. Drunkenness and destruction.	Na. 1:3-10
S. Warning.	Matt. 24:44-51
S. Works of Darkness.	Rom. 13:8-14

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CORRESPONDENCE.

HARVEY CO., KANSAS, MAY 14, 1894.—Yesterday the communion services were held in the Pennsylvania M. H. About one hundred persons participated in the sacred ordinance in remembrance of Him of whom it is said "As oft as ye eat of this bread and drink of this cup ye do shew forth the Lord's death till he come." Nine ministers and deacons were present, and still another encouraging feature was a number of the brethren and sisters from surrounding districts were also with us. COR.

FROM THE MOUNT ZION CONG., MORGAN CO., MO.—God in His goodness and mercy has put it in the hearts of our brethren in the East to visit us. On the 17th of April the brethren Lehman and Erb sent out by the Lancaster Conference arrived in our midst. Their stay with us was short, they taking their leave of us on Friday the 20th for Cass Co., to continue their labors.

Three meetings were held while they were with us, in which we were earnestly admonished to lead consecrated lives for the cause of our Master. Bish. D. D. Kauffman of this place accompanied the brethren to Cass Co. May God bless every effort put forth in His name. JOE C. DRIVER.

MARKHAM, ONT., MAY 7, 1894.—On April 23d Bro. D. H. Bender of Tub, Somerset Co., Pa., came into our midst from Bertie, Ont., and remained until May 6th. During his stay he preached 17 times in all. He held meetings at Wideman's, Almira, Altona and at Cedar Grove. The meetings were well attended, and very good interest was manifested. God blessed the work; 5 souls became willing to forsake the world and accept

the Savior. The brother gave the unconverted convincing illustrations of warning in his sermons. He also encouraged the Sunday-school by a few well chosen remarks, especially the children. May God bless the dear brother in the glorious work in which he is engaged; and may God direct his mission in gathering souls for Christ. From here Bro. Bender went to Breslau, Waterloo Co., Ont.

A. B. RAMER.

FROM MCALISTERVILLE, JUNIATA CO., PENNA.—On the 30th of April at the Delaware church, three young souls were received into the church by baptism, and on the day following the communion services were held at the same place. Bro. Andrew Mack of Montgomery Co., was with us during the meetings which were well attended, and we truly feel thankful to God that we had the privilege once more to commemorate the death and suffering of our Lord and Savior. May God help us all to become more closely united together in the bonds of Christian love and work earnestly for the Master, and may God give grace to those young souls, who have just started in the Christian work, to hold out faithful that they may be shining lights in their calling and that many more will soon follow the dear Savior who died for all. EMMA GRAYBILL.

FROM WEAVERLAND, LANC. CO., PA.—On the 12th of May, a large congregation assembled at Weaverland M. H., when 23 persons were baptized and received into church fellowship, and 7 others were reinstated. On the 13th communion was held here, when a large congregation again assembled to take part in these exercises. Bro. Jacob N. Brubacher officiated in these impressive rites, being assisted in the services by several ministering brethren. On the same day 2 more persons came forward to join the fold and live for Christ.

After passing through many trials and sorrows, we certainly feel to thank God for His manifold blessings, bestowed upon us, and for the new interest that is awakening here in His vineyard. May God grant us a further blessing that we may continue to grow in grace and wisdom, to the edifying of His church. COR.

MEYERSDALE, SOMERSET CO., PA., MAY 17, 1894. Dear Editor:—Would you give me a little space to say a few words to our farmers on how to kill Canada thistles. There will be three days this summer to kill them. Take a sharp instrument—a garden hoe made sharp is good—and cut them off, close on the ground, on these days, and that will be the last of them. The first day is the 29th of June; the second day is the

27th of July, and the third day is the 23d of August. You have to go over the patch the first day and cut them all off, that you can find, and on the second day what came up since then, and so on the third day. Very truly yours,

ELIAS GNAGEY.

As it is a wise plan to cut down the Canada thistle anyhow, there will be some benefit at least to try this method, and if the thistles can really be eradicated by following this prescription, the benefit will be all the greater.—Ed.

FROM HAW PATCH, IND.—On Sunday, May 14th, communion services were held at this place. The day was a beautiful one and the house was well filled with attentive hearers. The brethren E. S., and D. D. Miller presented the truth in a way that carried the hearers up to Calvary.

Many showed their faith in, and their union with Christ by partaking of the sacred emblems of the broken body and shed blood of their Savior, and manifested their humility and their love for one another by observing the commandment of footwashing.

Many were present from other districts for which we were truly thankful. May God bless them for their help and encouragement to us by being with us in "showing forth the Lord's death." We believe that much good might be done by the brethren and sisters if such visits and help were more frequent. Come again. COR.

MARKHAM, ONT., MAY 7, 1894.—On the 2d of May Bish. Elias Weber, of Breslau, Ont., came into our midst. The same evening he attended meeting at Wideman's M. H., and again on Thursday morning, where the baptismal services were held by the brethren, Bish. Weber and D. H. Bender. Two young persons were received into the church by baptism, and one was received from another denomination. May they hold out faithful to their sacred promises until they shall realize the fullness of joy in heaven. We hope that many more will follow their example. On the following Friday we held our semi annual conference (the report appeared in the HERALD). On Saturday afternoon the preparatory meeting was held, and on Sunday morning the communion was observed when a large number partook of the bread and wine. In the afternoon at the Sunday-school Bro. Weber gave a talk and admonished the hearers to be faithful in all that is good. On Monday morning he left for his home. May God bless him. A. B. R.

ELIDA, OHIO, MAY 8, 1894.—On Saturday, May 5th, preparatory services were held at the Salem M. H., where a

dear soul who had for many years been standing aloof from the church was again reclaimed and received into full fellowship with the church. Also a precious young soul was received into the church by water baptism. There was much rejoicing on this occasion; something akin no doubt to the joy there is in heaven over one sinner that repenteth.

On Sunday, the 6th, the communion was observed at the same place. Many partook of the sacred emblems and it was indeed a time of refreshing and a feast for the soul.

Our Bishop, J. M. Shenk, remarked during his sermon that it was possible, and even probable, that some of those present who would partake of the sacred emblems would be called away before another communion meeting. Probably all admitted the truth of this, but it is not likely that any one thought that his remarks would prove so strikingly prophetic in so short a time, that in less than twelve hours a dear brother (Bro. John Good), in the prime of manhood, who was there present and partook of the sacred emblems, should be called away by death, but such was actually the case. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." COR.

FROM MAHONING CO., O.—We have again passed through a season of refreshing and we feel that the Lord has richly blessed us. On Wednesday May 16th ministers from abroad began to gather in to attend the Ohio Conference which was held at the Oberholzer M. H. on Friday, the 18th, a report of which will appear elsewhere. On Saturday forenoon baptismal services were held at the same place where 7 persons were received into the church by baptism, and one from another denomination upon his confession. One who was pressed with afflictions and sickness was baptized several weeks previous. Sunday the 20th communion services were held at the Oberholzer M. H. where many brethren and sisters from far and near joined with us. The occasion was truly an enjoyable one, and we feel that God's Spirit was with us.

Quite a number of ministering brethren were with us who came from a distance and filled appointments several evenings for the Nold and Metzler congregations, and also for the East Lewistown Union Cong. The ministers who were present from other states were John K. Brubaker, Aaron Loucks and Joseph Ziegler from Pennsylvania, and P. Y. Lehman, D. Burkholder, J. F. Funk, J. S. Coffman and James Coyle of Indiana. Bro. Brubaker remained with us about a week and filled several appointments after the others had left. All these meetings were full of interest, and most of them were well attended considering the rainy weather that prevailed during part of the

time. We also had an interesting Sunday school in the morning before the communion services, and we listened to a practical address from Bro. Ira Buckwalter of Wayne Co., O. We feel thankful to the many brethren and sisters from a distance who favored us with their presence. M.

BRESLAU, ONT., MAY 15, 1894.—We have been highly favored by having Bro D. H. Bender, of Tub, Somerset Co., Pa., to visit us. He arrived here on Saturday, May 5th. The same evening he filled an appointment at Cressman's M. H., but on account of the rain, the meeting was not so largely attended, still the promise of Jesus was fulfilled, for He said, "If two or three gather together in my name I will be in their midst." On Sunday morning we met together again, where Bro. Bender spoke to a large and attentive congregation, showing clearly that we must walk in newness of life. In the afternoon he was with us in our Sunday school and gave us words of encouragement. In the evening he met with the congregation at Berlin in the C. Eby M. H., at their regular service. On Monday afternoon he preached at the Hagey M. H., and in the evening returned to Breslau, at Cressman's M. H., where he continued five evenings in succession, at the same time filling appointments in the day at Wanner's, Snyder's, Conestoga, and D. Eby's respectively. He labored faithfully, and the Lord has blessed his labors. These meetings at Breslau were largely attended, and good interest was taken by all the members. We could realize the working of the Spirit every evening, and the tide rose higher and higher, and on Friday evening five precious souls were willing to confess Christ before men, and show that they are willing to forsake sin and follow Christ. May the Lord give grace to these dear souls to consecrate themselves wholly to His service, and become earnest workers in His kingdom. We regret that Bro. Bender had to leave us so soon, for we believe that if he could have continued a few evenings longer, others would have taken this step also. May God give us light and wisdom from on high to see the importance of this work, and help us to be about our Father's business.

On Sunday, May 13th, we were called together again, as death had laid his cold hand on a little jewel, son of Henry and Nancy Dadel, and snatched him from their family circle, at the age of 6 years, 6 months and 7 days. Services were conducted by Bro. Bender in English from the text "Is it well with the child?" and Elder H. Hallman, from Hebrews 9:27. COR.

THE Methodist church increased its membership last year by 59.000.

SUNDAY SCHOOL ITEMS.

FROM NEW DUNDEE, ONTARIO.—The S. School in connection with the Blenheim Mennonite Cong. was reorganized for the summer on Good Friday the 23d of March with the following officers: Supt., Menno M. Shantz; Assist. do., Simon Cressman; Secy., Noah Shantz; Assist. do., Uriah Snyder. The school was opened on April 1st. The interest in S. S. work in this congregation is both broadening and deepening. COR.

NEW DANVILLE, PA., MAY 7, 1894.—The Sunday school at the Stone M. H. was reorganized April 15. Bro. Martin B. Herr and Bro. Jacob B. Miller were elected Superintendents, and Bro. Amos M. Landis, Secretary. We have a good attendance, and a deep interest is manifested in the work. Our church is also increasing in membership; there were some in forty baptized this spring. May God add His blessing. COR.

NEWVILLE, PA., MAY 11, 1894.—Our Sunday schools in Cumberland Co. are in a prosperous condition. We use the Lesson Helps, and find them very valuable. The highest attendance at Diller's is 107 pupils, and at Slate Hill, 115. We ascribe this prosperity and interest to the "times of refreshing" which we were, by the grace of God, permitted to enjoy here last winter, when so many were gathered into the fold through evangelistic work. COR.

MECHANICS' GROVE, PA., MAY 14th 1894.—Our Sunday school was organized on the 22d of April with the following officers: Pre. Tobias Brubaker, Supt., Amos B. Miller, Asst.; John H. Kauffman, Sec and Treas. The brethren and sisters all manifested a lively interest in the work and all the young people likewise. Our church is still in a prosperous condition. There were 4 accessions to the church recently which affords us much joy. COR.

FROM BARKER STREET, MICH.—On April 25th (Easter Sunday) our Sunday school was again reorganized, with the same Superintendents as in 1893, viz. Bro. Geo. M. Miller, Supt., and Bro. S. E. Lantz, Assistant; sister Anna Garber, Secretary, and Bro. Levi Schrock, Treasurer. Our little school seems to start in with more zeal than ever before. Taking the Lesson Helps and Bible together makes the lessons about Jacob and Joseph very interesting. A minister said to day he was very much pleased to see the great earnestness in the S. S. work. Our officers are all young people and the Superintendent seems to take a firm stand for the cause of Christ and the church. COR.

FROM FLANAGAN, ILL.—As nothing has been said through the HERALD lately from this place, I will drop a few thoughts. In reading the correspondence we notice that quite a number of S. Schools have reopened. We also opened our S. School April 1. We have a young Superintendent and Secretary, and we are glad to announce the young brethren are doing very well, the attendance is larger and the interest seems also to be much better among the young folks. May God bless these efforts, for what they sow, they shall also reap. May we ever rejoice in doing good.

Soon we will all pass away. This day we hear the sad news of the death of one of our S. School workers, one of our ablest teachers. It seems the Master loves to call home His own. May we as Christians be more ready to labor for the Master, as the dear departed sister admonished those around her to do. She was ready to meet the Bridegroom, and her prayer was that God would take her soon. J. W. B.

FROM WOODSIDE, PA.—On March 25th we reorganized our Sunday school in the Masontown Mennonite M. H. for the coming season with following officers elected: Supt., David S. Loucks; Assistant Supt., Elsworth Fretz; Secy., Cora Johnson; Librarian, Rella Deffenbaugh; Treasurer, Anna Durr; to lead the singing, David L. Durr. The teachers were then appointed as follows: D. L. Durr, J. B. Bare, Katie M. Johnson, Anna F. Durr, Rella E. Deffenbaugh, D. S. Loucks. May God bless the humble efforts put forth in our weakness. May we as workers teach both by precept and example, so that those entrusted into our care who have not yet given their hearts to Christ may see the beauty in the religion of Jesus, that they may turn from the sinful ways of life in early youth and glorify their Savior who has said in Holy Writ, "I will never leave thee nor forsake thee," and again, "I will be with thee in time of trouble." May God not only bless the S. S. at Masontown, but everywhere and all the workers. ANNA F. DURR.

SPRING CITY, PA., MAY 14, 1894.—On the 6th of May we met to reopen our Sunday school for the summer. Pre. John Latshaw was appointed Superintendent, and Bro. Jacob F. Kolb, Asst. Supt. Since we have again opened there seems to be a marked degree of interest taken in the same, both by teachers and pupils. How encouraging on the part of the younger teachers to see those that have been long in the service of the Master to be so earnest in their endeavors to point the young children to Jesus! It shows that the love they have for Jesus they wish the young to have also. The comforts and joys they derive from it in

the service of God they wish all others to have.

May God in mercy abundantly bless our aged brethren and sisters in their labors of love in the cause of our Sunday school and may many bright stars be added to their crowns when they reach their heavenly home and hear the salutation "Thou hast been faithful." COR.

FROM ELKHART, IND. S. SCHOOL.—Our Superintendent, Bro. S. F. Coffman left our city on the 9th of May to enter upon a new field of work in the city of Chicago. We were very sorry to lose him, but we are glad to know that he will be laboring for the same dear Master, and in a field of larger possibilities. Our prayers go with him. This makes the fifth of our Sunday school workers who is now engaged in gospel and mission work in Chicago. This loss, together with the temporary absence of two more of our teachers, the brethren W. P. Coffman and B. I. Bixler who are at present visiting relatives and friends in their old Virginia home, makes us feel very perceptibly the need of helpers in S. S. work. Our assistant Supt. Bro. G. L. Bender was appointed to fill the vacancy caused by Bro. Coffman's resignation, and Bro. Chas. McClintic was appointed assistant. Our school is well attended and in many respects quite encouraging, especially in the primary department. We have long since found that to build up a prosperous school there is no place where work brings better and more lasting results than in the primary department, for it seems that as a general rule, the sooner a child can be won for the S. school, the surer it is to stand by the school when it grows up. We would advise our S. school workers everywhere not to neglect the primary department of S. school work. COR.

PROCEEDINGS

of the Annual Conference held at the Middle meeting house in Mahoning Co., Ohio, May 18th, 1894.

Conference met at 9 o'clock Friday morning May 18th, and was opened with the usual devotional exercises and introductory remarks by J. K. Brubaker of Lancaster Co., Pa.

The following bishops and ministers were present:

BISHOPS:

Jos. Bixler, Columbiana, O.
Michael Horst, North Lawrence, O.
John Burkholder, E. Lewistown, O.
Peter Y. Lehman, Goshen, Ind.
J. F. Funk, Elkhart, Ind.
J. M. Shenk, Elida, O.

MINISTERS:

J. K. Brubaker, Rohrerstown, Pa.
C. B. Breneman, Elida, O.

Jos. Ziegler, Harmony, Pa.
Jacob Stauffer, Letonia, O.
Peter Basinger, E. Lewistown, O.
Martin Leatherman, Wadsworth, O.
Allen Rickert, Columbiana, O.
James Coyle, Hudson, Ind.
Vanburen Shoup, Winesburg, O.
Chr. P. Steiner, Cranberry, O.
Aaron Loucks, Scottdale, Pa.
David Burkholder, Nappanee, Ind.
David Hostetler, Weilersville, O.
Ira J. Buckwalter, North Lawrence, O.
John Blosser, New Stark, O.
J. S. Coffman, Elkhart, Ind.
Jacob Eymann, East Lewistown, O.
Bish. J. F. Funk of Elkhart, Ind. read I Cor. 3 and based his further remarks on I Cor. 3:9.

Very often we do not realize the solemnity and importance of the minister's work. We are laborers together with God, ambassadors for Christ, and the kingdom so often spoken of in God's word is His church—His work on earth, God's building. From the beginning of time God had His chosen people and to them He made known His will, through His chosen servants. In the days of Seth, men began to call on the name of the Lord or to preach of the name of the Lord. Noah was a preacher of righteousness. Through Moses the law was given, and prophets, priests and kings declared the will of God to His chosen people.

Jesus came as the great teacher and chose His disciples and taught until the time when He was offered up on the cross and made the great sacrifice for the sins of the world. After His resurrection and before His ascension He gave His last commission to His disciples to go and teach all nations.

The disciples after they were, according to the promise, endued with power from on high, went and preached the gospel of Jesus Christ, in accordance with the commission they had received.

Through the apostles other laborers were called, as the apostle writes to the Ephesians, Eph. 4. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Centuries have passed by and the work continued and a succession of ministerial laborers followed even unto our time; and we are here to-day in conference with one another to talk over and get a better understanding of our work. We want to be better workers. We want to understand more fully the importance of our work, and in what way we can best promote the cause of Christ. There are continually new circumstances and new interests coming up. On this account it is necessary for us to counsel together and devise the best ways and means to meet these. This is of much greater im-

portance, and much more needful than for us to make ourselves so much concerned and study about the temporal and perishing things of this world.

The work in which we are engaged is an enduring work. It must stand in eternity. It must pass under the judgment of almighty God. We are called of God, to labor to His glory and for the salvation of souls.

In this work above all things we must be faithful and true. We must have an eye single to the glory of God. Some do not, it is to be feared, understand this. There are those who like the idea of being a preacher; they like to be looked up to and honored as leaders of the people, and some have foremost in their minds the desire of earthly gain. These are wrong motives. God wants only such laborers in His vineyard as are willing to labor alone for the glory of God and the salvation of souls. The true minister must feel as Paul says (1 Cor. 9:16); "Woe is unto me, if I preach not the gospel."

In order to see the solemnity of our work it is well for us to look it over and try to see what it is. I once met a minister in Ill., who said to me: "When I want to bring my mind into a proper condition to preach, I look over the people and think of the souls before me that are on the way to destruction; and these are the souls for whom Jesus died, and whom God wants saved, and God has placed me here to tell the people of Jesus and the love of God, and if I am faithful they may be saved; if I am unfaithful they may be lost." Looking over the work in this way, we will begin to realize the importance of the work and God will give us something to say, will give us a zeal and an earnestness that may by the grace of God help us to bring many souls to Christ.

Our work is to direct souls to Jesus that they may be saved. Their salvation may depend not only upon our preaching but also upon our manner of life, our conversation and conduct. When I think of this the question comes up before me with double force: "What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11).

We should diligently search the scriptures and learn what God requires of His ministering servants, and with this we must also look to Jesus as our perfect pattern, both in His life and labors. He is the true model of a preacher. He manifested a true purpose: He gave us an example of love, humility, meekness, patience and true Christian devotion. He is to us likewise an example in prayer. He spent, at times, the whole night on the mountain engaged in prayer. He rose up early in the morning, a great while before day, and went out alone to pray. Like Him we should

be zealous and pray to God without ceasing for zeal, for grace, wisdom and strength to do His will, and accomplish His work. We should so preach the gospel as though we continually realized that upon our preaching depended the salvation of souls. Our purpose must be to win souls and lead them to Christ.

We are placed as watchmen on the walls of Zion. We must watch over our congregations as a shepherd watches over his flock. I see in my own work where I many times failed in doing, in this direction, what I should have done. I met in Manitoba a minister who has charge of a very large congregation, and on this subject he certainly has the right idea. He said: "Just as soon as I see anything in any of my members or in the church that is not as it should be I go at once and give it attention." He is truly a watchman over his flock.

Whenever we have members among us that are cold or careless, or that indulge in that which is hurtful to them and to others we should give them prompt attention. In this way our churches may be kept in much better order.

In teaching let every minister use due diligence that in all things he may present the doctrine of salvation in accordance with the teachings of the Word.

One special point needs to be guarded against, and that is that we do not teach salvation through outward forms and ordinances, as baptisms, etc. Let us be careful not to delude souls into this erroneous belief that they depend upon ordinances or outward forms for salvation. Teach them rather to look upon the eternal life within. A certain minister not long ago said to his congregation, where a number of converts were present: "To-morrow we will go down to the water and get that new birth." This is unscriptural—erroneous—heresy. The word of God teaches that we must be born again, that we must become new creatures in Christ Jesus through the operation of the Holy Spirit in our hearts. This has been the doctrine of our church for many centuries. If you desire proof, study our Mennonite literature, read the old books of our church fathers and you will find that no church can show up a more spiritual literature. No work shows more true repentance, a more thorough conversion and a purer and truer doctrine on sanctification than the writings of Menno Simons.

With this spiritual life within however, we must not forget that faith and works are inseparable, and while we teach the new life within the heart, that new life will certainly manifest itself also in the outward life; and the light that is set up in the soul cannot be hid under a bushel.

While we teach this spiritual life in the soul, we must not fall into the other extreme, and like Luther, hold up faith

alone, and adopt the expression so often heard in modern times: "If only the heart is right all is right;" for the heart cannot be right when the life is not right. Outward appearances after all show to a very large extent what is in the heart.

Worldly conformity is one of the growing temptations of the day. We need to be watchful on this line so that our people will not lose their long sustained reputation as a people teaching and practicing plainness and simplicity in attire, equipage and manner of living. Let us teach both by precept and example more conformity to Christ and not so much to the world.

In referring to the special doctrines of our church which are usually presented at every conference it may be necessary to mention some more directly.

Our Baptismal Formula teaches us, 1. That there is one God, the creator and preserver of all things. 2. That Jesus Christ is the only son of God, the Savior of the world, and our Redeemer. 3. That the Holy Ghost is given us as a sanctifying comforter to lead, direct and guide us through life, and that when we are converted to God we receive this Spirit into our hearts and this Spirit will lead us into a life of true holiness and true submission and obedience to the will of God in all things.

Repentance and conversion are followed by the outward ordinance of baptism. Every truly converted person wants to be baptized. Then begins properly the Christian work. Here we refer the reader to the 12th chapter of Romans and the 3d chapter of Colossians.* In these chapters we are taught to lay aside all that can hinder us in Christian life, present our bodies as living sacrifices to God, and so lead an unblamable life.

We are taught to discard warfare, to love our enemies, to use all diligence that we do not, by various influences which we give out, foster in our children and others the spirit of war, Decoration days, Boys' Brigades, Military displays, war pictures hung up in our rooms, etc., are all so many influences that stir up and foster the war spirit and fill the minds of many with a desire after these things.

Boys' Brigades are getting a strong hold in many Sunday schools, and for this reason all the more necessity arises to teach our children how injurious and detrimental to the spirit of the Gospel these things are.

Though we are but a small people yet we should use our influence as best we can against these evils. We should learn a lesson from the Catholics, who take their children when very young, and so impregnate them with the doctrines of their church that it is almost impossible in after years to eradicate from their

*Also Christ's Sermon on the Mount.

minds the teachings received in youth. If our children are thus taught in the true principles of the gospel we may be able to hold them in our church as living testimonies for Jesus Christ and the gospel.

Applicants for church membership should be carefully taught the iniquity of war and also the inconsistency of swearing oaths, of infant baptism, and others that might be mentioned. Our ministers should study well the doctrines of our faith. The Confession of Faith should be a familiar book with both ministers and members. We should be prepared at all times to give an answer to every one that asketh us of the faith within us.

Many maintain infant baptism to such an extent that they actually believe it to be a great neglect of duty not to baptize an infant; they hold that children are brought into fellowship with God's people and made heirs of salvation through this ordinance, while Jesus plainly tells us that infants, though not baptized, are already fit for His kingdom, "of such is the kingdom of heaven." The word of God teaches plainly that only those who are capable of believing and of being taught can be proper subjects for baptism.

In reference to the marriage question the Gospel plainly teaches that the believer should be joined to a believer. The apostle tells us that "we should not be unequally yoked together with unbelievers," and that the woman whose husband is dead is free "to marry whom she will only in the Lord." Very often when the believer is joined in marriage to the unbeliever, the believing one is drawn away from God and from the church, instead of the unbelieving one being brought to Christ. These unguarded marriages give occasions to divorces, much unhappiness, sorrows, and griefs and many grievous sins.

As ministers let us teach the people the inconsistencies of all these wrong things, and show them the better way, to the glory of God and the salvation of souls. Remarks by Bish. Michael Horst of Wayne Co., Ohio.

We have been instructed in our duty, especially the ministers. We have been reminded of many points of doctrine, especially those especially having reference to our non-resistant doctrine. It is necessary to consider these in conference that the younger ministers may be established in them and we may all be able to teach the same things, and not build in the outward form, wood, hay, stubble, etc., but on the true foundation. It is necessary that we meet in this way. We have examples of this among the apostles. It is needful that we keep ourselves in the true spirit and remain faithful in the teachings of God's word. This will stand in eternity.

Remarks by John Shenk of Allen Co., Ohio. While the brethren were speaking

of these doctrines, I felt that I am in full sympathy with all that was said. I thought of a man who was a great peace man, and very active in promoting that cause. He had an only son, and this son wanted to be a soldier. The question troubled the father. How is it that my son has such a desire for military glory? He was told by a friend that this spirit was implanted into the mind of the child by war pictures which the father had hanging in his room and which were continually before the eyes of the child from his earliest infancy. So mothers often hang up pictures on the wall which hold up before the eyes of their daughters that vain display of fashionable dressing, which above all things we as a people loving simplicity should avoid. Beware what we teach our children! Some have committed such pictures to the flames, and in one instance the mother acknowledged that God took these things from her and her family at the cost of the whole house.

Remarks by Peter Y. Lehman, of Elkhart Co., Ind. Many times we have met together in conference to talk over these matters, and after all there has been little fruit produced thereby. May not this be the case with this conference. We should be together in the spirit of love. I asked my people to pray for me. We should always try to follow the promptings of the Spirit. There has not been enough of the spiritual life. I have found that I did not follow the leadings of the Spirit as much as I should have. It requires not only preaching but also example; this will make a good impression on those whom we wish to teach. The minister's good example should lead his children into the way of life. Sometimes however there is one or more of a family that is wayward. This may be necessary as a chastisement to us to keep us in true humility and continually looking up to God for grace and help.

AFTERNOON SESSION

opened with devotional exercises, after which each minister expressed himself in harmony with the proceedings and a brief report was given from each church. The accessions reported were 108.

The following queries were then presented and acted upon.

1. Does this conference deem it advisable to ordain a deacon in Wayne and Stark counties, Ohio, for the east end of the district?

Ans. It is deemed advisable.

2. Does this conference deem it advisable to ordain a minister in the Mahoning Co., Ohio church and to confine the selection to that part of the district lying west of the road leading from East Lewistown to Columbiana? Also to ordain a deacon, making the selection from any part of the district?

Ans. It is deemed advisable.

3. Has a bishop the right to give sentence without bringing the accused face to face with the accuser and having satisfactory evidence that the accusation is true?

Ans. Sentence should not be passed upon any accused member until the accused and the accuser are brought face to face unless the accused refuses to meet his accuser, and the evidence of his guilt is beyond question.

4. This question in reference to ministers who have not the necessary qualifications, after some discussion was tabled.

5. Does this conference deem it necessary to ordain a minister in each church district as requested by the Evangelizing Board?

Ans. A minister may be ordained in each congregation where the bishops are convinced that proper material can be found and the consent of the church can be secured.

6. What scriptural reason can be given why our bishops should not perform the marriage ceremony for persons that are not church members, or in cases where only one of the contracting parties is a member of the Mennonite church?

Ans. The apostle teaches us that whatsoever ye do in word or deed do it all in the name of the Lord Jesus. Again the apostle says of the woman whose husband is dead, she may marry whom she will only in the Lord. And again "Be not unequally yoked together with unbelievers." Therefore if we join together in marriage any who are not Christians we cannot do it in the name of the Lord Jesus, and if we join those together where one is a member we would again transgress the teachings of the Word.

7. When a brother or sister marries outside of the church, does it promote the welfare of the church to require such to acknowledge a transgression of the rules of the church, before they are received into full fellowship?

Ans. It is for the edification and warning of members who may be tempted to marry in this way, contrary to the teachings of the Gospel, to require them to confess (at least to the ministers, who may bring the matter before the church) that they have violated the evangelical rule of the church.

8. The question in reference to the Sunday School Conference was after some discussion referred back to the conference of the state of Indiana.

9. It was decided that the next annual conference for the state of Ohio, should be held on Thursday preceding the third Friday in May 1895 in the Martin M. H., near Orrville, Wayne Co., Ohio. Bishops to meet on Thursday at 9 A. M., and the regular conference to begin on Thursday at noon and continue until Friday evening.

Concluding exercises were conducted by J. M. Shenk.

The best feeling and entire harmony marked the exercises throughout.

Meetings for general worship were held by the different ministers at different meeting houses every evening from Thursday until Sunday evening. Some of the meetings, on account of frequent rains, were not so largely attended, yet we feel that the brotherhood was much encouraged and confirmed by them.

On Saturday six persons were baptized and one received from another church.

On Sunday communion services were held in which many participated. These two meetings were very largely attended.

This church has been much strengthened and encouraged during several years past. A large number of members have been added to the church.

They maintain a Sunday school with an average attendance of over 100, and a very good interest is manifested by both teachers and pupils.

JOHN BLOSSER } Secretaries.
J. S. COFFMAN }

DR. CURRY once said that where the pulpit is silent for a generation on any one doctrine, it falls out of the belief of the church.

FASHIONABLE SOCIETY.—Bish. Huntington remarks on the customs of fashionable society in the *Forum*:—"Is it not a little too bad, in a time when there is so much fact to be learned, so much work to be done and done better than it is, so much wrong to be righted, so many burdens wait to be eased, so many noble enterprises to be set forward; that ladies and gentlemen of faculty and information should array themselves sumptuously, and go to meet each other again and again, and stay together for hours, only to look at a spectacle that is without significance and hear sounds without sense; to see unlearned manners and hear commonplace speech; to exchange greetings with the dearest friends only on a crowded staircase, as the two processions up and down meet and pass, or in a 'crush,' where the liveliest feeling is a fear of damaging a fabric or being mortified by a mistake; to eat and drink what could be eaten and drunk with far more comfort and safer digestion at home; to say what one only half feels to persons whom one does not half like on a subject that one does not half understand; to pick a way between a frivolity and falsehood or wade through a muddy mixture of both; to cover disgust with a smile, inward protest with spoken assent or weariness with a jest, and then to go away at an unhealthy hour with nothing to remember but a babble, a whirl, a jumble and a secret self contempt?"

ITEMS.

—TERRANCE V. POWDERLY, ex-general master workman of the Knights of Labor has been expelled from that body for an alleged attempt to disrupt the order.

—WITH the incorporation of several towns, Brooklyn's municipal limits become coextensive with King's County, and the City of Churches crosses the million line of population.

—MR. THOMAS SPURGEON was formally recognized as pastor of the Metropolitan Tabernacle in London at a crowded and enthusiastic meeting some weeks ago. There was not a single seat vacant from the floor to the ceiling, and on every hand there was the most cordial welcome given to him.

—THE great Coal strike continues, and many factories have been compelled to shut down for lack of coal. The Grand Trunk Ry. Co. has closed all its shops to save fuel for traffic. The Penna. Ry. Co. is using all the old ties along its line for fuel. The strikers are defiant, and several bloody encounters have occurred between them and the police.

—CHARLES ROBINSON, one of the Herbert brothers, lately champion acrobats of America, died at Muncie, Ind., May 4, from the effects of smoking cigarettes. The interior of his mouth and throat had turned black. He had been a constant smoker for fifteen years. From the many terrible deaths resulting from the use of the cigarette, it would seem to be the greatest folly for any one to endanger his life by their use.

—THE latest proposition in Hawaii is to establish a republic with a president, upper and lower houses. The members of the upper house must have been residents of the islands not less than five years, possess property there to the amount of \$5,000, be able to read and write the English language and have an income of not less than \$1,200 per year. The lower house is to consist of members who can read and write either English or Hawaiian languages and possess property worth not less than \$3,000.

—ONE of the difficulties connected with evangelistic work among the Italians of this country has been solved for a community in Illinois by the coming of the Rev. Alberto Billour, a graduate of the Waldensian Evangelical Training School in Rome, Italy. He is highly recommended by the president of that school, who has visited many sections of the country with a view to interesting himself in Italian work. Mr. Billour is employed by the State Home Missionary Society, and, being able to preach in Italian, French and English, it is expected that he will accomplish much good.

—THE Rev. A. W. Pegues, of Raleigh, N. C., statistician of the National Baptist Convention, has compiled the statistics of the colored Baptists of the United States for 1893. The whole membership reported is 1,483,533; bishops, 12,199; ordained ministers, 10,971. The number of Sunday schools is 7,866, with 34,271 teachers and 466,738 scholars. They have expended for education \$21,025; given for missions \$39,024, for miscellaneous purposes, \$77,850. They own church property valued at \$7,199,793. The largest membership is in Virginia, 220,240; then comes Georgia with 195,000, and Alabama with 170,000. Virginia and Alabama give equal sums for education \$4,500; Texas leads in giving for missions, \$5,000, and Mississippi for miscellaneous purposes \$33,000.

—THE Postmaster-General has announced his purpose not to appoint as postmasters any who are engaged in the liquor traffic. He says he does this not as a matter of sentiment, nor because he believes in prohibition, but because the public service will be better secured by having post offices conducted by men who are not keepers of saloons. This is only another of those numerous instances where connection with the liquor traffic tends to limit the possibilities open to men of aspiration. There is no such discrimination against those who conduct other lines of business; and, explain it as he may, the act of the Postmaster-General implies that liquor dealers are discriminated against on account of their business.

—THE Ministerial Union of Lexington, Ky., have done their duty in the case of Mr. Breckinridge. They have borne public testimony against his renomination or re-election to Congress. They recount that he has confessed on the witness stand his debauchery and hypocrisy, and they regard his canvass for renomination as an open defiance of all properly chastity, domestic purity and religious integrity. "As an appeal to voters to ignore personal morality when choosing a political candidate," and "as a debauching example to youth." They are thoroughly right. And now the women of Lexington have issued a similar appeal to the voters; and Mr. Breckinridge has begun his canvass with shouts of cheers.

—NOVA SCOTIA has added its voice to that of Ontario, Manitoba and Prince Edward Island in favor of the immediate prohibition of the importation, manufacture and sale of intoxicants as a beverage. The returns for Nova Scotia show that there was 14,000 majority for prohibition in a total vote of 68,321. It should be remembered that the votes of these provinces do not establish prohibition, but only indicate the popular will; and it is said that as soon as the Supreme Court decides whether the Dominion Government has the power to enact it or whether that power properly belongs to the provincial Legislatures, practical steps will be taken to carry out the will of the people. The idea of the plebiscite, it is stated, that of the Liberal party, is not in power in the Dominion, and not of the Conservative party, which holds the reins of Government. But it is not believed that any Government, Liberal or Conservative, will feel itself at liberty to disregard the voice of the people as thus emphatically expressed.

Married.

KREIDER-WARFEL.—On the 1st of May 1894, at the residence of the bride's parents, by Abram B. Herr, Bro. Elias G. Kreider and sister Lizzie K. Warfel, both of Lancaster county, Pennsylvania.

PRE. DANIEL S. HEATWOLE.

was born Feb. 9, 1825, and died near Dale Enterprise, Rockingham Co., Va., May 10, 1894, aged 69 years, 3 months and 1 day. He united with the Mennonite denomination in 1852, and was ordained to the ministry January 26, 1857. His funeral was preached at Weaver's M. H. on the 12th in the presence of one of the largest funeral congregations ever assembled at that place. The services were conducted by Henry H. Wenger, Samuel Coffman and W. C. Hagen. This sad event is deplored by all that knew him. He was universally loved and respected, always had a kind word for all those he met, especially for

those in distress; he was ever ready to give them all the comfort possible. At his home it was pleasant to be; he was hospitable, kind and entertaining; he had many visitors which was an evidence of this fact. He was a good counselor; many sought his advice, both in spiritual and secular matters; in this he will be greatly missed. In the church he was a strong pillar; as a minister he was able and profound; his sermons were always full of Christ, indeed his whole life seemed to have been sweetened with the love of Jesus; his strongest appeal to the unconverted always was intensified by vividly holding up before them the great love Christ had for the sinner; his heart seemed constantly to overflow with this his favorite theme. How much he will be missed from the pulpit we cannot now realize. The writer heard a young sister say, "It will not be like meeting without him." Not only this young sister, but many more will miss him; his vacant seat will be noticed for some time. It becomes us to be resigned to the will of God; it pleased Him to call our brother up higher, and give him rest from his labors. We do not mourn without hope; for we have the evidence that he is now in the enjoyment of eternal rest. At times he suffered intensely in his last illness, but all is now over. The writer was with him one day, and when asked how he was, he said, "Language would fail him to express his sufferings, but he said Christ suffered for us and we must patiently bear it. When the end came he calmly and sweetly fell asleep, as we believe, in Jesus. He leaves a deeply afflicted widow and four children to mourn their loss. Also a brother and sister and many relatives.

Soldier of God well done,
Rest be thy loved employ;
And while eternal ages run,
Rest in thy Master's joy. R. S.

DIED.

SHEETSLEY.—On the 25th of April 1894, in Turkey Creek Twp., Kosciusko Co., Ind., of a cancer, Barbara, widow of the late Lewis Sheetsley (who died some ten years ago), aged 65 y., 18 d. She was born in Markham Twp., York Co., Ont., and married in 1860. She was the mother of one child, and 4 grandchildren. Her maiden name was Climenhage. She was a member of the Evangelical denomination. Her last words were, "all is well with me." Buried April 27 at Byers M. H. Services by Pre. Myers from Rev. 7:14.

KAUFFMAN.—Christian Kauffman died suddenly of heart disease on Friday evening March 30th 1894 at his home near West Liberty, Ohio, at the age of 72 yrs., 4 mo., 3 days. He was born in Milford Co., Pa. Nov. 27th 1821, and at the age of 19 years united with the Amish Mennonite church in which faith he continued through life. He was married to Mary Hooley Jan. 7th 1844 and a few months later they emigrated to Logan Co., Ohio, where they lived 15 years. They then moved to the old homestead of his father in Champaign Co., where they lived for 35 years until death separated them. Funeral services were held on Monday April 2d at the Oak Grove church by John Wayne in German and Abenedego Miller in English.

"Two more hands are gently folded
On a faithful father's breast;
Two more feet have ceased to wander
Through life's stormy wilderness.
Dearest father, how we miss thee
Since thy face we see no more;
Yet we hope ere long to greet thee
On the fair celestial shore."

FRETZ.—At White Vale on Thursday April 27th 1894, sister Mary Reesor, wife of Bro. Manassah C. Fretz, aged 64 years, 4 months, 28 days. She was buried on the 15th in the Cedar Grove graveyard, followed by many beloved relatives, friends and neighbors. Funeral services were conducted by Samuel R. Hoover, from Psalms 90 and 2 Cor. 4:17, 18. We need not mourn at those who have no hope; we have the assurance that she is at rest, for she had a desire to depart and be with Christ.

GOOD.—On the 6th of May 1894, in Allen Co., Ohio, very suddenly, Bro. John D. Good. He was born in Rockingham Co., Va., March 3d 1863 and was aged 31 y., 2 m., and 3 d. On the day of his death the deceased part took with us of the communion in the Salem Cong., apparently in usual health. Happily his mother, his companion and all of his brothers and sisters were present and commemorated with him the dying love of Jesus. Little did we think his end was so near. How solemn it seems to us as we think of that communion. He united with the Mennonite church at the age of about 18, and was married to Elizabeth Brenneman in his 24th year. While his sudden death casts a gloom over the neighborhood, the church and relatives, yet he leaves behind a good evidence that he was ready for the message which summoned him to the eternal world, and we have good reason to believe he has gone to that "Beautiful, beautiful land, the home of the blest." Buried on the 8th in the presence of a large concourse of friends and relatives, services by Andrew Shenk and C. B. Brenneman. Text, "Be ye therefore ready."

MISLER.—On the 2d of May 1894, in Johnston, Cambria Co., Pa., of scarlet fever, Susie, daughter of Joseph and Lizzie Misler, aged 7 yrs., 2 mos., 17 days. She was buried on the 3d. Funeral services by Jonas Blough and Samuel Gindlesperger. Text, Luke 8:42.

MCLAUGH.—On the 24th of April in Louisville, Ohio, after three weeks of sickness, John McLaugh, aged 82 y., 7 m., 24 d. He was the oldest man living that was born in Can'ton, Ohio. His father died while returning from the war of 1812-14. The deceased was a member of the Mennonite denomination for fully 50 years. Of 8 children 5 remain with their mother to mourn their loss. Buried in the Rowland cemetery, followed by many friends. Funeral services by J. J. Libbermay of Louisville, from, Gen. 25:8.

SWARTZENDRUBER.—On the 25th of April 1894, near Lapps, Lancaster Co., Pa., of diphtheria, Elam, youngest child of Annie Swartzendruber (widow), aged 3 yrs., 8 mos., and a few days. Buried on the 27th in the Millwood graveyard. Funeral services by Gideon and John M. Stoltzfus. Three children preceded the father to eternity. Two years ago the father went, and last year a baby and now the youngest again, leaving the mother and five children here to mourn these losses.

Weep not, mother, since we're gone;
This earthly home lasts but a day;
Soon you'll dwell with us at home,
And God shall wipe your tears away.

WELDY.—On the 8th of May 1894, near Nappanee, Elkhart Co., Ind., sister Emeline Kreider, wife of Bro. Jacob B. Weldy, aged 39 y., 1 m. She was born in Medina Co., Ohio, April 8, 1855, moved with her parents in matrimony to her surviving husband June 18, 1871 and with him united with the Mennonite denomination in the spring of 1872. Of six children three preceded her to the grave. Buried on the 10th.

KENNEL.—On the 16th of May 1894, near Millwood, Lancaster Co., Pa., of quincy and swelling in the throat, Mary Magdalena, infant daughter of John P. and Mattie Kennel, aged 4 mos., and 22 days. Buried on the 18th in the Millwood graveyard. Funeral services by Daniel N. and Gideon Stoltzfus. Text, Psalm 16:5, 6. For five weeks it suffered greatly, experiencing much difficulty in breathing, but kind neighbors and friends sympathized with the child and helped the parents to carry and nurse it day and night as they could not lay the little sufferer down.

'Oh dear Lena, how we loved thee,
This short time you stayed with us,
But the angels came and bore thee,
To the loving arms of Jesus.
Thou wert so patient, smiling sweetly,
Though in pain and sorrow distressed,
But your sufferings now are ended,
And you are in eternal rest.
We'll not murmur, though we miss thee,
For here is naught but grief and pain,
In heaven we all hope to meet thee,
And never to part again."

(By her mother M. L. K.)

BROWN.—On the 14th of April 1894, at Cullum, Livingston Co., Ill., of consumption, Mrs. Sarah E. Brown (daughter of Peter and Mary Haun), aged 26 years, 10 months, 6 days. Buried on the 17th. She united with the Mennonite church at the age of 15 years and was a faithful member till her death. She died strong in the faith and when the death messenger came, she was ready to go, and fell asleep in Jesus. Her mind was strong till the last. She leaves a dear husband, parents, brothers and sisters to mourn her early departure. Her remains were followed to the grave by a large number of friends and neighbors. The funeral sermon was preached by Bishop E. M. Hartman from 1 Cor. 15:55-57.

BRETZ.—On May 1st, 1894, at Washington, Oaxaca Co., Ontario, of the infirmities of age, sister Nancy (Wieler) Bretz, widow of the late Pre. Jacob Bretz, aged 84 yrs., 11 months. She was a faithful member of the Mennonite denomination for many years, and leaves, to mourn her loss, seven sons and one daughter. She survived her husband for 15 years. Buried in the Bluehelm Mennonite cemetery on May 4th, where funeral services were conducted in German by Jos. Nahrgang, and in English by Pre. Kennedy, from Phil. 1:21. During her last years she expressed herself as waiting for the summons.

GEHL.—On the 7th of May 1894 in Waterloo Co., Ontario, Abram Gehl, aged 34 y., 7 d. Buried on the 10th at Cressman's M. H. at Breslau. Funeral services to a large concourse of sympathizing relatives and friends by Elmer Weber in German and Noah Stauffer in English.

ERV.—On the 19th of February 1894, in Hagerstown, Md., of pneumonia and brain fever, Mark W. S. infant son of Bro. J. M. and sister Ida Erv, aged 10 mos., 21 days. Funeral on the 21st. Buried at Reiff's Mennonite M. H. Services at the house by A. Baer, and by J. C. Miller and Geo. S. Kenner, at the M. H.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unlighted,
By sin undefiled,
Like the dove to the ark
Thou hast flown to thy rest—
From the wild sea of strife
To the home of the blest."

GRANDFATHER.

BLOUGH.—On the 28th of April 1894, in Cornetown Twp., Somerset Co., Pa., of catarrh fever and other complicated diseases, Ida, daughter of Bro. Peter and sister Polly Blough, aged 3 yrs., 1 mo., 9 days. She was buried on the 30th at the Blough Mennonite M. H. Funeral services by Jonas Blough, L. A. Blough and Samuel Gindlesperger.

MILLER.—Noah Aaron, son of Emil and Sarah Miller, died May 13th 1894, aged 7 months, 26 days. Buried on the 15th at the Ustick M. H. Mennonite M. H. Services by John McCulloh and John Nice.

"Noah, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

SCHROCK.—May 3, 1894, sister Phoebe Schrock died at her home near Planagan, Livingston Co., Ill., aged 28 years, 1 month, and 5 days. The funeral was conducted by J. B. Zehr and Daniel Orendorf, from Rev. 21. Her remains were laid to rest in the Waldo cemetery. She suffered three months of consumption brought on by lagrippe. In all her sufferings she was very patient. She was baptized and received into the Mennonite church October 2, 1886 and was a faithful member in the church, and led a Christian life. She was an earnest teacher in the Sunday school for a number of years, and was always willing to do what she could for her Master. She testified that she had peace with her God, and had nothing in her heart that would keep her from her Master, only she had some brothers and sisters who were as yet out of Christ. She warned them very faithfully to leave their present manner of life and that the parting in this world was nothing compared with the parting in the next world, which will be forever. Sister Phoebe leaves an aged father and mother, three brothers and five sisters, and a large circle of relatives and friends to mourn their loss. She will be sorely missed in the home and neighborhood, but she will now reap what she had sown. J. W. B.

FORNEY.—On the 5th of May 1894, in Livingston Co., Ill., sister Elisabeth Forney, wife of John Forney, aged 62 y., 1 m., 21 d. Sister Forney was born near St. Dietel, Vosges, France. Of her 9 children, 3 have preceded her. She received all the care and attention during her long sickness that a loving husband and affectionate children could bestow. At times her sufferings were so great that she became delirious. She was very patient and awaited the end with Christian fortitude. She was a faithful sister in the Amish Mennonite denomination. Besides her husband and six children she leaves a number of grandchildren. Her remains were buried on the 7th in the Pike Twp. graveyard, followed thither by many friends. Funeral services by Chr. Zimmermann, Daniel Orendorf, Joseph Zehr and John P. Schmitt from 2 Cor. 5 and Heb. 4:11.

GOOD.—On the 8th of May 1894 near Washington, Tezwell Co., Ill., sister Maria Ehrisman, wife of Thomas Good. Buried on the 10th in the Washington cemetery. Sister Maria was married on the 5th of March 1861. The union was blessed with 10 children. There are also 14 grandchildren. She was a beloved mother and wife and a faithful follower of Christ in our denomination. Funeral services by the writer and Pre. Roening of the Deer Creek Cong. and Emanuel Hartman from Isa. 18 and 38:12, 13. A large concourse of friends followed her remains to the grave.

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Semi-Monthly.

ELKHART, IND., JUNE 15, 1894.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

CHRIST lives in us only as we live in
Him.

SATAN has a splendid hold on the pro-
fessor who says he can't pray.

AN ounce of practical truth in the pul-
pit is worth a pound of theory.

THE HERALD from now to the end of
the year costs only 50 cents.

BRO. M. S. Steiner of Chicago ex-
pected to spend Sunday June 10 with the
Cullom, Ill. congregation.

It is only when our hearts and hands
are in accord with our words and our
prayers that God will bless our efforts for
Him.

LET no man despise thy youth; but be
thou an example to the believers, in word,
in conversation, in charity, in spirit, in
faith, in purity.—*Paul*.

THE way some people defend whisky
and other strong drinks, one is almost
compelled to think that they consider
gospel temperance a crime.

A MAN who repeats his prayers with-
out attaching any thought or meaning to
them might as well employ some one else
to do his praying for him. The Lord
hears only the mind and heart in prayer.

BRO. Samuel Yoder of Elkhart spent
Saturday and Sunday with the congrega-
tions at Bronson, Mich. and Pretty Prai-
rie, Ind. He reports an encouraging in-
terest there, especially at the former place.

Our LESSON HELPS are well gotten up
and well adapted to their purpose and we
recommend them to all, especially to all
our own congregations. They are as their
name indicates an excellent Help to both
teacher and pupil in the Sunday School.
Sample copies for examination free.

FROM OWEN CO., IND.—Bro. George
Funk, who has served in the deacon's
office many years writes us that he is now
over 82 years old and so feeble that he
can no longer attend church services.
May God sustain him in his old age and
finally receive him as a faithful servant at
His right hand in eternal rest.

THE SUNDAY SCHOOL LESSONS for the
Third Quarter are taken from the Gospel
and begin with the account of Christ's
birth to His conversation with the Samaritan
woman at Jacob's well. The thirteenth
lesson is on the subject of abstinence.
Our Helps are ready for delivery. We
shall be glad to mail sample copies free
to any address.

THE new German Hymn and Tune
book is now well under way and proof
sheets will appear in a short time. Upon
reconsideration it was decided to make
the page a trifle wider than the specimen
sheet which appeared sometime ago.
Contributions by individuals or congrega-
tions to defray the expense of the plates

will be thankfully received and acknowl-
edged in the HERALD

OUR character is what we are, our rep-
utation is what men think us to be. It is
possible to have a good reputation with-
out a corresponding character, and it is
also possible to have a grand character
without a reputation. Thousands are
rushing about for a reputation as if that
were the thing, no matter how much
character has to suffer. While we are
to study to be of good repute, it is infinitely
better for the reputation to suffer for the
sake of character than for character to
suffer for the sake of reputation.

EVANGELIZING WORK.—There are at
present five of our ministers out in the
field doing evangelistic work, and we are
glad to say that their labors are blessed
of God to the salvation of souls and the
upbuilding of the church. The traveling
expenses of so many men in the field is
quite large, and yet there is urgent de-
mand for many more men, and we there-
fore look to our brethren and sisters for
help to replenish the funds that are being
continually drawn from the treasury for
the continuance of this God blessed work.
Every little contribution will help, and
the earnest prayer accompanying such
contribution will not return unto the giver
void but will bring blessing.

At the late Oregon State Conference
of the Evangelical denomination one of
the resolutions passed was as follows:

Resolved, "That we will do all in our
power to assist the Publishing Agents in
the circulating of all our periodicals, and
see to it that our homes, Y. P. A. Soci-
eties, and Sunday-schools are well sup-
plied with good Evangelical literature."

In the Evangelical denomination every
minister acts as an agent of their Publish-
ing House, with the result that their lit-

erature is found not only in nearly every family of their denomination, but also in many other families. We recommend the above resolution, as also the plan of having every minister work directly for the interests of the cause by helping to disseminate religious literature.

Just as we go to press we receive word that our dearly beloved brother, Bish. Samuel Coffman of Rockingham Co., Va. is very low and is not expected to live. Telegrams have been sent to his children, and Bro. D. H. Coffman left this morning (14th) for Virginia. Bro. J. S. Coffman who is at present engaged in evangelistic work in Canada was also apprised of his father's condition.

OUR SUNDAY SCHOOL LESSON HELPS.

—A false report has been circulated, in some portions of the country, that our LESSON HELPS were not a Mennonite production, but were compiled in New York and were simply issued from our office as our own. This rumor is altogether untrue. Our LESSON HELPS are compiled in our own office by Bro. J. S. Coffman and are printed and bound in our office. And we are exercising especial care that they are published in accordance with the principles and doctrines of the Mennonite faith. It is true we do not make them so intensely denominational that no one else can use them, but try to keep them so in accordance with the teaching of the Word that no one has any just cause to object to them, and as a result of this, we have the pleasure of seeing that several other denominations are using them in preference to their own.

SATAN has power over the human will only as far as the human will yields to his evil influences. He is a man's master only as that man yields himself as a servant, for the Savior plainly says that to whom we yield ourselves servants to obey, his servants we are, whether of sin unto death or of obedience unto righteousness. Like the lions in Pilgrim's Progress Satan's territory has bounds over which he cannot pass, and he has no power or control over a man until that man is enticed or induced by one or another of Satan's many wiles to step over into Satan's ground. On this account the Savior tells us to watch and pray that ye

enter not into temptation. As long as we remain outside of the yielding point, sin has no power, and to keep us outside is the express office of the Holy Spirit, in this that through its influence we are led into truth, and the truth shall make and keep us free.

BRO. D. H. BENDER arrived at Elkhart from the East on the last of May. He remained with us over Sunday June 3, on which day communion was observed in our congregation. Bro. Bender delivered a very impressive discourse on the significance of the observance of this ordinance, as also that of feet washing. Several persons of other denominations, who were present upon hearing the ordinance of feet washing explained became convinced that it is an ordinance that should be observed just as much as any other of the ordinances enjoined upon the Christian church by the Savior. Bro. Bender gave another discourse in the evening to the young people on the subject, "Our young people, their possibilities and responsibilities." He took for his text Eccl. 11:9. The impressions he made will not soon be forgotten. Next morning he left for Chicago from whence, after visiting and encouraging our little congregation in that city, he left for Nebraska to engage in Evangelizing work. May the Lord of the harvest give him grace to wield the Gospel sickle powerfully to the ingathering of many precious souls.

THE great coal strike throughout the United States still continues at this writing, and there seems to be no particular move as yet pointing to an end of the strike. Several conferences between mine owners and operators have been held, but no satisfactory arrangements have resulted therefrom. In the meantime there are thousands of men who for the sake of getting employment would gladly work at the wages at which the strikers went out, but they are prohibited, forcibly if necessary, by the defiant strikers from entering any of the mines. This action on the part of the strikers is as selfish as it is deplorable; selfish because if they are not satisfied with the wages paid them by mine owners they might leave mining for other occupations of which there is an almost unlimited field in this country, and let those labor in the mines who would

be glad to work for lower wages. The extreme selfishness of the whole matter is shown by the fact that in many instances where the miners were perfectly satisfied with the wages they received, they were forced to quit work by the bosses of the great miner's Union to which they belong, so that by a general cessation of mining operations in this country, those who were dissatisfied with their wages could force their employers to employ them at higher wages. This however could only be accomplished by forcibly preventing others from entering their voluntarily vacated positions. The deplorable part of the whole matter is that under the condition of things occasional encounters cannot be avoided, the result of which has been the sacrifice of human life, and a great amount of suffering among the families of the strikers. While the fault does not seem to lie entirely upon the side of the strikers, yet the course they are taking is such that calls upon them the condemnation of all lovers of righteousness, mercy and equal rights.

DO YOU SING AT CHURCH?

Sometimes we forget simple, plain truths; or we know them in the abstract, but our eyes do not see where these truths fit into our lives, and so we lose the good that would come to us by a hearty acceptance and use of certain simple and good truths. Let us look at one of these truths: When Christians meet for mutual edification and worship every part of the exercises, from the first hymn, through the prayers and preaching ought to be engaged in by every one, with the whole heart. That is one of those simple but good truths which fits every one of us every time we go to meeting. Don't we sometimes forget it, or overlook its application in our singing?

The Psalmist, Ps. 67:3, exhorts "all the people" to praise God. If all unite in singing God's praises, God will be pleased, our hearts will be emptied of worldliness and carnality, and for the time we shall almost be allied to the angels around the throne. But, if only a part of the people take part the singing easily becomes dull. It is most disheartening to those who sing to see many taking no part.

"I am not a good singer," says one. That may be true, for gifts differ, but don't forget that the man with but one talent is unfaithful if he bury that talent. Humility is willing, in singing, to be second best, or still lower down. Again, talents grow by use. Sing your very best,

let that be ever so poor. Enter into the thought of the hymn and sing, realizing that you are in the very act of worshipping God and your one talent will be blessed and increased.

I can't sing. I don't know one tune from another." Grante! again; you can't sing. Still, paradoxical as it may seem, you can sing and you ought to sing with all your heart. You can take your hymn book, and take into your heart the words, grand and up-lifting, of the hymn as it is being sung, and since you cannot sing with the voice you can sing with the heart, after Paul's directions, Ephesians 5:15, "Singing and making melody in your heart to the Lord." The widow giving her mite was accepted and held up to us by our great and good teacher for everlasting imitation, because she did her best, she gave just what she had. You can't sing, yet your "making melody in the heart to the Lord," may be as the widow's mite before the Lord, more acceptable than the singing of the most gifted singer, if it comes not from a loving, adoring heart. J. K. HARTZLER.

McVeytown, Pa.

For the Herald of Truth. WAITING.

By PHILANDER C. CHANEY.

The Lord Jesus Christ has said, "Where I am, there shall ye be also." "We His people will one day be with Him to dwell with Him forever. But being pilgrims upon earth we must wait. Why? Because the Lord has made man to dwell upon the earth for a time, in which we can be fitted and prepared for our heavenly home.

Some people think this earth is now only in its infancy, others think the end of all mundane things is near, but of any certainty as to the time of its duration we know absolutely nothing, and it is vain to conjecture when the end shall come. This we know however, that all must die, and if we are true followers of Christ we will reap a harvest of eternal happiness in the world to come. "No man liveth unto himself, or dieth unto himself." Hence Christians do not live for themselves alone. They must be instrumental in bringing others into the kingdom of Christ. There are many that are yet to be brought into the fold, many yet to be taught the way of life. Hence those who "love His appearing" will work while they wait, for waiting alone would be weariness and cause unrest and impatience. This is a wise Providence of God. Out of a heart full of gratitude toward Him for His saving mercies springs a desire to do our utmost for Him, by leading others to experience also His love, and this activity in turn bequeles us on our way, and brings into play every faculty

God has given us, and teaches us more and more to see our need of His precious presence and help.

Then, "when the night cometh wherein no man can work," when the Bridegroom cometh, the bride will be adorned and ready to meet Him with joy. But until that time the bride, the church of Christ, must wait, and while it is waiting it will be busy, working with all earnestness to adorn herself for the Bridegroom's reception by bringing in many precious jewels out of the world for His crown. New Salem, Ill.

For the Herald of Truth. "SOCIALITY IN THE CHURCH."

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19.

The writer feeling impressed, and realizing his own weakness upon this subject upon which so much of the success of Christian work depends, will try, by the help of God to cite the reader to a few of the important truths contained in this subject. Let us first direct our attention to the fountain of all true, Christian sociability. We are taught in God's word that "out of the abundance of the heart the mouth speaketh." It is therefore, very essential that we have, first of all, that true, humble, Christlike spirit within our hearts, in order that kind words may proceed from our lips, and true Christian love beam from our faces. A child of God in such a condition will not be seen in a disheartened mood, and indifferent to those whom he meets, in public or private. There seems to be no great lack of sociability in worldly gatherings or when we meet upon week-days, but, sad to say, there seems sometimes to be a great lack of this Christian grace when the children of God have met in public worship. This seems to be more especially true of young people who, becoming very intimate with a few associates, are entirely indifferent to everyone else about them. This is indeed a pitiful condition to be in. As God is no respecter of persons, neither can we, having God's spirit within us, disregard those little ones whom we regard as being beneath ourselves, but who are perhaps advanced in spiritual growth as far as or farther than we are. Christians should be genial and pleasant not only toward one another, but also toward those who are yet outside of the fold. Let us illustrate. To a certain congregation one Sabbath morning, comes a young man who is perhaps a stranger in that part of the country; and who has often felt the convictions of sin resting upon him. He enters the church and takes a seat in the back part of the house. The services begin. The minister preaches a powerful sermon which greatly affects the young man. His sins again rise like

mountains, before him. He is reminded of loved ones gone before, and the thought of being in a cold, heartless world looms up before him. After the services are ended, the minister engages in conversation with some old acquaintance, while the young people group together, leaving this young man to himself and perhaps even engaging in making disrespectful remarks about him. The young man being treated in such a cold, heartless manner, silently leaves the place, solemnly vowing never to return. He becomes engaged in some worldly matters, his convictions pass away; he has a contempt for all so-called Christians; and perhaps upon his dying bed he will trace his condition back to the time when he left that church. Reader, at whose hands shall his blood be required? A little boy who always passed several Sunday-schools on his way to S. S. on Sabbath morning, was asked why he always went to that S. S. He replied in the following words, "Because they like a fellow over there." Kind reader whoever and wherever you are, can these words be said of the congregation that you represent? Do you show by your actions and words that you really love their souls? We who cherish our faith and who believe that it accords with the "word of God" can never hope to see the cause of Christ advance and His church prosper if we do not cultivate "Christian sociability." May God help us that we may ever show to the world that we have been with Jesus and have received that kind, loving nature that goes out in sympathy to all mankind. Let us ever remember the maxim, "The way to be happy ourselves, is to make others happy," and when we meet in that heavenly home may we meet some soul who by our cheering words has been induced to associate with God's children and finally to come into the kingdom. ***

PRAYER HEAD-COVERING AND DRESS.

Essay read on the 6th of May at Y. P. M. at Clinton Amish M. H. by Sister ANNA YODER.

A special prayer head covering for the sisters is indeed required of the Lord, although many at the present day hold this command as an idle tale that is told.

The Apostle Paul in writing his first epistle to the Corinthians in the 11th chapter reproves them of the disorder of the church, because in holy assemblies their men prayed with their heads covered and their women with their heads uncovered. But now he writes to them, and to us also, "That a man who prays or prophesies with his head covered dishonoureth his head" namely Christ. On the other hand, "The woman who prays or prophesies with her head uncovered dishonoureth her head" namely the man.

God created man before the woman and had given him dominion over every living creature, and now he must appear in a habit suitable to the rank which God has placed him. That is, when he prays or prophesies to have his head uncovered. After man, He created woman as a helpmeet. She was naturally, therefore, made subject to him and his protection, and must keep the rank God has chosen for her, and not dishonour her head: for this in result is to dishonour God. Therefore she must have a token of her subjection: and that is to have her head covered when she prays or prophesies. "If she be not covered, let her be shaven or shorn." This teaches us that there is no difference between the head being uncovered or shaven.

Another reason against this conduct is, that man is the image and glory of God, the representative of that glorious dominion and headship which God has over the world. It is the man who is set at the head of this lower creation, and therein bears the resemblance of God. The woman was first in the transgression, being deceived by Satan, which increased her subjection to man. We read a little farther and we find that "If a woman have long hair it is a glory to her; for her hair is given her for a covering." So many take this and say it does not require a special covering. But, suppose the hair were given her for a covering, then in case of the man to have his head uncovered it would be necessary for him to have his hair shaven. It is true he shall have them short, but it does not say "shaven." Nature teaches us that a woman is to have long hair and a man short hair. But now God commands the sisters to have a special covering to show that they are willing to fill the place God has assigned to them. Then the question comes, Have we any scripture where the women of old covered their heads? In Num. 5 we read where the unclean were to be removed, and shut out of the camp.

They had a certain process for the trial. In the 18th verse it says, "And the priest shall set the woman before the Lord and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering." This shows that she had a covering or else how could they uncover her head. She was to be set before the Lord, and her head uncovered in token of her sorrowful condition; and there she stood for a spectacle to the world, that other women might learn not to do after her lewdness.

Again, some say it was written for those times and does not reach down to us. It seems to me a truly consecrated person will not say this, for God in His holy Bible nowhere says that this command should not be observed throughout all generations. Why is it then that so many are not teaching it and practicing

it? You go back with me a hundred years, and I will show you denominations whose members were plain and obeyed this very command, and to-day you can not tell them apart from the world. Have these people or churches been growing better? No, but it is simply because pride comes into the churches and spiritual life dies out.

All the commands of Christ are not taught by all the churches now. Dearly beloved, be firm in the faith and teach the commands of God.

Then the question comes, "When are we to wear 'his covering'?" If a woman prays or prophesies she shall be covered. Prophecy here means to speak to edification, exhortation and comfort. Some say the scripture says a woman has no right to teach. Truly the woman has no right to teach and preach with authority, taking the man's place; but she shall prophesy. Teaching in one sense would be as ruling over the church, to which a woman has no right, but she may exhort or speak to edification. Then we believe it is scriptural for a sister in times of prayer, public worship, and exhortation to be covered. Why not then keep on the covering which we have on our heads to come to the house of God? Could we not call that a covering? Yes; but not the covering God wants us to have. The brethren also have a covering on their heads on their way to the house of God; but when they are there, of course they will take it off. If then the sisters could wear their covering as a prayer head-covering, the brethren would have no right whatever to wear a covering on the way to the house of God. If we do not show our special prayer head-covering, we do not show that we are worshipping God. The world can not see whether we belong to church or not, because we appear just like the world, and we are to be a separate people from the world. So let us show our faith by our works and learn from all to behave in the public assemblies of divine worship so as to express a reverence for God and a contentment and satisfaction with the rank in which God has placed us. Let us throw our whole soul into whatever He commands us even though, as yet, we may not always see the reason why He has given the commands. Do not question, but obey.

We will now come to the subject of dress. There are many at the present day who say that pride has nothing to do with dress. That pride is in the heart, and dress is outside and can not be connected. You might as well say it is no proof that a man is dishonest when he steals. Let me ask you, What is your object in decorating your bodies with ornamental and costly dress? I speak to professors of religion. Dare you say, you do it to the honor and glory of God, as we are commanded to do all things? We do not pretend any such thing. It is

only to appear pleasing to the world and to be equal with our worldly associates. The Apostle John says, "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world." If then we have this lust of fashion, it comes from the world and not from God. The Apostle Paul plainly tells us in 1 Tim. 2:9. I will also 'that women adorn themselves in modest apparel not with braided hair or gold or pearls or costly array.'

Also in 1 Peter 3:3, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing gold or of putting on apparel." Can we again say it makes no difference what we wear? O, if Christians were half so much concerned for the truth there would be no display of dress seen in the church by the true worshippers. Our adorning is to be with good works and the ornament we are to wear is the ornament of a meek and quiet spirit which in the sight of God is of great price. If all Christians were adorned thus, it would indeed be pleasant and would be of far greater value than all the perishable ornaments of this world. Christ is not only speaking to the sisters, for He says "Yea all of you be subject one to another and be clothed with humility." The blood of Christ does cleanse as from the desire of vanity and display of dress, because nowhere else but in things pertaining to the worship of God were such instructions given. We find the token of sorrow and repentance among the people of ancient times was to take off their ornaments and put on sackcloth and ashes.

The King of Nineveh and his royalty afford a striking example, and it saved them. Had they continued in that humble condition no doubt the city would have remained unto this day. In Exodus 33:4 we read "And when the people heard these evil tidings they mourned: and no man did put on him his ornament." If God was pleased with them, what made them think of their ornaments? Verse 5 reads, "Therefore now put off thy ornaments from thee, that I know what to do unto thee," and they stripped themselves of their ornaments. Jacob made Joseph a coat of many colors and he paid dearly for it too. It was returned to him a plain coat, but alas made so, as he supposed, with Joseph's blood surely a reproof for his sin. It was also one cause of jealousy amongst his brethren. Earrings were worn by Jacob's wife apparently as charms for they are mentioned in connection with idols. One charge against the rich man was about dress.

"That which is highly esteemed among men is abomination in the sight of God." Luke 16:15. You all agree with me that fashion belongs to the world and that worldly people esteem it. Therefore it does not belong to us, dear Christian people.

Wherefore, come out from among them and be ye separate. Be not conformed but transformed. But after all some will say, can we not find examples in favor of ornaments and fine dress? Yes we find them connected with the temple and priesthood. But, my dear friends, we can not measure ourselves with the ceremonial law, which things were only figures of the perfect law of purity and the beauty of holiness. For the Apostle says, that our adorning should be of the hidden man and not outwardly. This is what the former types of beauty foreshadowed. Ye are to be living epistles known and read of all men. Let us then show that our minds are not engaged in such things. We have now tried to prove to you by the Old and New Testament that God forbids display of dress. Should you yet ask, What harm is there in dressing? We would simply say, that it is enough to know that God forbids it, and we know it is for a wise purpose and for our good. So let us put on the Bible robe, habit inwardly and outwardly.

Examine yourselves whether ye be in the faith. Prove your own selves.

Goshen, Ind.

THE NATURE OF THE NEW BIRTH. (CONTINUED.)

We now come to the clause,

II. BORN OF THE SPIRIT.

In nothing is Scripture clearer than in its testimony concerning the utterly lost condition of him who is yet in his sins, that is, the unregenerate man. Such an one, it declares, is a criminal on whose head abides the wrath of God. Having refused the salvation which is in Christ, and the blood which cleanseth from sin, his guilt is ever before God; it rises up like a cloud, calling for judgment, and therefore while he is in this state — separate from Christ through unbelief and impenitency of heart — emphatically it declares he shall not see life, but that the wrath of God abideth on him. Far otherwise however, is it with him who has fled for refuge to lay hold upon the hopes set before us in the Gospel. Such an one stands justified from all things; his glorious Substitute, the Lamb of God, has borne his sins and taken his place in wrath; the penalty of death, justly due his guilt, has been endured by Christ; and this sacrifice of the Son of God having been accepted by the Father as the full and eternal satisfaction for all his sins, he stands absolutely free, uncharged with fault before God. But this is not all. Not only is the believer forever delivered from death by virtue of the sacrifice of his chosen Substitute, but this same Substitute, even Jesus Christ is made unto him an everlasting righteousness. As therefore the righteousness of Christ is of infinite

merit by reason both of the dignity of His person and the perfection of His obedience, it follows that as Christ is precious, so is the believer precious to the Father. Thus accepted in the Beloved, he stands wholly in the infinite righteousness of Another. For him Christ died, and for him wrought out while on earth a righteousness so perfect and sublime that even the awful holiness of the Father could rest in it as absolutely without fault.

Such then — the infinite merit of Christ — constitutes the *only right* of the believer to stand before God and say: "I know Thou hast forever saved me. This is my only plea, as a child of God, and an heir of glory." So much then for his *right* to call God his Father in Christ, and to rest in that peace which comes from being justified by faith. His acceptance, his whole standing, rests entirely on the Lord Jesus Christ.

We now proceed to another and equally momentous question, namely,

What disposition is that, in the believer, by which, with the aid of the Holy Spirit, he is enabled to serve God?

Certainly he has none in his own natural heart, that being "deceitful above all things and desperately wicked." "It is not subject to the law of God, neither indeed can be." In the emphatic language of Paul, the mind of the flesh — that is, the natural heart — is *death*. Now, can the reader for one moment imagine that with such a heart *any* man can serve God? Sooner will water help fire to burn brighter, than our natural heart minister to the service of God. Observe, it is not *inability* to keep abreast of God's law, to which I allude. It is not as if I said: As well might an eagle race with the lightning as our natural heart keep up to the perfect law of God; for in that case the eagle might fly very swiftly, though unsuccessfully. There would be *failure* but not *antagonism*. With our natural heart it is far otherwise, "it is not subject to the law of God, neither indeed can be." To trust in this heart — to believe that it either can or will serve God — is like letting loose a wild zebra of the desert, in the fond hope that afterwards it will return at your call. It can not possibly do so; its whole nature revolts against the yoke; it hates all restraint, and, like the winds, it must be free.

Two mistakes in connection with this truth are very common; they are the following: —

First: *Many imagine that on their believing, God will change this natural, evil heart, and make it holy and good; while, secondly, others suppose the natural heart will be wholly done away with, so that it will not even exist.*

Now, with regard to the first of these errors, nothing is clearer than that God does not *change* the natural heart into that which is good and holy. Throughout the whole range of Scripture we do not

once find the expression "change of heart." "God does not mending, no re-bis-bis-ing; He creates anew." What therefore we do find in the word of God is, the doctrine of a new heart, and of a new spirit. Thus in Ezekiel, God says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (36: 26). So too St. Paul says: "Therefore, if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new" (2 Cor. 5: 17). And again: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6: 15). "For we," that is believers, "are his workmanship created in Christ Jesus" (Eph. 2: 10). Thus we see that Christ comes into the heart with this decree: "Behold I make all things new" (Rev. 21: 5). This, dear reader, will God do for you, should you now accept the Lord Jesus Christ, "A new heart also will He give you, and a new spirit will He put within you."

Secondly. In a remarkable passage in Galatians, Paul says "The flesh *lusteth against the Spirit*, and the Spirit against the flesh: and these are contrary the one to the other; so that ye may not do the things ye may wish" (Chap. 5: 17, Elliott). This text I quote, and many more might be added, only to show how desperately opposed to God's grace the natural heart is. It is true we shall hereafter be wholly free from its contaminating presence when we stand with Christ in glory; true, that even here, by virtue of our union with the risen Redeemer, we are *legally* free from its dominion, and may *actually* be so from its bondage, but we are in this life never free from its conscious presence; never free from the absolute necessity of our watching, waiting, praying, lest the flesh betray us into sin.

And now, by way of illustration, let us suppose the case of a man who, through grace has believed on the Lord Jesus Christ. What is his position? The blood of Christ has availed to wash his sins forever away; but is this all? Suppose God were now to leave him would he not soon be as deep in the mire as ever? Certainly, only lower down still. You want a servant; under the hope of reward, a savage offers himself; you accept his terms and he enters your service. In an unguarded moment he attacks you, and having robbed you of all your effects, leaves you for dead. On your recovery you send for him, pardon all his brutality, and inform him you freely forgive his outrage. Now what have you done? Have you bettered the savage? No, not in the least. He was a savage before you forgave him, and he is a savage after you have forgiven him. He needs more than forgiveness; he needs to be

made new; he needs a *new heart*. Now Scripture discloses the great truth that God will forgive his sins; He will create in him a *new heart* that is, He will absolutely call into existence that which before was not in him, and this He will do by the operation of the *Holy Spirit*. As this "new heart" is commonly known in Scripture by the name of the "new man" or other kindred terms, I shall henceforth speak of this new creation under this title, but before I proceed to explain the nature of the "new man," I wish again to call your attention to two truths which should ever be kept clear and distinct in our minds:—

First, our *right* to stand before God as accepted lies wholly in the infinite merit of the Lord Jesus Christ, and secondly, our *ability* to render God service lies in the *creation* within us of the "new man," together with the gift of the Holy Ghost.

(To be continued)

DAMAGED.

A sign, advertising damaged goods of one kind and another for sale, is not an infrequent sight. In large letters, painted in striking colors, it is announced that certain articles, or the entire stock of some store, has been damaged by fire, water, etc., and must be "sold at a great sacrifice."

Things that are damaged, and hence have not their former value, are not limited to auction stores and houses where fire and water have made havoc. Men walk the streets of every city who do not need to have sign-boards strapped to their shoulders, announcing a damaged body and character—and, therefore, that a great sacrifice of moral worth may be made. Here is a young man with blood-shot eyes, bloated flesh, unsteady step, who has been burned out by fires of intemperance. To another, the strange and destructive fascination for gambling, which began with a game for the cigars or the drinks, or, also, too often in the polite forms of gambling in social life—which so-called society is horrified to have designated by its proper name, has been the pathway through which a life has been made a shameful failure, ending in despair that generally finds relief in self destruction.

And so we might go on naming the things that damage men—secret vices, dishonest practices in business, unholiness, ambition, covetousness—all tending to rapidly weaken noble purposes; destroy not only reputation—that which a man is said to be—but undermining character—that which he really is. As a result of all the forms of sin that ruin men, we have but to look around to see the "victories of shame and contempt, and the harvest of hell that have grown from such a seed as this."

The only hope of manhood is in that kind of right living which is prompted by faith in Him who saw enough in souls damaged, ruined by sin, to lay down His life for them.—Sel.

MISSION AND TRACT FUNDS.

Free-will offerings received during the month of May, 1894.

MISSION.

Walnut Creek Cong., Holmes Co., Ohio, \$25.25; J. B. Lindeman, \$1.25; Tobias L. Miller, \$1.00.

TRACT.

Cumberland Co., Pa. (per J. M. Herr), \$3.00; J. B. Lindeman, \$1.25; C. Z. Yoder, \$1.00; Blenheim S. S. (Ontario), \$4.50; E. S. H., (Ontario), .50; H. A. Wiens, 1.00.

AN EXPLANATION.

Some of our congregations in Kansas have been holding quarterly collections for the *Tract Work* which is worthy of commendation. Now while they have thus been supporting this benevolent institution they have been receiving nothing in return, and some of the dear brethren have—justly too—been wondering why they are paying in money and getting no tracts in return. By way of explanation we would say, that our tracts are free to any of our congregations for distribution, also to individuals, and especially to such congregations that have been contributing to the cause. The congregation at Roseland, Adams Co., Neb. has organized an Auxiliary Society. This we think is a grand scheme and worthy to be imitated by all our congregations. In this way tracts can be secured by the congregation in large quantities and any brother or sister desiring to use any can get them direct and thus avoid the expense in sending for them, as it takes considerable amount of postage to send tracts in small quantities. In this way the cause of the Master through this avenue of Christian work can be carried on more systematically and with much better results. All Christian workers acknowledge the fact that much good can be accomplished by the use of tracts. These little silent preachers often do much more work for Christ than they get credit for, since they do their work quietly.

Time and again we hear of souls being converted by reading a single tract. Just a few days ago we got a letter from a young Bro. encouraging the tract work stating that it is a grand work giving as evidence that through the reading of a tract that he found in an old coat under a bridge he was brought into fellowship with Christ. We are confident that our people, when they once fully understand the tract work and see the good that can be accomplished through the judicious distribution of tracts, will support the cause more readily, both in contribution and

distribution. Below we give a list of tracts printed up to the present time. We have affixed prices for such that would rather pay for them. These prices are very low, not hesitating to say as low as can be had anywhere. We have not printed any new tracts since Aug. 1893 on account of lack of means to do so, but we are now entirely out of debt, with some money on hand, and expect, if we receive some more free will offerings during June and July, to add a number of new tracts to the list and reprint some of the old ones. Any one desiring a constitution of the Society can have it free by addressing the Menorah Book and Tract Society, Box 1268, Elkhart, Ind. In conclusion we would say that we have good courage in the work and feel assured that ere many years our tract work will wield a mighty weapon to the upbuilding of Christ's Kingdom and the tearing down of the strongholds of Satan. Who will lend a helping hand?

Fraternally,

G. L. BENDER,
Box 1268, Elkhart, Ind.
Per Doz. Hun.

No. 1. The Christian and the Modern Dance. By G. F. Pentecost.....	.15	\$1.00
No. 2. Secret Societies. By M. S. S.....	.04	.30
No. 3. Bible Readings. By J. S. C.....	.05	.35
No. 4. Close Communion.....	.02	.15
No. 6. Bible Mode of Baptism. By L. H. Shank.....	.15	1.00
No. 8. Jacob Schoonerhaven on Sanctification.....	.02	.15
No. 9. Why You should be a Christian. By Clara M. Brubaker.....	.02	.15
No. 10. The Way of Salvation. By C. H. Spurgeon.....	.06	.45
No. 11. The True Ground of Safety and Peace.....	.04	.30
No. 12. The Only Safe Way Out.....	.02	.15
No. 13. The Source of Spiritual Life. By J. S. C.....	.02	.15
No. 14. Is There Salvation for Me? By J. S. Backus.....	.01	.07
No. 15. Questions and Resolutions. By E. S. G.....	.01	.07
No. 16. Serpents in the Wall. By Theodore L. Cuyler.....	.02	.15
No. 17. Cease Working Try Believing.....	.02	.15
No. 18. Take Warning. By J. C. Ryle.....	.02	.15
No. 19. A Word to Those Who Seek Entire Conformity to the Will of God. By C. Larew.....	.04	.30
No. 20. The Use of Tobacco.....	.01	.07
No. 21. The Last Letter.....	.01	.07
No. 22. What Faith Is.....	.01	.07
No. 23. Which Route.....	.01	.07
No. 24. Bible Teaching on Dress.....	.02	.15

"TRUTHS are the roots of duties. A rootless tree, one that has no truth below it out of which it grows, has no life, and will have no growth."

"Blessed, thrice blessed, is the man to whom life is, as it was to Abraham, dotted over with memorials of communion with God."

SUNDAY SCHOOL LESSONS.

LESSON XIII.—JUNE 24.

REVIEW.

Scripture Reading.—Psalm 105.

Golden Text.—The Lord's portion is his people.—Deut. 32:9.

Time.—The lessons extend over about 250 (perhaps 450) years from Jacob's return from Padan-Aram B. C. 1740, to the exodus from Egypt. B. C. 1491, according to our common chronology.

Places.—Peniel, Hebron, Shechem, Egypt, Goshen, and the Red Sea.

DAILY READINGS.

M. Joseph Sold into Egypt.	Gen. 37:23-36
T. Joseph Ruler in Egypt.	Gen. 41:38-48
W. Joseph Forgiving his brethren.	Gen. 45:1-15
T. Israel in Egypt.	Ex. 1:1-14
F. The childhood of Moses.	Ex. 2:1-10
S. The Passover initiated.	Ex. 12:1-14
S. Passage of the Red Sea.	Ex. 14:19-31

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	J. P. P.	I will not let thee go
II.	D. in J. F.	See that ye fall not
III.	J. S. in E.	Ye thought evil
IV.	J. R. in E.	Them that honor
V.	J. F. his B.	If thy brother
VI.	J. L. D.	The path of the
VII.	I. in E.	Our help is in the
VIII.	The C. of M.	I will deliver him
IX.	M. S. as a D.	Fear thou not for
X.	The P. I.	Christ our passover
XI.	P. of the R. S.	By faith they
XII.	W. of D.	Look not thou

TIME.	PLACE.	PRACTICAL LESSON.
B. C. 1739	Peniel	God tries us that He may give greater blessings.
B. C. 1729	Hebron	God bestows His favor upon those who are worthy.
B. C. 1728	Dothan	God uses the wicked to accomplish His purposes.
B. C. 1716	Zaan	God knows those who remain true.
B. C. 1707	Zaan	God brings blessing out of evil.
B. C. 1635	Goshen	True forgiveness is to forgive and to forget.
B. C. 1571	Egypt	God carries out His plans in spite of opposition.
B. C. 1571	Zaan	God uses human instrumentalities for His ends.
B. C. 1493	Midian	God fulfills His promises in His own time and way.
B. C. 1491	Goshen	None are safe but those who are under the blood.
B. C. 1491	Red Sea	God is for His people and against their opposers.
		Drunkennes brings a multitude of other evils.

NOTE.—Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so that they can be readily repeated by the classes or by the whole school in concert.

BY FOURS.

I. FOUR LANDS.—Let the scholars describe each of the four principal lands mentioned in these lessons, and relate some incidents in connection with each: (1) Canaan, (2) Egypt, (3) Goshen, (4) the Wilderness.

II. FOUR PERSONS.—Let the scholars give a short history of the life of each of the four principal men: (1) Jacob, (2) Joseph, (3) Judah, (4) Moses.

III. FOUR STAGES.—We notice the development of the Israelites through four stages of their history: (1) As a *family*—Jacob and his sons returning to the land of Canaan. (2) As a *clan*—several persons settling in the land of Goshen. (3) As a *people*, as yet unorganized, without leaders or laws, but under the care of God. (4) As a *nation*, organized, with forms of worship and government. Let the scholars give a short history of Israel in each of these stages.

IV. FOUR ASPECTS.—We look at God's people in four aspects in these lessons: (1) *Praying*, with Jacob at the brook. (2) *Persecuted*, in the person of Joseph by his brothers, and later in Egypt. (3) *Protected*, as was Joseph, by divine power, and as was Israel through the sprinkled blood in Egypt. (4) *Victorious*, Joseph overcoming his enemies, Israel triumphant over its oppressors.—*Huribut*. Let the scholars describe the prayer, the persecution, the protection, the victory.

SCENES.

Let each scholar of the class describe one or more of the following scenes:

1. Jacob wrestling with the angel. 2. Joseph's dreams. 3. Joseph in his coat (tunic). 4. Joseph as a slave. 5. Joseph in prison. 6. Joseph interpreting dreams. 7. Joseph's brethren in Egypt. 8. Joseph's work in Egypt. 9. Moses found by the princess. 10. Moses leaving Egypt. 11. Moses before Pharaoh. 12. The night of the Passover. 13. Crossing the Red Sea. 14. The woes of the drunkard.

MEMORY WORDS

Let the scholars tell what scenes or events are suggested by the following words and phrases:

I am—Sold—Dream—Wages—Afflicted—Overthrew—Hardened—Wrestled—Wept—Famine—Plague—Blood—Passover—East wind—Bulrushes—Taskmaster—His brethren envied him—God meant it good unto you—God will surely visit you—Drew him out of the water—I am that I am—This shall be unto you a memorial—The angel of God—The pillar of cloud.

REDEMPTION.

I. FROM WHAT. Trouble or danger. Less. 1. Slavery or prison. Less. 4. Effects of past sins. Less. 5. Death. Less. 8. Exile. Less. 9. Bondage and oppression. Less. 10. Enemies and death. Less. 11.

II. DIVINE POWER. Answer to prayer. Less. 1. Strange providences. Less. 3-8. The call of God. Less. 9. Miracles. Less. 9-11. Institution of Religion. Less. 10. Destruction of enemies. Less. 11. Guidance. Less. 11.

III. HUMAN MEANS. Prayer. Less. 1. Forgiveness of injuries. Less. 5. Enemies overruled. Less. 3-8. Faithfulness in small things. Less. 4. Choosing the right. Less. 9. Obedience and faith. Less. 9-11.

SOME THINGS LEARNED.

Let each scholar in the class tell some things learned, on one or more of the following subjects, from the life and character of Jacob, of Joseph and of Moses:

1. Concerning prayer. 2. About the providence of God. 3. About growth in character. 4. About faithfulness in daily duties leading the way to higher things. 5. About forgiving those who have injured us. 6. About faith in God. 7. About deciding to serve God. 8. About God's promises and power in saving His people. 9. About hardening the heart. 10. About God's guidance.—*Peloubet*.

LESSONS FOR THIRD QUARTER.

I.—July 1.—Birth of Jesus.—Luke 2:1-16.—II.—July 8.—Presentation in the Temple.—Luke 2:25-38.—III.—July 15.—Visit of the Wise Men.—Matt. 2:1-12.—IV.—July 22.—Flight into Egypt.—Matt. 2:13-23.—V.—July 29.—The Youth of Jesus.—Luke 2:40-52.—VI.—Aug. 5.—The Baptism of Jesus.—Mark 1:1-11.—VII.—Aug. 12.—Temptation of Jesus.—Matt. 4:1-11.—VIII.—Aug. 19.—First Disciples of Jesus.—John 1:35-49.—IX.—Aug. 26.—First Miracle of Jesus.—John 2:1-11.—X.—Sept. 2.—Jesus Cleansing the Temple.—John 2:13-25.—XI.—Sept. 9.—Jesus and Nicodemus.—John 3:1-16.—XII.—Sept. 16.—Jesus at Jacob's Well.—John 4:9-26.—XIII.—Sept. 23.—Daniel's Abstinence.—Dan. 1:8-20.—XIV.—Sept. 30.—Review. Scriptures, John 1:14-18; Heb. 1:1-3.

LESSON I.—July 1.

THE BIRTH OF JESUS.—Luke 2:1-16.

Golden Text.—Unto you is born this day in the city of David, a Saviour, which is Christ the Lord.—Luke 2:11.

Time.—The birth of our Savior took place in the year of the world 4000. There is reasonable certainty that it took place four years earlier than our present era. There was a miscalculation of the time, so that He was born 1898 not 1894 years ago. Jesus was probably born at the very close of B. C. 5, which would be only four years before our era, for in a week after the 25th of December, B. C. 5, it was January, B. C. 4.

Place.—Bethlehem of Judea, a village five or six miles south of Jerusalem. Its name Bethlehem ("house of bread") was due to the fertility of its grain fields near by.

INTRODUCTION.—THE ROMAN EMPIRE.—Lynn's tables give the population of the Roman Empire at the time Christ as 70,000,000; and Milan gives the population of Rome by the census of A. D. 48, at 5,984,000. Jerusalem was a city of great magnificence, and was the metropolis of the Jewish nation, containing a population of 2,556,000.

RULERS.—Augustus Cæsar was Emperor of Rome. Herod the Great (the first of the seven Herods mentioned in the New Testament), was King of Judea, but subject with nearly all the rest of the known world to Augustus.

JESUS BEFORE HER CAME.—The Word, who became Jesus on earth, was the eternal Son of God. By Him the worlds were created. He was with God, and He was God. John 1:1-4; Heb. 1:1-3.

PROPHESIES OF HIS COMING.—One of the strongest assurances that Jesus is the true Savior from heaven is the fact that He comes as part of a great divine plan. He was foretold, promised, typified from the very beginning. There was a promise to Adam (Gen. 3:15); to Abraham (22:18); to Jacob (Gen. 49:10); to David (2 Sam. 7:12-16); by Isaiah (9:6, 7:11; 1:9); by Daniel (9:24). The sacrifices typified Him. More frequently still were foretold the blessed times He would bring. *Peloubet*.

ANNOUNCEMENT OF HIS COMING.—To Zacharias, to the virgin Mary and to Joseph the coming was announced in words full of promise that inspired them to songs of joy and praise (Luke 1).

DAILY READINGS.

M. The birth of Jesus.	Luke 2:1-16
T. The Prince of Peace.	Isa. 9:1-6
W. Good Tidings.	Isa. 40:1-11
T. The Word made flesh.	John 1:1-14
F. A faithful saying.	1 Tim. 1:12-17
S. The Life Giver.	2 Tim. 1:1-10
S. Savior of the World.	1 John 4:9-14

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TO OUR AGENTS.—We want to ask all our agents who are selling Books and trying to obtain subscribers for our papers, and making collections for the same, to put forth their best efforts to make a success of their work. These are dull times and in order to make a success of any business we need to exert ourselves and be active in the work. The apostle says "Be not slothful in Business." Our receipts on the papers have fallen off considerably in the past year and this behooves us to more earnestness and greater efforts.

FREE HERALD FUND.—We are constantly giving the HERALD OF TRUTH to persons who are not able to pay for it, and as a brother recently suggested, we ought to give it to many more. Every Mennonite family ought to have the HERALD OF TRUTH, but many are not able, and to meet this want we have established the Free Herald Fund, and many have contributed to it. We have sent out Herald to parties who are not able to pay for them until the account is overdrawn to the amount of about forty-five dollars. Therefore we ask our friends who feel that they want to do something to help the good cause, to contribute to the Free Herald Fund and in this way enable us to give our paper a wider circulation, and bring joy and comfort to many families who otherwise would be deprived of its benefits.

TO THOSE IN ARREARS.—We have, for some time past said very little to our kind patrons who are in arrears for the paper. We are under the necessity now however to ask all those that owe us, to do all they possibly can to pay these small amounts and help us through these hard times. We have looked over our lists and find that a very large number of our patrons have not paid us for the paper for the past year and some are back still farther, and as we have our liabilities to meet we need the money. One dollar to you, dear brother, does not seem much; but when 2000 persons owe us each a dollar, it makes just \$2000. Now we want to collect just that amount from those who are owing these small amounts, on subscriptions for the paper. Will all who know themselves to be indebted to us in this way kindly make an effort and send the money at their earliest possible convenience. We hope we shall hear from you soon.

CORRESPONDENCE.

WEILERSVILLE, WAYNE CO., OHIO, MAY 31, 1894.—Bro. John K. Brubaker of Rohrerstown, Pa. is here at present. He preached at the Salem M. H. last Monday and Tuesday evening, and yesterday he filled two appointments at the Martin M. H. His sermons were full of Gospel power and very interesting. Tomorrow he will go to Holmes Co., and next Tuesday, if the Lord will, he intends to return to Wayne Co., when there is an appointment for him in the Chippewa Cong., and on Wednesday night at Oak Grove. We would much like to have him longer, but his time is limited. On Thursday he will leave for Hancock Co. Cor.

HARPER, KANS., JUNE 1, 1894.—We again enjoyed a refreshing shower from the presence of the Lord. Bro. C. S. Miller from McPherson Co. came to us on Saturday the 26th ult., and was with us in our preparatory meeting, and on Sunday we had the communion services. Nearly all joined in this gospel feast. How good and how pleasant it is for brethren to dwell together in unity. What a blessing it is to have peace with God and man. Bro. Miller also gave us a practical S. school talk. May God bless him in all his labors and revive a greater work in our and every S. school in the land, and may God's name be glorified and many souls be saved. Brethren, pray for us.

E. M. SHELLENBERGER.

FROM McVEY TOWN, PA.—Our communion meeting was held May 27. Our dear aged brother, Moses B. Miller of Geistown, Cambria Co., preached on the life and death of our Lord.

The Juniata river which flows by the farms of several of the brethren was very high on Sunday and Monday, May 20 and 21. Mattawana island with an area of about 45 acres was under water. One of the new iron bridges, put up after the Johnstown flood, was carried away and several families moved the furniture out of the first storey of their houses to safer places. Great quantities of wood and debris lodged in fields and gardens on the north side of the city, destroying the crops. The irresistible flood was an impressive object lesson on the supreme power of God. H.

FROM SHELBY CO., MO.—The little band of workers at this place has again enjoyed a season of refreshing. Bro. D. D. Miller of Middlebury, Ind. came to us on the 30th of May and remained till the 4th of June. During his stay he held eight meetings which, considering the surrounding circumstances, were well attended. A good interest was shown

by the people in general, and while there were no converts, yet we feel that the brother's labors were worth much to us. We feel to thank him for his visit and earnest efforts, and also the Evangelizing Committee for their kindness in sending us a worker, but to God we give the honor and praise. May we be favored with many more such visits in my prayer. Next Sunday June 10, if the Lord will, we expect to hold our communion services. Let us pray for more earnest workers, that the good work may prosper in all localities. CLARA M. BRUBAKER.

FROM THE SALEM CONG., WAYNE CO., OHIO.—We have again reason upon reason to thank a kind and merciful heavenly Father for His love and His compassion toward us; and that He has manifested His power by moving a number of souls in this community to come to the Savior and consecrate their lives to the service of the Master. May they truly be vessels meet for the Master's use. We have been favored recently by several visits by ministers from abroad. On May 20th the brethren John Blosser of New Stark, and C. Steiner of Cranberry, Allen Co., were with us and filled an appointment in the evening. On the evenings of the 28th and 29th Bro. J. K. Brubaker of Lancaster Co., Pa. was with us. We believe the earnest admonitions of the brethren will long be remembered.

Our Bible class is still progressing with bright prospects for the future. May God help and keep us that we may finally all meet in the heavenly mansions above. Cor.

FROM THE HOWARD AND MIAMI CO., IND. CONG.—On Friday May 4, our beloved and aged brother, Pre. Jonas Troyer of Elkhart Co., Ind. accompanied by Bro. David Blough, came into our midst. Bro. Troyer has been nearly blind for several years. On Sunday, the 6th, Bro. Troyer took part in the services and very earnestly admonished us out of the word of God. On Monday, the 7th, while he was visiting at the house of widow Katie Schmucker he by a misstep fell from the step of the porch and broke his right leg just below the knee. He was taken to the house of Bro. Daniel C. Miller where he is being cared for. On the 9th Bro. J. Kurtz from the Hawpatch, Ind. came here also, and on Thursday, the 10th, communion was observed. Bro. Kurtz officiated in these services. There were a goodly number assembled, and about 135 members partook of bread and wine. The same evening there were services again, but owing to the inclemency of the weather the house was not full. The next morning Bro. Kurtz left for his home. We are sure that the brethren and sisters will sympathize with Bro. Troyer in his sore affliction. He is over 83 years old. Cor.

FROM LANDIS VALLEY, LANC. CO., PA.—June 2, 1894 was a sad day and one that will be long remembered by our Brother Henry Heller, superintendent of our Sunday school, the occasion being the burial of his beloved wife. Many people attended the funeral and listened to very impressive sermons preached by Bro. Adam Brenneman and Bish. Isaac Eby of Beyerstown from the text, "The Lord is my shepherd. I shall not want." (Psa. 23:1). Nine ministers and deacons were present; the meeting house was full and many had to remain outside. Services were opened by singing that beautiful hymn, "Shall we meet beyond the river?" She died very suddenly of heart disease. She was a faithful worker in the church and Sunday school, and we hope she is where sorrow and pain are felt no more. She was loved and respected by all who knew her. She leaves three children and a sorrowing husband. We who have gone through the same experience can more deeply sympathize with him than others. May the Lord give the dear brother grace that he may willingly bear the trials and tribulations that are laid upon him and hold out faithful unto the end. JAC. HOLLINGER.

FROM TUB. SOMERSET CO., PA.—On the 10th of May, in the Casselman Cong. in Garrett Co., Md., five young souls were received into the church by baptism; also one was received from another denomination, and two others were reclaimed. On the following day the communion services were held at the same place. Bro. J. N. Durr, of Woodside, Fayette Co., Pa., was with us during the meetings. He also delivered a very interesting sermon at the Folk M. H. in Penna. in the evening. Bro. D. H. Bender, who has been laboring for the cause of Christ in Canada, was with us again over Sunday, May 27, and gave an encouraging address to the S. S. at Tub, Pa., and preached at the Casselman M. H. in Md. in the evening. We would be glad to have the brother with us, but since there are so many hungry souls in other places who need to be encouraged and admonished we should be willing to let him be a worker among them, for "The harvest truly is great, but the laborers are few." May the Lord bless him in his work, and all others who are laboring for His cause, that many souls may be brought to repentance and live to the honor and glory of God. ED. D. MILLER.

FROM JOHNSTOWN, PA.—On May 12th preparatory services were held in the Weaver Cong., on which occasion five precious souls were received into church membership by baptism. May God help them to be faithful. The meet-

ing was conducted by Bish. John N. Durr. His text was Matt. 17:5. In the evening there was preaching at the same place.

On Sunday the 13th the communion was held at the same place. A large number of brethren and sisters partook of the bread and wine, and observed the ordinance of foot washing. Our brother, Pre. G. D. Miller with a few others from the south end of Somerset Co. was with us, and on the evening of the 13th he preached in the Stahl M. H. while Bro. Durr preached in the Walsall school house. On Monday these dear brethren left for home. There was also a number of brethren and sisters with us from Blair Co., among them our beloved ministering brother, Abraham Snyder, who preached in the Blauch M. H. on the 14th.

On the 20th of May a deacon was ordained in the Stahl Cong. The lot fell on Bro. Samuel G. Shetler. May God help him to be faithful to his calling, and let us all earnestly pray for him.

Our Amish brethren held their communion in the Miller M. H. on the 20th. Bro. Michael Yoder of Millfin Co., Pa. was present. On the 21st he preached in the Kauffman M. H. on the subject of faith, Heb. 11. Let us remember the earnest admonitions received from our dear ministering brethren and let us earnestly pray for them and also labor with them in the vineyard of the Lord so that much good may be done in these latter days while we are surrounded with so much evil on every side.

LEVI BLAUCH.

FROM WADSWORTH, OHIO.—On the 28th of April votes were cast for a minister, and Bro. Henry Stouffer and Bro. Jonas M. Krieder were in the lot. Bish. Michael Horst was present and the word of God was brought very forcibly before the congregation so that all could fully understand what our duties are upon such an occasion. Next day, Sunday, Bro. D. Hostetler from Wayne Co. was with us, and we were very richly admonished by the dear brother. On the 12th of May Bro. P. Y. Lehman of Goshen, Ind. came into our midst and we again had a refreshing season at the two services in the Guilford M. H. and one in the Bethel M. H. On the 25th of May, Bish. J. Burkholder of Columbiana Co., Bish. M. Horst of Stark Co. and Bro. J. K. Brubaker of Rohrerstown, Pa. came here, holding services in the Bethel M. H. the same evening. Next day we had preparatory meeting and ordination services, and from the two named brethren the Lord chose Bro. Jonas M. Krieder. Now let us pray for him and let the whole brotherhood be united in his behalf so that he may fulfill the mission whereunto he is called. In the evening Bro. J. K. Brubaker preached again

to a fair attendance, considering the weather, and on Sunday communion was observed. A goodly number assembled from far and near. In the evening and next day in the forenoon we had services in the Bethel M. H. where Brother Brubaker preached again. In the afternoon he left for Wayne Co. May God bless the dear brethren in the East for the good work they are doing in sending brethren to the West, by which showers of blessings have been received. May the good Lord give us willing hearts to help to carry on this good work, and that we may not forget that means are required to carry on the good work.

COR.

SUNDAY SCHOOL ITEMS.

CHEROKEE STRIP, OKLA., JUNE 3D, 1894.—Our Sabbath school continues to grow both in numbers and interest. About half the school is German. A number of them are members of the Mennonite church, while others are of different denominations, but all united as a Union school. Our place of meeting is under a canopy of bushes out on the new prairie. We are not able to build a house at present.

L. C. BREWINGTON.

FROM PEABODY, KANS.—On April 1, 1894, the S. S. of the Catlin Cong., Marion Co. was reorganized with Bro. Harvey Evers, superintendent and Bro. Harry Beck, secretary. There was a fair attendance, and the brethren and sisters feel that it is an important work, and are willing to give their aid to bring the dear precious souls to Christ. May God bless the Sunday school workers, that the Sunday schools everywhere may become a power for good to old and young.

L. L. BECK.

REPORT

of the Ontario Sunday School Conference held in the C. Eby Church, Berlin, on May 14, 1894.

Time in its rapid flight enabled the friends and workers in Sunday Schools in Ontario to assemble for the fifth time in Annual Conference. At the opening at 9:15 A. M. it could be seen that the large concourse of the brotherhood from far and near had matters to engage their attention greatly exceeding those of a temporal nature. The good order that prevailed during the day and the close attention given to the discussion of the various topics announced on the Programme, indicated that the vast field of usefulness open to Sunday School teaching needs to be farther explored, more deeply pondered, and the practical lessons derived therefrom applied to the daily walk and

life of each individual member. Where such a spirit pervades a congregation it is unnecessary to ask: "Why assemble at all?" The question is answered before it is asked. If those that have no special interest in Sunday School work could be prevailed upon to pass one day in such a gathering of enthusiastic workers, how soon would the scales of prejudice fall from their eyes so that they could see in what manner the Spirit of God is guiding members to labor for the better understanding of Holy Writ, and to ameliorate, in a measure, the spiritual condition of so many of our youth who would otherwise be lost to the influence of our church.

The first topic was: "How to Create Life and Promote Interest in a Sabbath School." When the superintendent and teacher have received the baptism of the Holy Spirit and are fully consecrated to their work, they will, first of all, see to it that they always go with prepared lessons before their classes. They will not fail to hold up their pupils before the throne of grace in prayer. They will strive to become acquainted with the individual pupils, sympathize with them, be in earnest in developing their talents, and show them the bright side of the work. Where this takes place the interest will not wane and the life will be enhanced.

Parents should be in harmony with the teachers; they should lead their children in the work; and they should see to it that their children attend regularly. The more earnestness they manifest, the greater they regard the importance of the work, and the more care they exercise in bringing their younger children to school, the deeper will grow the interest and the more benefit will be derived from the efforts put forth in conducting Sabbath Schools. Let the teachers try to bring out the interesting points in every lesson. Every lesson has such points. The teachers are expected to be well versed in every part of the work of the class. It is also very necessary to have good singing. What thrills the heart more deeply than to participate in singing those soul-inspiring strains we all love so much, and what music can compare with that rendered by the union of so many children's voices! Frequently visitors to our Sabbath Schools are not made to feel at home. Such oversight should not take place.

"Duties and Responsibilities of the Superintendent to the Sunday School" was the next topic. The first question that naturally arises is: "What is the Sunday School for?" It is for teaching and training the young for the church. Hence the work should be done under the control of the church. The future life of the child is kept in view; and in order that the work be properly carried out, superintendent and teachers are chosen by the church, and held responsible for the trust committed to their charge. The superintendent should be careful of the seed he

sows, so as not to be held accountable for the loss of any soul. He should endeavor to induce pupils to lead Christian lives while they are young. To accomplish this, much charity and forbearance have to be exercised. He should be an example to the school in regularity and punctuality, and should keep harmony among all. He should remember how permanent early impressions are. His life should correspond with his teaching. His convictions must be sincere and confirm to God's Word. He has to bear in mind that the pupils of the school represent many stages of mental development, and thus adapt his instruction to the capacities of the different classes. He should make suggestions and explanations pointedly. He must be a thoughtful Bible student. He should embrace every opportunity to make his instruction edifying. For this purpose prayers have to be offered fervently and frequently.

"Hints on Infant Teaching," called forth valuable suggestions. The teacher of an Infant class must not overlook the fact that children are naturally nervous and timid, and that their confidence must first be won. They look for a guide whom they may imitate and follow; and this guide requires sufficient tact to simplify the truths to be presented to them. All such teaching must be adapted to the child's capacity. While the letter has to be taught, aim also at teaching the spirit of the lesson. None but a Christian, and that an intelligent one, should attempt to teach an Infant class. Children love to hear simple stories. The Golden Text can be taught them. Sometimes parents are converted through the teachings a little child has received in the Sunday Schools. The lessons should be short. Long explanation should be scrupulously avoided. The teachers are sowers. It is not that they *shall* sow, but the fact remains that they *do* sow continuously. All promises made to the children should be literally carried out, so as not to get the children to lose confidence in the teacher.

"Sunday School Missions" was presented in an able essay prepared by the Secretary of the "Chicago Home Mission." The need of putting forth some effort in behalf of missions, was frequently spoken of, but no practical steps were taken to do anything in the line of establishing them until last November when the "Chicago Home Mission" was opened. Of the crying need of evangelistic work in the city of Chicago comparatively few had a conception. Incalculable good has already been accomplished since its establishment, and the urgent call is: "Help us with laborers and money." Undoubtedly more fervent prayers in behalf of that work will ascend to the throne of grace from the brotherhood of Ontario, who listened to the reading of that essay, than were ever before offered. Although past opportunities were neglected, the

privilege is now given us to contribute towards the work; and the more we are told and shown the need of such work, the greater the interest in it and the desire of extending it.

The next topic was: "Benefits of our Annual Sabbath School Conference." Every work carried on by the church requires the united efforts of many laborers. The Sunday Schools enlist a large number of workers whose talents and capabilities are very diverse. Each school is surrounded by influences peculiar to itself. Difficulties sometimes arise. The interest in the work may sometimes decrease. The importance of the work may not be fully appreciated. New schools require to be opened. The teaching in every school may be made still more efficient. Now, no means have as yet been devised by which all this can be thoroughly considered in so short a time and effectual a manner as in these annual gatherings. Here the best methods of teaching are given by those actually engaged in the work; and since all are learners, it cannot but follow that every one desirous for the prosperity of the schools must be benefited. Opportunities are afforded to become better acquainted with one another. The responsibilities of thoroughly acquainting our youth with the duties of actual life so as to accomplish life's purposes, need to be more fully understood. Experience has proved that with many these conference days have been amongst the best of their lives. Here we have the mature thoughts of those actually engaged in the work presented for consideration. System is required in every organized work. Through free discussion any system, if good, will be strengthened, and if it be not properly adapted to accomplish its work, the greater the need to have its defects pointed out. At times it is also well to take a survey of the field in which our labors are exerted to see what has been done, what mistakes have been made, what means have been employed to advance the cause, what onward movement is engaging the attention of those whose experience is broadening, in what way new schools can be opened, how prejudices (they *do* still exist) may be overcome, and in a general way to strive to draw the bands of love and harmony closer among the brotherhood in the different sections of the Province.

The last topic was: "The Social Life of our People." Man is a social being. His daily contact with other people exerts an influence either good or bad. If one chooses associates of questionable character, his life will be more or less moulded by them. It is impossible to have free intercourse with the vile and not be somewhat contaminated. The young are readily led astray by the glitter of the so-called innocent amusements. Almost imperceptibly they enter upon the slippery

paths leading to moral degradation. Behold the outcasts of society, and frequently it is found that they once were the delight of their parents, giving promise of becoming useful members of society. What led them to ruin? Was it not the "gilded bait of vice?" Sometimes individuals expect to receive more honor from their fellow-men than they are shown. At times their attainments are over-estimated by themselves. When one is willing to be benefited by his associates, these angular points of character may be reduced and a more symmetrical one evolved under the influence of Christian companions. The source of much of the misery felt in many families and neighborhoods is undoubtedly owing to improper methods of training the young. It is a lamentable fact that instead of the parents leading the children, the children too often drive the parents to grant indulgences which are in opposition to the formation of good moral character. Solomon's injunction: "Train up a child in the way he should go, and when he is old he will not depart from it," is in such instances not carried out. The harvest to be reaped corresponds generally to the seed that was sown. The precocious child—and there are not so many of them as some over-indulgent parents imagine—exhibits qualities of mind which, under proper restraints, would enable it to become a worthy member of the human family, but through improper guidance and misdirected efforts so perverts the God-given talents as to fail of wielding that power in social and religious affairs that thoroughly trained and fully equipped minds should wield.

The following resolutions were submitted and carried unanimously.

(1) "Resolved that as the Scripture plainly teaches the duty of taking the Gospel to all nations (Matt 28:19, 20; Mark 16:15,) therefore this Sunday School Conference favors the establishing and promoting of the Mission cause in general."

(2) "Resolved that each Sunday School has the privilege to hold four collections in the year, the money to be sent to the Secretary of the 'Chicago Home Mission'."

It was decided to hold the next Annual Conference on Whit Monday, 1895, in the same church.

As at the opening, so at the close, the congregation engaged in short devotional exercises. Thus ended one of the best, if not the best of our Annual Conferences. To Him "from whom all blessings flow" be all honor, praise and glory.

THE SECRETARY.

"DEATH is the entrance into the heavenly fold and they who enter there shall go no more out forever."

REPORT OF ILLINOIS ANNUAL CONFERENCE.

Conference convened at the Meeting House near Freeport, Ill., at 9 o'clock A. M. on Friday May 25th 1894. Conference was opened by singing and a few introductory remarks by Bish. P. Y. Lehman of Goshen, Ind. and prayer by Philip Nice. The following Bishops, Ministers and Deacons were present:

BISHOPS

P. Y. Lehman, Goshen, Ind.
E. M. Hartman, Washington, Ill.

MINISTERS.

David Burkholder, Nappanee, Ind.
Amos Mumaw, Wakarusa, Ind.
Henry Weldy, Wakarusa, Ind.
Henry Shelly, Oregon, Ill.
Christian Snaveley, Shannon, Ill.
Philip Nice, Sterling, Ill.
John Nice, Morrison, Ill.
M. S. Steiner, Chicago, Ill.
J. S. Shoemaker, Dakota, Ill.

DEACONS

Amos Landis, Sterling, Ill.
Henry Nice, Morrison, Ill.
D. L. Ebersole, Freeport, Ill.
Philip Nice was appointed Moderator, and J. S. Shoemaker, Secretary.

Bish. Hartman next addressed the Conference, basing his remarks on 1 Cor 3:9-23, the following being a synopsis of his remarks.

We should solemnly consider the importance and responsibility, of meeting together in this Conference. We have met to confer with one another, how we may best promote the cause of Christ, and keep house in the church of God, bringing up the children, or jewels, God has given us, in the nurture and admonition of the Lord. We in a measure are responsible for the training and conduct of God's spiritual children, as well as parents are responsible for the training of their children by nature.

We should thank and praise God for the eternal Word, the sure foundation that shall stand at the day of Judgment.

Jesus Christ is the chief cornerstone, the firm foundation on which the church of God is built. Other foundation can no man lay than that is laid. When Peter confessed, "thou art the Christ the Son of the living God," "Upon this rock," said Christ "I will build my church, and the gates of hell shall not prevail against it." If we as co laborers together fail to build upon the foundation laid by Christ and His Apostles, we shall, like Belshazzar, be weighed in the balances and be found wanting.

Let us solemnly consider the responsibility resting upon us as ministers of the Word, and ambassadors for Christ. The Lord Jesus chose His Apostles and commissioned them to go into all the world and preach the Gospel to every creature, and baptize believers in the name of the

Father, Son and Holy Ghost, and teach them to observe all things whatever He had commanded them. In obedience to the command of Christ the Apostles tarried at Jerusalem until they were endowed with power from on high. And there on the day of Pentecost they were fully qualified for the work, through the outpouring of the Holy Ghost. And their preaching was with such power that it did not only tickle the ears of men, but pierced their hearts with convicting power, causing them to call out: "Men and brethren what shall we do?" The answer was, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Our sins are remitted by true repentance toward God and faith in the Lord Jesus Christ. Thus we must begin to build; if any other material is used, it is but hay, wood, or stubble.

We are initiated into the church of Christ by being baptized with water, upon our confession of faith, after which follows the baptism of the Holy Ghost, by which we are united to God. We should be cautious in receiving applicants into the church, the motives of applicants are not always right, but by careful examination we may determine whether they are of the flesh or of the spirit, and thereby much trouble will be avoided in the church.

Let us take heed how we build upon the foundation laid. "Ye are not of the world," said Christ, "but I have chosen you out of the world, to be a separate people, a people zealous of good works."

Christ was the King of peace and has established a kingdom of peace among us. Our weapons are not carnal, but spiritual and mighty to the pulling down of the strongholds of Satan. We shall not like the world, use carnal weapons or any means to take vengeance upon our fellowmen. "Vengeance is mine, I will repay, saith the Lord." Overcome your enemy by doing him good. If he hunger, feed him; if he thirst, give him drink, and if naked, clothe him, and ever speak kindly. Kind words burn down deep into the soul, and are the means of overcoming the bitterest of enemies.

To build aright upon the sure foundation we must be obedient in all things to "Him who hath loved us and gave himself for us." "If ye love me keep my commandments." If we willfully fail to keep one command, there will be a link missing, and the chain will be broken that binds us to Christ. Noah obeyed God to the very letter in the building of the ark for the saving of his house; but after it was built, had he neglected to pitch it within and without, the waters would have gradually oozed in and caused the ark to sink, and Noah and his family would have perished.

Just so with the church of God. If it is not made proof against the world, by being pitched within and without with the love of God and faithful obedience, the world will gradually come in and eventually make shipwreck of the once holy church.

Let us therefore carefully consider what we are doing. We cannot serve two masters; we cannot serve God and mammon, saith Christ. The church can be kept pure by adopting and practicing the principles and doctrine taught us by Christ Jesus and His Apostles. Let us therefore, as God's chosen ministers, feed the lambs and sheep that God has placed in our care, by preaching the Gospel in its original purity, and so simple that all may understand to the edification of the soul. In so doing the Lord will surely be with us and abide with us, and eventually crown us heirs and joint heirs with Him.

Bish. Lehman next addressed the Conference as follows:

It is impossible to build aright upon the true foundation, without first being born again, not of corruptible seed but of the incorruptible seed of the word of God.

We are in a time when the church and the world are making compromises. They love to go hand in hand. "Come out from among them and be ye separate," saith the Lord.

If God be not with us whither should we go? The children of Israel were commanded at the Red Sea to stand still and see the salvation of the Lord. God led them safely through the Red Sea, and continued to lead them as long as they were willing to lay aside every hindrance and follow His guiding hand. But by mingling and comingling with other nations they drifted into idolatry, following after strange gods, and God gave them over to uncleanness.

We need to, as Paul says, give the more earnest heed to the things we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect to hear and obey? Christ chose His Apostles to be the masterbuilders. They laid the foundation on which we are to build. Our work is all vain if we are not firmly established upon Christ and His word. We shall be living epistles, known and read of all men, says Paul. The world looks upon us and expects us as ministers of the Gospel to live holy and blameless lives.

We are not living for the past, but for the future. We need therefore to be careful whom we imitate, Christ only is worthy of imitation. We need to adopt the same spirit of nonresistance, nonconformity and separation from the world, even though we must suffer the reproach

of the world. The suffering of this world is nothing compared with the glory that shall be revealed to us if we are found faithful. We need to be purified as gold through the fire. If the members of the church were all Christians we would have no need of restrictions but they are necessary to correct the unruly. It was even so in Paul's time.

The word of God forbids the swearing of oaths and we have reason to praise God that provision is made, that simply by an affirmation our word is accepted.

Nonconformity to the world is also necessary for the promotion of the pure spiritual life, and that no reproach come upon the church we need also to be strictly honest in all our business transactions.

We need to be restricted from uniting with any secret society or organization, believing the same to be sinful according to the teaching of Christ and His Apostles. The taking of the oath is strictly forbidden, by Christ. These societies are but snares laid by the devil to lead the people of God to ruin.

We need to consecrate ourselves to God, as Paul says, Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.

Let us as co-laborers together contend earnestly for the doctrines delivered unto us through the eternal word.

At the conclusion of Bro. Lehman's address all the ministers and deacons arose, one after another, and acknowledged their willingness to abide by the principles and doctrine, taught by Christ and His Apostles, and as set forth by our Bishops. Many good points were brought out, but space will not permit recording them.

Forenoon session closed with prayer by brother Shelly.

AFTERNOON SESSION.

Opened with singing. Prayer by Bro. Burkholder.

The following questions were next brought before the Conference, considered and acted upon.

Does this Conference consider it in accordance with the word of God, when religious meetings are disturbed, to make complaint of the same before the authorities of the law?

Ans. — Whereas the great Lawgiver says, "But I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," Matt. 5: 39, and Paul says, "Recompense no man evil for evil, but overcome evil with good," and Peter says, "Not rendering evil for evil or railing for railing, but contrariwise blessing. Knowing that ye are thereunto called that ye should inherit a blessing," Therefore be it

Resolved, That this Conference would consider it contrary to the teaching of Christ and His Apostles, to make complaint of such disturbance to the author-

ities of the law. We should simply reprove and rebuke such disturbers of the peace and let God adjust the matter.

When a brother is to be ordained would it be advisable to take all brethren voted for, into the lot regardless of age and other considerations?

Ans. — Resolved, That in ordaining a minister, other things being equal, a young man should have the preference, the Bishop to determine the qualifications of the candidate.

Since the school laws of this state grant women above the age of twenty-one years the privilege of voting at all elections of school Trustees, school Directors, etc. would therefore this Conference deem it consistent with our Christian principles if our sisters should attend said elections and assist in the election of school officers?

Ans. — Whereas the word is silent in the matter considered, nevertheless according to the spirit and principle of the word, we would therefore urge all our sisters for the sake of modesty, charity and peace to take no part in any elections.

In former years the Illinois Conference had passed resolutions prohibiting the brotherhood from insuring their personal property against fire and storm, in regular organized Insurance Companies.

Were those resolutions founded upon the word, and is there really any scriptural reason why members, if they may feel so disposed, may not have their personal property secured against loss by fire and storm in any Insurance Company they may choose?

Ans. — Whereas, all former resolutions were based or founded upon the principles taught in God's word, (as the following will prove) "There shall no evil befall thee neither shall any plague come nigh thy dwelling. Psa. 91:10 "when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee." Isa. 43:2. And even to hoar hairs will I carry you, Isa. 46:4. There shall not a hair of your head perish, saith Christ, accordingly, be it

Resolved, That the Bible standard be insisted upon, and so far as possible carried out, both to the letter and spirit.

Would this Conference urge the necessity of organizing and establishing a general Conference?

Ans. — Whereas, our people in different districts are somewhat divided in some of the minor points of church doctrine, which is the result of having only district Conferences and realizing the great need of more uniform rules of order, doctrine, and principles in the church as a whole, therefore be it

Resolved, That this Conference urge the necessity of organizing a general

Conference as soon as practicable or expedient.

Would it not be advantageous and beneficial to appoint a committee of three or five (either lay members or ministers) to arrange the topics, speakers, and meetings for our conference sessions?

Ans. — Resolved, That the arranging of all conference work be left to the bishop or bishops in charge of the district with the co-operation of the home ministers where the conference is to be held.

Have members of our faith any right to join or take part in the Christian Endeavor Society or any other like society?

Ans. — Whereas, the object of the Christian Endeavor Society is to unite into one body or organization the young people of all denominations, creeds, and doctrines, to labor unitedly for the extension of Christ's kingdom, and whereas many adherents to so called Christian denominations deny the power of the Christian religion by conforming to the world in its vanities, customs and practices, therefore be it

Resolved, That to maintain the purity of the church, and to keep the church unspotted from the world and our members in the order of the Word, they shall be restricted from uniting with any such organization. But we would insist upon having Bible Readings and song services conducted in our congregations for the upbuilding of our young people.

The necessity of ordaining a Bishop for northern Illinois was next considered, and Conference unanimously favored the ordination.

After prayer led by Bro. Steiner, Conference adjourned to meet at 9 o'clock A. M. on Saturday.

SATURDAY MAY 26.

Conference convened at 9 o'clock, A. M. opened by singing; prayer by Bro. John Nice.

The work of considering questions was again resumed.

By what way or method can we best get our young people into the fold of Christ and keep them in the order of the word?

Ans. — Whereas the prosperity and success of the church in years to come depends upon the Christian character of our young people, and whereas, various ways, means, efforts, and methods are used to win their souls for Christ, we need carefully to consider the best means. Therefore be it

Resolved, That the most essential means are, 1st, careful home training by God-fearing parents. Parents should read a portion of God's word and pray with and for their children frequently, and point them to the Lamb of God that taketh away the sin of the world. Parents should by all means be wholly consecrated to God, meek, kind, humble, patient and forbearing, Christlike in disposition, al-

ways speaking reverently of God and His attributes, and never speak harshly or disparagingly of any brother or sister in the presence of their children, but let them prove by their holy conversation and deportment at home and abroad, that there is a power in the religion of Jesus Christ.

2d. To aim at the conversion of the soul, and to teach the importance of a saving grace and a living faith in the Lord Jesus at the Sunday School, Bible Readings, regular services and special evangelistic meetings, and that ministers and the laity pay special attention to new converts and in various ways assist them through in their trials, difficulties and perplexities of life.

The following resolutions were next adopted:

Resolved, That this Conference approves of the Mission work by our brethren in Chicago, and will stand by them with prayer and offering, providing they teach the word, and conduct the same according to the Gospel which we believe and practice.

Resolved, That Bro. Hartman go to Chicago sometime during the ensuing year and examine into the Mission work, and report the same at our next Annual Conference.

Bro. Shelly next made a report of his home evangelistic work, for the past year. Report accepted.

Resolved, That our next Annual Conference be held at the meeting house near Cullom, Ill., on the fourth Friday in May 1895.

Resolved, That this Conference extend their sincere thanks to our ministering brethren and others from other districts, who have been with us and kindly assisted us in our conference work.

Conference closed by a short but earnest address, and prayer by Bro. Hartman. J. S. SHOEMAKER, SEC.

A VISIT

among the scattered members in the Cherokee Strip and Oklahoma by T. M. Erb and the writer.

May 18th, 1894 — By the providence of God we are here near Herron, Oklahoma on the trip that had already been marked out for us in the winter, but which could not receive attention until now.

Leaving Newton, Kansas the 14th we were soon in Arkansas City, and then after a few minutes' ride, we reached the "Strip," where so many rushed in eight months ago for a home.

As soon as the Kansas line was passed we could see small frame houses, sod houses, and tents, as far as the eye could reach, over a very fine prairie.

It is surprisingly interesting to see the large towns along this road that have sprung up almost like magic in so short a time, Newkirk being the first and Perry the largest and last one, in what is called the Cherokee Strip, and Orlando the first one again as we cross this line into what is known as old Oklahoma. We passed through the Ponca, and Otto, and Missouri Indian reservations while coming the distance of about sixty miles across the Strip. As we looked upon some of those large, coarse-featured Indians with their keen eyes and jet black hair reaching down over their broad shoulders we thought of the danger in meeting them when uncivilized with their scalping knives and tomahawks.

Here at Orlando Bro. Noah Basinger met us and conveyed us seven miles west to his home where we held one meeting at night with a company of eighteen persons among whom were Michael Bachman and wife, the only members of the River Brethren denomination in this community. He and Bro. Basinger kindly arranged and took us next day fifteen miles south-west to Pre Jacob Holdeman's where we held one service in the evening, and after a night's rest we were taken by him and wife fifteen miles south-east to James H. Wanzer, seven miles west of Guthrie (this is also his post office). His wife is a faithful sister in Christ. We held an evening service here where twenty-nine of us met together in a log school house.

After some opening remarks very earnestly given by Bro. Holdeman we listened to a sermon by Bro. Erb from the text, "Where art thou?" Gen. 3:9.

The day following friend Wanzer and wife went with us twenty-one miles south-west in the vicinity of their daughter Mary to the homes of Herman Fischer and Bernhardt Kroeber (their address is Herron, Okla.)

We were kindly favored here with the use of the Presbyterian church for an evening service and an unexpected number came together. The text was, "The ten virgins."

Three German Mennonite families live here who are much concerned about their spiritual interests. We held two German services with them, the last one in the house of Bro. Adam Hanhardt. These families, except the last one, are living upon leased school land. They are poor, living in sod houses, but three of them are rich in faith, and two more are anxious to be received into church fellowship by the ordinance of baptism, and still another is under very deep conviction.

We could see here again how God hears His people when they cry unto Him in faith. The believing ones here had prayed last Sunday that the Lord would send some one to speak words of

edification to them, and this week already Bro. Erb came in their midst. The brethren felt it was in answer to their prayer and remarked that to them it was as if Jesus of Nazareth was passing by. We promised them a visit from one of our bishops at the earliest convenience.

These families have been coming to gether every Sunday to honor God in the study of His word and in teaching their children. We were much pleased to see how their children could repeat whole chapters from the Book of the Lord. One little girl only four years old stood with her head bowed meekly and her little hands clasped together so prayerfully, and repeated the 146th Psalm from beginning to end without a mistake. We left these people with a feeling of regret, and yet rejoicing in having met them.

Eighteen miles north of this we rested over Sunday with a number of families from Kansas who have settled here in the timber close to Zion P. O. Some of the farms are partly nice prairie land skirting the timber.

Bro. Holdeman and wife of Crescent P. O., ten miles north-east, came to join us here again according to previous arrangement. Sister Clara Schrock, a young widow formerly of Canton, Kansas, is the only member of our denomination in this place.

The United Brethren have organized a brotherhood here and have Sunday school every Sunday and preaching every two weeks, and have the foundation laid for a church building. It is a matter worthy of note and pleasingly interesting to see how many school houses and churches have already been erected in these new settlements. And I have also been surprised this week to learn from the Presbyterians that they build a new church every week somewhere, and from the Methodists that they average a new church building every day in the year. The Presbyterians build their houses principally from the funds raised by each one giving the tenth of his income.

It might also be interesting to some of the readers if we would say something about the crops. Wherever we have been the wheat stands high and fine and will be ready for harvest this month. Garden products are plentiful and there are already some early potatoes to eat.

The corn is excellent, some fields knee high. We are in perfect ecstasy as we behold it all. Fruit trees of every kind look very thrifty and the strawberries we have seen are nice. There are many fine springs of water from Orlando to Crescent and wells throughout thus far average 30-40 feet in depth.

The distance between railroads is from 35 to 40 miles. The people here about Zion seem satisfied with their homes. They are not so anxious to sell out as is the case in some places in the West.

They say when groceries are needed they pay for them at once by taking a load of wood with them to town and thus stay out of debt and live within their means. Thus it is, "Many men of many minds," as some would not want to live here just on account of the abundance of timber. Many of the settlers here are negroes, and it is very common to see a patch of cotton as we pass along their farms. It looks strange to see their log cabins with their large wooden chimneys built up from the outside on the ground at one end of the house, but best of all we were glad to learn that they have a church here in which they congregate every Sunday for preaching and Sunday school.

After the brethren Erb and Holdeman had held four meetings in this neighborhood the latter and wife conveyed us westward about forty miles to Bro. Henry Rodgers and wife of Cooper, Oklahoma.

We visited my niece here and her husband Augustus Leonard and held three meetings in their house and one in the Presbyterian church seven miles distant. Our meetings were the first held in this immediate vicinity and the citizens would appreciate and encourage them if we would come again in the fall and hold meetings in their new school house that they expect to have built by that time.

They earnestly requested our return. Bro. Erb thinks we ought if possible to establish regular services here in the meantime. The price of land here ranges from \$350 to \$1000 and even \$2000 for 160 acres. Road viewers for two railroads have passed near here to the county seat, Watonga, a nice inland town thirty miles west of the R. I. Road. Here about Cooper are a number of German families that I knew in Kansas. Among them is John Huebert of the Holdeman church.

I find, in visiting scattered families, that they very much appreciate the HERALD OF TRUTH where there is no preaching or Sunday school to attend, as is the case here where brother and sister Rodgers are living. Any one wishing to come here will go to Kingfisher on R. I. road and take stage to Omega, fifteen miles west, where Bro. Rodgers will come south five miles and meet them if he is addressed beforehand at Cooper, Oklahoma.

Tuesday, 22d, Bro. and Sister Holdeman returned homeward again. Their assistance in the work with us we trust we have duly appreciated. We were sad to bid them farewell. We hope hereafter they may have more help in the beautiful field of labor now opening up here in Oklahoma and the Strip.

Bro. Holdeman knows how slow the progress was in Kansas at first, and looking at the fine results there now, he will doubtless have more courage to

labor on here in Oklahoma than many would have who just pass through from the East on a hurried trip and are not accustomed to the work in such new settlements. Some have already remarked that we will never build up a church of our faith in Oklahoma, but we really think differently if we give the work due attention. It seems to us that we can expect congregations of our people in these parts within the coming twenty years.

Along the Santa Fe road south of Arkansas City, Kansas, to Guthrie, Oklahoma, we have five points where there are those of our faith, and then thirty five miles overland west to Kingfisher on the Rock Island road we have seven points along the line on either side of this road northward to the Kansas line, from Kingfisher, making twelve places in all that we know of at present. And we can find them readily now at a less expense too than we did this first trip. It is true there are but one, two, three and four at a place, but that is the way the work began with us twenty-two years ago where we have fine congregations at present.

May 25th we came to Waukomis, a thriving little town, where Bro. John Schrock and Bro. John Shank and their families reside and where they had taken claims but were deliberately and daringly taken from them; a man even taking Bro. Shank's house that he had built on his claim of 160 acres.

Bro. Shank had kindly favored the young man and had given him the key to the house as he asked to lodge in it while building on his father's land near by. The result was the young man would not get out any more and just kept the house and the 160 acres of land. When he saw that Bro. Shank would not contend with him in the courts as the man expected he remarked that it was well that he did not or he would have jumped on his back sometime with a big knife and cut him all to pieces.

Bro. Shank replied, "Oh! no, Charlie, you would not have done that, for deep down in your heart I know there is something that tells you better things, but I would not harm you if you did. And furthermore, if I have done anything wrong toward you since we have met, I ask you to pardon me, for I want to live right before our God who will bring everything to judgment."

The young man bowed his head, and after a little silence he said, "Well, really I want you to forgive me too, and only that it would appear so much as though I had stolen your house I would say, 'Come over and get it.'"

He still came to Bro. Shank occasionally and would talk about the matter in a way that shows plainly that there are some coals of fire on his head that are burning him continually.

May he learn Ezekiel 33:15 and give again that he has robbed, that he may live, and believe on the Lord Jesus Christ that he may be saved. This man reminds us of Isaiah 57:20. "The wicked are like the troubled sea, when it cannot rest."

We held three meetings here over Sunday near the spot where the brethren saw two men weltering in their blood having been shot dead by a young man that would not give up his claim to them.

Some of the topics presented in the services were a pure heart and a divine nature that we may love our enemies and suffer ourselves to be defrauded. In several places where we have been the people did not know of Mennonites.

They wondered why we did not hold a collection here, and at another place where a gentleman was invited to the church service he said he did not know about coming, "for I guess all they want is my fifty cents."

We were glad to find our two brethren and sisters of Waukomis so zealous and warmhearted in the work, and we can truthfully say with Paul, 1 Cor. 16:18, that they refreshed our spirits while laboring with them.

We next came to the home of Bro. Elam Rohrer in the Strip about nine miles south-east of Bluff City. We saw his house mounted on wheels in which they will live until they build something more permanent. If they had been at home we would have been glad to hold a service in their house in the evening with them and some of their near neighbors, but we passed on five miles south to Bro. Benj. Horst who took us to Bluff City for the train fourteen miles distant.

We were sorry that our time would not permit our going to the brethren south of Cameron, and hope they will bear with us this time.

June 2d we came to Arkansas City, and after a short call with two of Father Brundage's grand-daughters, Fidella Woods and Kate Beutler, we went five miles south-west of the city to the home of Bro. Abraham Means, expecting to hold services here, but did not as there was a message here for Bro. Erb requesting him to come home at once on account of scarlet fever in his family. I remained one day longer and visited the Chillicothe Indian School of which I may write hereafter.

We were away about three weeks and Bro. Erb preached eighteen sermons, two of them in German.

We traveled about eight hundred miles and nearly half of it over land in a wagon, some of the time through sandy river beds and deep canyons. We are glad that this trip was postponed to May instead of last February for we had some poor accommodations, at times sleeping on an outer porch on

the north side of a house and also out in open air by the river side without anything to cover us and forty-five miles from the nearest station. R. J. HEATWOLE.

DIED.

GISH.—Fanny Gish (maiden name Shank) was born in Lancaster Co., Pa., Oct. 29, 1807, died May 29, 1894, aged 86 y., 7 m. Funeral services by Isaac Good in English and by Henry Beery in German from 2 Tim. 4:6-8. She was kindly cared for at the old homestead by her son J. J. Gish. She was blind for 13 years and very helpless, and often wished that she could go home, but was willing to bear it, as the Lord sent it.

ROH.—On the 28th of May, 1894, in Shipshewanna, Lagrange Co., Ind., of heart disease, Otis Early, son of John and Katie Roh, aged 6 y., 9 m., 24 d. Buried on the 30th. Services by Joseph D. Miller and Eli Miller. Text, 2 Cor. 4:15-18.

LOKE.—On May 26, 1894, in Rockingham Co., Va., Albert W., son of Noah and Mary Loke, departed this life at the early age of 1 y., 3 m., 26 d. Funeral services were held at the Bank M. H. by Jos. F. Heatwole, from John 14:1, assisted by Emanuel and Simeon Heatwole. J. A.

ROHRER.—On March 8, 1894, at his home near Rushville, Va., our Bro. Israel Rohrer at the age of 73 y., 5 m., 24 d., died of heart trouble. He was buried at the Bank M. H. on the 12th. Funeral services were held by Jos. F., Simeon and Emanuel Heatwole. Text, Rom. 9:27. Bro. Rohrer was a member of the Mennonite church for many years. He leaves a widow and six children to mourn their loss. May God abundantly bless them in their bereavement. J. A.

SWARTLEY.—On the 10th of May, 1894, near Line Lexington, Bucks Co., Pa., of cancer in the stomach, Philip S. Swartley, aged 68 y., 5 m., 28 d. He was buried in the Line Lexington Mennonite burying grounds. He was fully reconciled to God's will.

BENDER.—May 27th, 1894, near Rohrerstown, Lancaster Co., Pa., Bro. John K. Bender, aged 67 y., 7 m., 9 d. Funeral on the 30th. Text, 1 Tim. 4:13-18. Buried at Millersville M. H. A widow, one son and one daughter, and a large circle of relatives mourn his departure.

MUSSER.—May 4th, 1894, in Salunga, Lancaster Co., Pa., very suddenly of apoplexy, Bro. John Musser, aged 67 y., 25 d. Funeral on the 7th. Text, Mark 13:35-37. Buried at the Landisville M. H. A large congregation assembled to sympathize with the bereft family, and as a token of respect for the beloved brother, Bro. Musser was a faithful member of the Mennonite denomination. May the Lord comfort the bereft family.

KING.—In Logan Co., Ohio, Shem, son of Deacon C. and Fanny King, died May 4, 1894, aged 16 years, 6 months and 2 days. His disease was measles and lung trouble. Buried on the 6th at the South Union M. H. Services were conducted at the house and also at the church by C. K. Yoder and A. Miller.

SHANK.—May 13th, 1894, of lockjaw, in Florin, Lancaster Co., Pa., Lizzie, daughter of Bro. and Sister Samuel and — Shank, aged 5 y., 3 d. Funeral on the 16th. Text, Rom. 12:15. Buried in the Florin cemetery. May the Lord comfort the bereft parents.

SHENK—On May 21, 1894, in Rockingham Co., Va., John M., son of A. P. and Fannie Shenk, aged 10 m., 11 d. Funeral services were held at the Bank M. H. by J. F. Heatwole and others, from Luke 8:25. J. A.

WINEY—On the 9th of May 1894, near Peabody, Marion Co., Kansas, Victor, youngest child of Bro. Caleb and sister—Winey, aged 11 months and 9 days.

MILLER—May 10th, 1894, near Cedar Lane, Lancaster Co., Pa., Sister Margaret Miller, aged 62 y., 9 m., 14 d. Funeral on the 12th. Text, Matt. 24:44. Buried at the Weaverland M. H.

GINGRICH—On the 14th of Apr., 1894, near Millintown, Juniata Co., Pa., Bro John Gingrich, aged 80 y., 11 m., 9 d. The funeral was largely attended by the friends and neighbors. Interment in the Lost Creek cemetery. Funeral services by Wil lam Anker.

HIGH—On the 4th of May, 1894, in South Cayuga, Halimand Co., Ont., Sister Barbara, wife of Joseph High, aged 74 y., 1 m., 29 d. Buried on the 6th at Fry's Corners. Funeral services by G. Beers assisted by Moses Hoover from Phil. 1:21. She was married 50 years ago. They were blessed with 9 children, 6 of whom are still living, also 12 grandchildren.

ROTH—On the 20th of May, 1894, near Thurman, Col., after a short illness, Bro William, son of Pre. Jacob Roth, aged 15 y., 11 m., 29 d. This young brother was much interested in the Sunday school and in singing. About two weeks before his death he made his covenant with God and was received as a brother in church membership. On the day of his death he called his parents, brothers and sisters to his bedside, and in turn took affectionate leave of them asking them to forgive him if he had in any way grieved them. He desired to depart and be with Christ. The remains were buried in the church-yard near Thurman on the 21st. Funeral services by J. Shrock and Joseph Schlegel from Matt. 24:42—51 and John 14:1-4.

STORTS—Susan Stotts was born Dec. 11th, 1806, in Somerset Co., Pa., was married to Adam Shroyer Sept. 27, 1829. To this union were born 14 children, of whom 6 survive. Mr. and Mrs. Shroyer moved to Coshocton Co., Ohio, immediately after their marriage. In 1861 they moved from thence to Lagrange Co., Ind., where Mr. Shroyer died May 18, 1867. Sister Shroyer united with the Evangelical Lutheran church when quite young, and has since lived an exemplary Christian life. She died May 18, 1894, at the advanced age of 87 y., 5 m., 7 d., just 27 years after her husband's death, both departing on the same day of the same month. Buried on the 20th at the Salem M. H. Funeral services by J. S. Hartzler from Rev. 3:5.

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ELKHART, IND., JULY 1, 1894.

Vol. XXXI. No. 13.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOEB, }

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EDITORIAL NOTES.

THE beginning of the second half of 1894, and the year already beginning to wane! A few short months more and another year will follow the way of its predecessors.

PRESIDENT Carnot, of France, was fatally stabbed at Lyons, France, Sunday night, June 24, as he was on his way to a theatre. The assassin, a young Italian, was arrested. The President died at about one o'clock Monday morning.

LATEST advices from friends in Virginia state that the illness of our aged brother Bish. Samuel Coffman, of which we made mention in the last issue, has assumed the form of typhoid fever, and while he is quite low, there is yet hope for his recovery.

BRO. J. F. Funk left on Wednesday, June 20, for northern Michigan to visit the congregations at Brutus, Emmett Co., and Mancelona, Antrim Co. Returning he will visit the congregations in Caledonia and Bowne, Kent Co. He will remain about two weeks.

WE wish to call attention again to the fact that the funds of the Mennonite Evangelizing Board are running very low, and as the Board is dependent upon the free will offerings of our people for funds we hope that this branch of our church work will not need to suffer for want of funds. However, unless funds are forthcoming very soon the Board cannot proceed much further in sending out evangelists. A little contribution from every congregation would easily put five hundred dollars into the treasury and thus relieve the Board of any difficulty. The Board hopes for a general response.

BRO. J. K. Brubaker, of Rohrerstown, Pa., reached Elkhart, Ind., June 16. He remained with us over Sunday, preaching to a large and attentive congregation in the morning, and again in the evening at the Young People's Meeting. His practical truths on the subject of promptness were greatly appreciated by young and old. Bro. Noah Metzler, of South West, was also present in the morning and took part in the services. He and Bro. Brubaker also addressed the Sunday School. We were much pleased to have these dear brethren with us. Bro. Brubaker is at present visiting the congregations in this and Lagrange counties. He will remain here two or three weeks.

THIS week (June 18-23) the Y. P. C. U. of the U. B. denomination (New Constitution) are holding their annual convention in our city. About 600 delegates from different parts of the country are present, and the town is in the hands of our U. B. friends. There is a vigorous display of flags, badges, evergreens and enthusiasm, and the delegates and members of that church in this city are evidently enjoying themselves. While we fail utterly to see the consistency of the display of national flags and banners and

other devices in connection with work done ostensibly for the cause of Christ, we hope that God will bless all that is really done in His name and for the cause of evangelical Christianity.

OUR dear ministering brother, Samuel Yoder, and family, of this city, are at present passing through the deep waters of affliction in the apparently fatal illness of their youngest daughter, our dear young sister Della. She was afflicted with jaundice the second week in June, and from other complications which have arisen, she has been an intense sufferer. Her large circle of young friends are in deep sympathy for their dear friend and the whole family in this affliction, and everything is being done to alleviate her sufferings. Her attending physician has, as the HERALD is about to go to press, given up all hope. But the best of all is that our dear sister Della is fully resigned to the will of her Lord, and though the body is racked with pain, her soul is sweetly resting in Jesus. Her sickness and her implicit trust in her Savior have made a deep impression upon all, and whatever the Lord's will may be, we believe that her affliction will not be without a blessing.

LATER.—Sister Della passed away last night (June 25) about 9 o'clock. It is hard to think of one so young, so dear, and so full of promise for a useful and happy life, to thus pass away from our midst, from the family circle, the Sunday school, church and social circle, but we know that God doeth all things well, and we try submissively to say, "Thy will, O God, be done."

As will be seen in the obituary notices two more of our laborers in the ministry have been called to rest. We feel to sympathize with the families and congregations who have been bereft of their shep-

herds. The little company that is still holding together at Canton, Ohio, feel their loss very keenly. Their number has gradually dwindled down to a mere remnant, and now their pastor has also been called away. Some of the members feel much discouraged, and think the field is lost, but we firmly believe that by a vigorous, consecrated and continued effort a large and influential congregation could yet be gathered at Canton. But it will require prompt action and the combined help of our Amish and Mennonite congregations near the city of Canton. Perhaps a better understanding of the needs of a declining church, and the proper application of the necessary means, would long ago have, by the grace of God, saved this congregation from the present danger of dissolution.

To build up such a congregation perhaps no plan is better than to get an earnest, consecrated Christian worker, a young man if possible, to organize a Sunday school at such a place, and also conduct public services every Sunday if possible. A continued effort is also necessary, in order that the people may be properly taught, and that an interest may be aroused among the discouraged ones. Any spasmodic effort that may be made will fall far short of the desired end, and although an occasional visit and an excellent sermon or two might encourage the remaining members, it would not be sufficient to bring in others, and the decline would continue until the last member would be gone. Will not some one come to the help of our Canton brethren?

THIS morning, June 21, a contingent of the "Coxey army" passed through Elkhart en route for Washington, D. C. The men were nearly all foreigners, and they presented a sorry spectacle, far below the general standard of previous contingents that have in recent weeks passed through this city. As they passed by the window of our office, haggard, ragged, and dirty, the thought came to us, Why are these men moving through the country? The public answers, Because they are dissatisfied with the government at Washington. Because they are too lazy to work and take this method of spending their time and begging a living. Because this and because that. But whatever the cause the spectacle they present as they travel along has a pitiable side.

They are moving toward Washington to join their leader, Coxey, with very uncertain prospects. We doubt whether there was one meek and humble follower of Jesus among them. Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you."

The hope of these people is to induce Congress to better their condition, but their hopes are simply based on supposition. With these thoughts on our mind we could not help comparing the infinitely superior position he occupies who comes before the throne of grace knowing that whatsoever he asks in faith in the name of Jesus he shall receive, and that he that cometh unto the Lord will not be cast out, and imprisoned like the leader of this "army of commonwealers" was dealt with some time ago. The Christian marches toward his Washington with the full assurance of obtaining "an abundant entrance" and a hearty welcome of "Come ye blessed of my Father," and though the journey may be long and the trials on the way sore, he knows that his steps are not vain, nor his sacrifices and hardships to be crowned with any possible disappointment. The inheritance is sure, the road is safe and straight, the requests along the road, if asked in the Savior's name in faith are sure to be granted, daily supplies are guaranteed, and in the end everlasting joy and peace at God's right hand.

A GENERAL CONFERENCE.

During the last several years much has been said in reference to holding a General Conference.

The necessity of holding such a conference is apparent.

But some one will say: "We did not have such a conference formerly. Our forefathers got along nicely without it. Why should we have it now?"

Our forefathers did always have conferences, and some also that have had, in a large degree, the character of a general conference.

The times have changed. Our people have advanced, and in some respects their progress has not been for the best.

During the last years there have been many divisions, and differences of opinion have developed themselves.

Our people were always a people that was not easily moved from their well-established principles, and it was always difficult to get them to change their opinions.

Thus it is that many have held so firmly to certain views, and others were just as firm on directly opposite views, and inasmuch as neither could adopt the views of the other, or bear with him, division was the result, and to-day we find our Mennonite people divided into not less than twelve or thirteen distinct branches.

Now I believe with all my heart that there is a "golden mean" on which a large majority could unite in a common bond of brotherhood.

There are among our people at least fourteen conferences which, in a general way, hold together. Some of them draw the lines a little closer in this or that particular, yet there is withal a warm fraternal feeling existing between them all, visits are frequent, and they labor together harmoniously.

A conference is a means by which we become better acquainted with one another, by which an opportunity is offered to exchange opinions, to learn of different methods and means of applying our principles and conducting and extending Gospel work, and by all this we are enabled to detect our own and others' errors and weaknesses in methods of work the use or abuse or uselessness of this, that and other methods, usages and practices, and that many ideas, and practices to which a man may have been holding, are not founded upon the pure teaching of the Gospel, while the Gospel requires of us other things which we may have neglected.

A general deliberation upon all matters and points of faith, ordinances, regulations, discipline and doctrine, etc., would be of great value.

Beside all this, such a conference would bring together from all parts of the country a company of brethren who would be able to confer with one another in the spirit of love upon all matters pertaining to our general welfare, and this mingling of hearts and minds would certainly strengthen the bond of Christian unity.

At such a conference, however, each one would do well to remember very carefully the admonition of the Apostle Paul, "In honor preferring one another."

Let each one who is interested in the welfare of the cause be free to give his views on this matter. We would be especially glad to hear from all our bishops and ministers in the near future. Write us and give us your thoughts on this matter.

J. F. FUNK

THE DEATH OF SELF.

An address delivered at a meeting in the San Francisco Mission, San Francisco, Cal. By C. J. MONTGOMERY.

Let us look to-day at the 15th chapter of 1st Samuel. Perhaps some of you have never found out what wonderful treasures there are in the Old Testa-

ment. I find a great many Christians who read principally in the New Testament, and I am sure they lose much of truth and blessing because they do not live "by every word that proceedeth out of the mouth of God." If you would take the whole Bible from Genesis to Revelation, and study it as one beautiful whole, your soul would be nourished and the whole framework of your belief would be covered with fatness of joy and peace and blessing.

In this chapter we read how the word of the Lord came unto King Saul through Samuel, that he should go and smite a certain people called the Amalekites. The Lord said, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt."

God sometimes waits a long time before He judges our enemies, but He never forgets an unkindness done toward one of His little ones, nor does He ever forget a kindness done to one of them, even the giving of a cup of cold water. God said, "I remember." Oh, it is a terrible thing when God remembers anything against us. Praise God, He has blotted out all our past and remembers it no more against us.

The word came to go and utterly destroy Amalek. Now this chapter is a parable to us. The Lord's enemies and our enemies are to be scattered and put to flight, destroyed from before the presence of the Lord, and God often calls us to a certain act of obedience, which, if obeyed, would cause our enemies to be scattered, but if not obeyed, they are allowed to remain and harass us, and are apt to weaken us all the way along life's journey.

Now Saul went out to do the work of God—just as some of His people nowadays go to do it—with a half-hearted surrender and a half-hearted obedience, making certain mental reserves, and saying, "I will do it according to my own judgment, God could not have meant just what He said, for that would not be in accordance with my own reason and common sense."

God tells us not to lean to our own understanding, but in all our ways to acknowledge Him and He will direct our paths. You are to obey God without question, and if you will follow God as Abraham did, who went out in the obedience of faith, "not knowing whither he went," you will get as great a reward as Abraham did.

But Saul "took Agag, the king of the Amalekites, alive." He killed the people, all but the king, and of course in his allowing the king to live, he was allowing the principal power and force of all the enemies to live. King Agag seems to represent in our own experience, *the will*. People may begin to lop off certain faults here and there, to say, "I

have killed this habit, and I have killed that one," and yet they allow King Agag, the will, to remain alive. They do not begin at the root of the tree. They begin at the branches and at the bad fruit, and of course, unless the tree is rooted up, it is bound to grow again, and to bear its evil fruit again. We read here that Saul and the people not only spared Agag, but they "spared the best of the sheep, the best of the oxen and the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." They said, "These sheep and oxen are very good. We will spare them. Surely God could not mean us to kill them all. He said all, but He could not have meant that. These good sheep and oxen would make fine sacrifices to the Lord. We will save them."

Just like ourselves when we try to discern between the good and the bad in our natures. We say, "That part is too good to be killed and destroyed, that kindness of heart, that natural philanthropy, or this love of art or love of music—all these things are good. They will not have to pass under the blood of Jesus, they will not have to die. I can separate these things from the vile and refuse. I will try to kill all that is wrong in my heart, all that I think is vile, and that the world thinks is vile, but I do not believe I am utterly corrupt and depraved, and that all needs the shed blood of Jesus."

Oh, beloved, I made that same mistake, and God had to show me that "all have sinned and come short of the glory of God," that we are all naturally corrupt, "the whole head sick and the whole heart faint," so sick with sin that there are "wounds and bruises and putrefying sores," which, as the Bible says, "have not been closed, neither bound up, neither mollified with ointment." There is nothing good in the natural heart; there is nothing that may live. You must go down into death—into the grave—with Jesus. Then He brings you up from the grave, not the old nature made over, but a new nature, the beautiful blessed life of Jesus; not merely raised from the dead ourselves, but raised together with Christ, so that all our aims have changed, all our tastes have changed; and if God allows us to come up from the dead, as He sometimes does in making the new creation, certain similitudes of disposition in us which we had before (like these things which we have mentioned as seeming to us good) they are now actually good, not something of the old life remaining, but something new, clothed with resurrection power.

We read that Saul came to Samuel with words of self-commendation upon his tongue, saying, "Blessed be thou of the Lord, I have performed the commandment of the Lord." Oh, how many times people have come to me saying, "I am all on the altar, I have done everything that God wanted me to do, I do not know why I fail to receive the blessing." And it seems as though they almost take God to task because they do not get the blessing they expected in their souls. I have felt like saying, as Samuel said to Saul, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Samuel heard something else besides the testimony. He heard the bleating of the sheep and the lowing of the oxen that they had saved. There was a real spiritual discerning ear that heard other sounds, and he knew that Saul was lying. I tell you, beloved, God gives us discerning hearts, when we are all the Lord's.

Sometimes when people come to us and talk in that way, we hear a different sound. We see something as well as hear. We see upon them the marks of the world so many times in one form or another. It may be that we see in them intellectual pride, or we see a stubbornness of will which God reveals to us immediately as we talk to them. It may be that we see outward and visible signs of worldliness upon their dress, which makes it extremely sure that *all* the sheep and *all* the oxen have not yet been killed. Oh, how many times we feel like saying, "What, then, meaneth this?" "If any man love the world, the love of the Father is not in him." O beloved, I am not preaching to day a plain dress only—I am preaching *Jesus*. But I must give you my own personal testimony on this point. Since I have given up *all* for Christ in these things, since I have been willing to be unadorned except as I am adorned with the chief ornament, a meek and quiet spirit, which is of great value in the sight of God, I have realized that my influence for God among His people and also among sinners, is a thousand-fold increased. I am not trying to raise a point of argument. If you do not think as I do, just study the Scriptures, and get your own light from God's Word by the teaching of His Spirit.

The Word of God is very clear: "If any man love the world, the love of the Father is not in him." We may say we do not love these things, but I am sure we are not very apt to court the things we do not love. If we really do not love this world we are not apt to have worldly things around us. "What meaneth, then, the bleating of the sheep?" O beloved, do not let anybody have to say that about us. Let us ask the Lord if there is anything in our life that stumbles anybody else.

Saul made the excuse that he had saved these things to sacrifice unto the

Lord, and then Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams."

O beloved, these are two great things that God requires in our life—to hearken and to obey, to listen carefully to the voice of God, as He shall speak to us by the power of His indwelling Spirit, and then to obey God to the fullest extent. Then, O, then how we dwell in the secret place of the most High, and how we abide under the shadow of the Almighty! And how His Almighty is manifested in our lives!

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

We read that all those who practiced witchcraft, or sorcery, (which is just the same as our modern Spiritualism) were to be, by the commandment of the Lord, stoned with stones until they died, so utterly abhorrent in God's sight was anything bordering on Spiritualism, or witchcraft, or sorcery, yet He says rebellion is just as bad. God keeps us from being rebellious! When we really do love the Lord, and yet are rebellious, He has to chasten us and we have to suffer so much. It does hurt the Father's heart to have to whip us and correct us, just as it hurts us to punish our little ones when they are rebellious, but we have to do it, and God has to do it. May we be enabled to lay down at His feet all rebellion, and be so yielded in every point that God can fashion us in His hands like the clay of the potter!

"Stubbornness is as idolatry."

We look at the terrible sin of idolatry in heathen lands, and shudder at it, and yet God tells us that stubbornness is just as great an evil. Have you been stubborn? O beloved, God can take the stubbornness all out of you. He did it with me, and I know to day, deep in my heart of hearts, that I do desire above everything else, God's will.

What used to puzzle me in this chapter was the fact that God did not accept Saul when he seemed to turn to Him after the prophet had told him that God had rejected him. Always through the Bible I found that when people truly repented of their sin, God accepted them, and I could not understand why God did not accept Saul. But now I see it all. It was because Saul said, "I have sinned, yet honor me now." I pray thee, before the elders of the people and before Israel, and turn again with me, that I may worship the Lord thy God." His only thought was that he might be honored before the people. He wanted that the people should not know his downfall, and that he had been rejected of God. O beloved, "how can ye believe," the Bible says, "which seek the honor that

cometh one from another, and not the honor which cometh from God only?" If we seek the praise of men, we cannot have true faith.

And then the chapter ends with the record of Agag's death: "And Samuel hewed Agag in pieces before the Lord in Gilgal." God help us to let Jesus Christ, our anointed Prophet, Priest and King, hew Agag, that stubborn will of ours, in pieces before the Lord. Agag must be killed, and then if the king himself dies, all else shall die with him. If the will is crucified, then God can have His way with us. May the Lord bless this lesson to you all, and cause it to bring forth practical fruit.—*Ser. by T. D. Y.*

CHRIST KNOWETH HIS OWN.

Jesus knoweth them that are His. "I am the Good Shepherd, and know my sheep, and am known of mine." He can call every one of the flock by name. The officers of a church may be deceived in many cases of those who apply for admission to membership; but no putting on of "sheep's clothing" can mislead the omniscient Shepherd. There is a widespread religious interest in the land, and among the many thousands that profess conversion it is not possible that Christ Himself can be deceived as to a solitary case. Not only does He read every heart to the bottom; it is by the operation of His divine Spirit that every soul is regenerated. Not every one who attends a "meeting of converts" is genuinely converted. Those who begin to lead a new life have got the new heart; those who follow the Shepherd have entered into the flock. There is a solemn warning in this fact. There is a precious comfort in it, too; for the Saviour knows perfectly well whom He is saving.

Not only does Jesus Christ know exactly who have come into His true flock, but He knows all about every one of them—their strong points and their weak points, their besetting sins and their new experiences of grace just beginning to sprout in their hearts. When we are sick we send for the old family physician; he is best acquainted with our constitutions. It is half the battle in family government for the parent to understand thoroughly the qualities of a child. Here is one gentle boy who can be led by a cotton thread; and there is another who snaps the cords of restraint as Samson broke the seven green withes. Some parents pay dearly for their ignorance or willful blindness to the real character of their children. That was a wise as well as a loving mother who said, "I don't find it so hard to bring children up, as I do to take them down when they need it."

Our blessed Master, in His family discipline, commits no mistakes. When He takes an immortal soul under His loving

care and into His training-school, He understands the character of all His pupils. Scott's "Jeanie Deans" put it very well when she said, "There is aue waken better what is for our gude than we ken ourselves." Christ detects and exposes the self-seeking ambition of certain disciples by setting a little child in the midst of them to teach them humility and unselfishness. In his raw inexperience Simon Peter bragged loudly of his loyalty; but the Master takes him down by the startling announcement, "Before the cock crows, thou shalt deny Me thrice!" Jesus discovered the splendid natural qualities in Saul of Tarsus which converting grace could mould into a leadership of the churches; and what a tremendous schooling He gave him before he graduated! The same Great Shepherd has a place of usefulness in His flock for humble Tryphena and Tryphosa, for Tertius with his pen and for Dorcas with her needle. Jesus knows just what is in every one of us, and just how much can be got out of us. This makes Him, not a hard, exacting Master, but the most forbearing and considerate of employers and guardians. He never lays on weak shoulders the loads which only stalwarts can carry. All the while, too, how sweetly come the encouraging words, "I am with you always; My grace is sufficient for you; as thy day, thy strength shall be." He calls us not slaves; He calls us friends.

How perfectly acquainted He is, too, with all our weaknesses! He knoweth our frame; He remembereth that we are but dust. Here is great encouragement for penitent sinners. Those poor fellows who drift from their drandems into the Jerry McAuley Mission House, find there a pitying Shepherd who welcomes the most wretched outcast who has been bedraggled in the mire. Up at the other end of the scale Christ is equally conscious of the intellectual doubts and difficulties with which some Christians of skeptical temperaments have to contend. He quenches no smoking flax; He breaks no bruised reeds. The secret sorrow which I dare not breathe to the most intimate friend, I can freely unbosom to my Saviour. Ah, how well He knows every thorn that pricks my foot, and every wound that trickles its silent drops from the bleeding soul! This is a wondrous encouragement to prayer. For my Physician never will administer the wrong medicine, and I am sure that He never will refuse to hear my pull at "the night-bell" in the hour of sudden distress.

This fact of Christ's perfect knowledge of all our needs and requirements, throws great light on some dark providences. It explains some mysteries—why one of us is put up and another is put down; why one is prospered and another is impoverished; why one seems to run before the breeze and another is buffeted with contrary winds. Dear, loving Master! He

knoweth what is for our good. Let Him probe to the bottom if the wound requires it. He knoweth what is in me; yes, and what ought to come out of me, if I would attain to full health and robustness of spirit. Far better the probe and the pruning knife than to be cast out, as incurable cumberers of His fold. If it is a joy to know whom we have believed, it is equally a joy that "He knoweth them that are His." There is a bond of reciprocal knowledge and affection between the Redeemer and His redeemed ones. Christ even compares it to the unity between the everlasting Father and the Son; for as the Father knoweth the Son, so doth the Shepherd know His flock! This is an overwhelming thought; and it points onward to an intimacy of everlasting love in heaven.—*The Evangelist.*

CHRIST ALL IN ALL.

Essay read at Y. P. M. of the Clinton Amish Mennonite Church, by Sister AMY L. TROVER.

Dear brothers and sisters, I feel it my duty to say a few words concerning the cause of Christ, though I feel my weakness and inability. I hope the Lord may see fit to grant me grace to say something of His ways. Often when thinking of writing the tempter says: "Will not some one think you are trying to appear what you are not? You had better look to yourself and you will have enough to do." But I dare not give heed to such thoughts; my conscience bids me not to stand idle. Christ, when He was here, went about doing good to all. If we would be true followers of Him we must walk in His footsteps. We must try to get set out of the way and do the work the Spirit and the Word assign to us if we would have peace of mind and be truly happy. We dare not stop to think what people will say or think of us. If we would be true servants of Christ we must do the work He commanded us. He will never call us to do anything for which He will not also give us grace and strength if we fully trust Him. But oh! how weak we are, and often we forget to look to Him from whom cometh all our help.

It has been a great comfort to me to know that He said, "My grace is sufficient for thee." Christ is the source of joy, the fountain of life. If His strength is added to our weakness we are strong. Oh that He may be our help, our refuge and our foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ." It is Jesus and in Jesus only that we can cherish a hope of eternal life. He of God was made unto us wisdom, righteousness, sanctification and redemption. He is the mediator between God and man. Oh that Christ may be all in all in our hearts, that whatever we do may all be done in the name of Jesus to the

glory of God. Without Christ we can do nothing, but with His aid and assistance we can do much. Jesus is the way, the truth and the life. No man cometh to the Father but by Him (Jno. 14:6). Christ must be our life if we would be heirs of heaven. When Christ who is our life shall appear then shall we appear with Him in glory.

Christ is the author and finisher of our faith. He is our peace, our refuge, our stronghold. If God be for us who can be against us or what need we fear? Is it the fierce temptation and assailable of the evil one? No, for Jesus was tempted and is able to help them that are tempted. The whole duty of man is to fear God and keep His commandments. What a great number of commandments there are. Is not the Bible full of them from beginning to end? If we were filled with the love of Christ as we should be would we not be able to keep all of them? For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself" (Gal. 5:14). But the trouble with us is we love ourselves more than our neighbors; we are too apt to see others' faults more than our own. We should ever guard against speaking evil of absent ones. Do we not feel happier when speaking of the good we find in others? Would it not be far better, when one has made a mistake, to go directly to the erring one and speak in the spirit of kindness instead of talking to others about it and perhaps slight the erring? Let us all be more true and faithful in our duties to Christ and our fellow-men. Christ says, "I am the door; by me if any man enter in he shall be saved and shall go in and out and find pasture" (St. John 10:9). If then Christ is the door and the only safe way to enter, let us come to Him and give our whole heart to Him that we may sing with a true heart, "Here Lord I give myself to Thee, 'tis all that I can do."

THE NATURE OF THE NEW BIRTH.

(CONTINUED.)

THE NEW MAN.

Writing to the Romans, the Apostle refers to a great truth which, he says, they knew. This truth, which is of the greatest importance to us, is as follows: "Knowing this, that our old man was crucified with Him in order that the body of sin might be rendered powerless, that we should no longer serve sin" (Rom. 6:6, Alford). Now, here the Apostle speaks of some one in us under the title of "our old man," and the question arises to whom does he refer? The answer is immediately found by appealing to his Epistle to the Galatians, in which he says: "I have been crucified with Christ (or crucified); it is, however, no longer I that live, but Christ liveth in me" (Chap. 2:20,

Ellicott). In comparing these two passages we find that the "I" of Galatians stands for the "old man" of Romans; in other words, the "I" represents all the Apostle was by nature, as opposed to what he was by grace. The "I" was the "old man" in him; but this "I"—this "old man"—he declares, was crucified with Christ; that is, in the death of Christ, not only did God provide a full and ample satisfaction for the actual sins of His believing people, but He then and there condemned sin in the flesh, that is to say, God at that time passed judicial sentence of death upon our corrupt and fallen nature, so that it is now, like a man who has been tried, found guilty and condemned to die, legally, though not actually, dead. And actually dead it will be when God executes His sentence upon it by either the coming of Christ, or the personal removal of His people. And what was true in the case of Paul is affirmable of all believers, for of the whole family of faith it is said: But they who are of Christ Jesus have crucified the flesh, with its passions and with its desires (Gal. 5:24, Alford). They all died with Christ; they all had the sin which is in their flesh, that is, their "old man", condemned; they all have been set free in the liberty which is in Christ Jesus.

We now come to the "new man", who, by the Holy Ghost, has been created in the believer, in righteousness and true holiness.

Paul, writing to the Ephesians, tells them that when they believed on the Lord, they did, at that moment, put off the old man and put on the "new". In pressing this vital truth upon them, his language is very strong, as he is most anxious they should walk worthy of their risen Lord. "But ye did not so learn Christ; if indeed ye heard Him, and were taught in Him, as truth is in Jesus, namely, that ye put off as concerns the former conversation, the old man, which is being corrupted according to the lusts of deceit, and that ye be renewed in the spirit of your minds, and that ye put on the new man which was created after God in righteousness and holiness of truth" (Eph. 4:20-24, Rev. Trans.). Exactly similar to this is the statement in Colossians: "Do not lie one to another, seeing that ye have put off from you the old man with his deeds and have put on the new man, which is being renewed unto knowledge after the image of Him that created him" (Chap. 3:9, 10, Ellicott). So, too, in another passage, where the Apostle is showing how Christ had made both Jewish and Gentile believers new creatures in Himself, he says: "For He (Christ) is our peace, who made both (Jew and Gentile) one, and threw down the middle wall of the fence (the whole ceremonial law which separated the Jew from the Gentile, but above all the enmity which separated both from God) to wit, the enmity in His flesh; abolishing

the law of the commandments in ordinances; that He might make (lit. create) the two into one new man in Himself, so making peace" (Eph. 2:14-15, Alford). The "new man" here is not merely one who does not stand on national privileges, but one who has spiritually been made new by the Holy Ghost having created in him a new heart, called by the Apostle Paul the new man. In writing to the Corinthians, the same inspired writer says: "Wherefore if any man be in Christ, he is a new creature" (2 Cor. 5:17). Not a reformed man, but a new man. "God's workmanship, created in Jesus Christ unto good works" (Eph. 2:10). And he is this new creature by virtue of God having created in him that which before he possessed not, namely, a heart to love and serve Him; a heart which from the very fact of its having been created "in righteousness and holiness of the truth," enables the believer, through the mighty and ever present help of the Holy Ghost, to walk in the light as Christ is in the light. And this walking in the light is no mere mechanical imitation of Christ, but the result of the Holy Ghost having begotten us anew in Christ Jesus. The promises which had gone before were all to the same effect; for God, speaking to Israel through Ezekiel, says: "A new heart also will I give you, and a new spirit will I put within you;" and in Jeremiah: "But this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people" (Jer. 31:33).

Such, then, is the "new man" as described in Holy Scripture. In order, however, to make the whole clearer, I will ask you to observe three points:—

First, the origin of its existence; secondly, the time when it occurs; and thirdly, the result of its being within us.

As regards the first, I have already shown it is of God, for the new man is said to have been created after God in righteousness and holiness of the truth. The Holy Ghost is the means by whom this is effected, for our Lord distinctly states: "It is the Spirit that quickeneth" (John 6:63); and that His people are all *born of the Spirit*. Life dwells in Christ. He is the life giving one, and therefore he that hath the Spirit abides in Him; but this quickening power Christ has equally with the Father, for, "as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." Still we are to understand that the Holy Ghost directly quickens the spiritually dead, for, in addition to what I have already quoted, Paul says: "The Spirit giveth life" (2 Cor. 3:6). And now let it be clearly understood that this everlasting life which we have in Christ Jesus is not that mere eternity of existence which the wicked will have in the "lake of fire;" it is Christ

in us the hope of glory. The wicked exist here in this life without personal union with the Lord Jesus Christ, and they shall so exist throughout all eternity; they have existence, and that existence is eternal, but not *life eternal*, that is, *life in Christ*. This "life in Christ" God's people have; they have it from the time of their new birth, when the new heart was given birth, when they have received Him; and now that they have received Him, though they are, like the wicked, still mortal as to their bodies, yet are they united to Christ, and when He shall appear, they shall also appear with Him in glory.

Christ, therefore, the fountain, preserver, and fullness of life, is the Author of our life; by His Holy Spirit He has quickened us, having created within us a new heart, which new heart is the new man of which I have been speaking. To this new man, so created in us, the Holy Ghost testifies of Jesus Christ; fills with His glorious presence, strengthens, guides, directs, especially at a Throne of Grace, where, with groanings which cannot be uttered, He makes intercession with the saints, according to the will of God. (To be continued.)

CARRY THEIR OWN BRIMSTONE.

After a service in a place where the people had been a good deal bewildered by a self ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a canting voice, "Bishop, do you believe in a hell?"

I said, "Are you anxious to know what I think of hell?"

"Yes," said he; "Well," said I, "the best answer I have ever heard came from a poor negro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this willful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room, and said: "'Auntie, I ain't gwine to believe in a hell no more. Ef dar is any hell, I jest wants to know where dey gets all dere brimstone for dat place; dat's 'zactly what I would like to know.'"

The old woman fixed her eyes on her, and with a tear on her cheek, said: "Ah, honey darlin', you look out you don't go dere, for you'll find dey all takes der brimstone wid um."

I then said, "Is there any other question in theology you would like to ask?"

"No," said he.

And he went home, I hope, with a new idea that sin brings sorrow and that to be saved we need deliverance from sin. Some men carry "their own brimstone" even in this world.—*Bishop Whipple, in Richmond Christian Advocate.*

LIVING AS WE TEACH.

Jo, returning from school, threw down his satchel of books, exclaiming in angry tones, "I got even with him! Served him right, too."

His mother looked up from her sewing. "Why what is the matter, Jo?"

"Dave made me mad. But I paid him back."

"Jo, said his mother, "that is not Christian. We should forgive those who injure us. Jesus says we must forgive one another."

That was on Monday. On Tuesday Jo's mother heard that some one had spoken unkindly of her. In repeating it to her husband that night she said, "I'll not forgive that woman, I can't forgive her talking so about me!" and she kept her word.

One day Jenny's doll was broken by her playmate.

"I was so mad that I just tore her doll's dress!" exclaimed the angry girl.

"O, Jenny," said her father, don't you know that we ought always to forgive? Christ says we must forgive if we would be forgiven."

When Jenny's father went to his office that day he said, "That Jones is a mean fellow; he borrowed my umbrella and has not returned it; I'll never lend him anything again."

Annie coming from Sunday-school said, I wish I could go to some other Sunday-school. I don't like those two girls in my class."

"You go to Sunday school to learn about God and your duty. You don't go for the sake of the company you may meet there," said her mother. But this mother on her way home from church the next Sunday observed to her husband,

"I think we might attend some other church; I should like to go where the Le Grands go." And he replied in very much the same words as she had used in reproving her daughter: "You go to church to worship God, my dear, not for the sake of meeting people."

Harry said, "I don't like the school-master; that's why I don't want to go to school."

"How can you be so foolish? You don't go for the sake of the school-master, but for what you are to learn of him. Do what he tells you and you will learn as much of him as of any other master."

But uncle, who said this to Harry, told his wife the next day that he believed he would leave the Blank Street Church because the minister had offended him.

"Do you go to church for the minister's sake?" his wife exclaimed.

Why is it that the rule we apply to others does not apply to ourselves!

We reprove our children, and we are right in doing so; but let us see to it that the same rule which we apply to them governs us. We are as much bound to

forgive our neighbors as our children to forgive their playmates. We recognize that it is our duty to follow the teaching of Christ, and forgive those who trespass against us as we would be forgiven, yet how many who call themselves Christians cherish a spirit entirely inconsistent with the teaching of the Master!

Sometimes people say with a shrug of the shoulders, "Yes I forgive; but I can't forget." That is not forgiveness. Sometimes they say, "Well, I can't help it, but I cannot feel kindly to that person." Neither is that forgiveness.

How beautiful is that Christian spirit which after provocation can still feel kindly and in Christ's name do kind acts towards the offender.

Is not the whole spirit of the Gospel that of forgiving of enemies? From the earliest of Christ's teaching through all He said runs the same golden thread, and at last, among the few words on the cross, we find Him still giving the lesson of forgiveness.

This world would show a beautiful spirit if every Christian gave an example of this Christian grace; but we are not enough like Christ to do this.

John G. Paton says that the South Sea Islanders told him that they would not mind being Christians and worshipping the Jehovah God if He would only let them kill and eat their enemies.

It seems to me that there is a species of spiritual cannibalism, if we may so speak, among some professing Christians; they would be glad to see their enemies utterly done away with. It would be easy to be a Christian on such terms. If one may keep revenge, ill-will, and unkind feeling in his heart, and still be a Christian, there will be no lack of Christians; but, on the contrary, it is the very absence of such feelings that marks the true follower of Christ.

"No; you cannot eat your brothers and be a Christian," said Paton. "Of course not," you respond, and perhaps cherish the very same feeling in your breast that induces the wretched cannibal to murder his fellows, only in a less degree. Self interest, self-pleasing, the gratification of desire, rule you as they rule him. In the darkness of paganism he carries out his desires in a different way from you under the light of Christianity, but the spring of his actions is the same.

I have known Christians to absent themselves from church because some one attended the church whom they did not like. There are even those who are angry with the minister of the gospel because he has not delivered God's message in a way to please them.

The noble missionary, Mr. Paton, was daily threatened with death by the people of Anewa, but the beautiful spirit of Christian love and forgiveness triumphed, and God gave him the blessed reward of seeing the tribes brought to love and

serve the Saviour, and to call him their best earthly friend whom but a short time before they desired to kill.

If we would only show such a loving spirit as his we should also be enabled to do more for Christ. We would bring even our enemies to learn of Him and to be his friends and ours!

SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 8.

PRESENTATION IN THE TEMPLE.

Luke 2:25-38.

Golden Text.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:32.

Time.—B. C. 4; forty days after the birth of Jesus.

Place.—The women's court of the temple in Jerusalem.

INTRODUCTION.—CIRCUMCISION.—The evangelist Luke follows closely the narrative of the appearing of the angels to the shepherds with the account of the presentation in the temple. But there was another important ceremony before this, of which he has given a brief account. Eight days after a Jewish boy was born he was admitted into the Jewish Church by circumcision. To this Jesus was submitted as recorded in verse 21.

MARY'S OFFERING.—Forty days after her child was born it was the custom of the Jewish mother to offer a sacrifice in the temple. This was for ceremonial purification. Two offerings were required—a lamb for a burnt offering, and a turtle dove or young pigeon for a sin offering. Any poor person might substitute another turtle dove or young pigeon for the lamb, as we see that Mary did (Luke 2:24). This is one of the evidences of the poverty of the parents of our Lord.

REDEMPTION OF THE FIRST-BORN.—Another ceremony was the redemption of the first-born. Every first-born male child, like the first fruits of the farm, was consecrated to God, belonged to Him, because the first-born of the children of Israel had been preserved from the destroyer who slew the first-born of all the Egyptians (Ex. 13:2, 13-15). The oldest sons would naturally become priests; but God afterwards chose the whole tribe of Levi for priests and teachers.

CONSECRATION OF CHILDREN.—Parents should, in their hearts and purpose, consecrate their children to God from their birth. For they are the gift of God's love. In them are vast possibilities for good or evil for themselves and for others, for time and for eternity. A child is too precious a jewel for us to be careless about.

DAILY READINGS.

M. Presentation in the Temple. Luke 2:25-38

T. Light has come. John 3:16-21

W. God's Salvation. Isa. 40:5-12

T. A stone of stumbling. 1 Pet. 2:1-10

F. Spoken against. Heb. 12:1-6

S. The Sword. John 19:25-30

S. Light of the Gentiles. Isa. 42:1-8

LESSON III.—JULY 15.

VISIT OF THE WISE MEN.

Matt. 2:1-12.

Golden Text.—They saw the young child with Mary his mother, and fell down, and worshipped him.—Matt. 2:11.

Time.—B. C. 4, probably February, when Jesus was six or eight weeks old.

Place.—Bethlehem of Judea.

INTRODUCTION.—FOUR CLASSES OF MEN.—In this lesson, says Dr. Thomas, in *The Genesis of the Gospel*, we have four classes of men: (1) Those who earnestly seek the truth—the Magi. (2) Those who are afraid of the truth—Herod. (3) Those who rest in the letter, without the spirit of the truth—the Scribes and Pharisees. (4) Those who affectionately guard the truth—Mary.—*Peloubet.*

HEROD THE GREAT.—Herod was an Idumean usurper imposed on the Jewish nation by the Romans. His family was of purely heathen extraction, their ancestors having been Philistines brought to Idumea as prisoners of war. Herod the Great was father of the Herod (Antipas) before whom Salome danced, who slew John the Baptist, desired to see a miracle worked by Jesus, and whom our Lord described as a fox; and grandfather of the Herod (Agrippa I.) who put to death James the elder, cast Peter into prison, and, being hailed by his flatterers as a god, was smitten, by the angel of the Lord. He was great grandfather of that Herod (Agrippa II.) who trembled when Paul preached.—*Doherty.*

DAILY READINGS.

M. Visit of the Wise men. Matt. 2:1-12

T. Light of the World. Isa. 60:1-7

W. The Prophecy. Micah 5:1-4

T. Worship and Gifts. Ps. 72:1-15

F. Of no Reputation. Phil. 2:1-11

S. Honor to Christ. John 5:17-23

S. Worthy the Lamb. Rev. 5:8-14

LESSON IV.—JULY 22.

FLIGHT INTO EGYPT.—Matt. 2:13-23.

Golden Text.—The Lord shall preserve thy going out and thy coming in.—Ps. 121:8.

Time.—B. C. 4, probably February, when Jesus was a few weeks old.

Places.—Bethlehem, Egypt, Nazareth.

INTRODUCTION.—PLACE IN THE STORY.—This lesson follows immediately after the last. Joseph and Mary started for Egypt probably within a day after the departure of the wise men. This account is found only in Matthew.—*Peloubet.*

RULERS.—Augustus Caesar was Emperor of Rome. Herod the Great was king of Judea—his last year. Archelaus, his son, succeeded him.

ANGEL VISITS.—How busy are the angels in these times! First we find Gabriel visiting Zacharias, the father of John the Baptist; then he visits the virgin Mary, and shows her that God has chosen her to be the mother of our Lord; then to pacify Joseph's fears, the angel visits him in a dream. Then we find the angels in hosts announcing the birth of Jesus to the shepherds. After the wise men had been warned of God not to return to Herod, the angel of the Lord warns Joseph in a dream to arise and flee into Egypt. Again, after the death of Herod, Joseph is visited a second time by the angel, and instructed to return to the land of Israel. God still guides His people by His word and His Spirit, and the angels may have more to do with us than we are disposed to think.

DAILY READINGS.

M. Flight into Egypt. Matt. 2:13-23

T. Escaped from the Snares. Psa. 124

W. Divine Protection. Psa. 125

T. The Deceiver's Words. Psa. 55:16-23

F. Deliverance from Enemies. Psa. 31:15-24

S. Saved from the mighty. Job 5:8-16

S. Hidden by God. Psa. 27:1-6

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ALL our readers who are acquainted with the writings of H. L. Hastings, of Boston, Mass., especially with those of his works constituting the "Anti-Infidels Library," will be pleased to learn that he has just added another ten cent book to this library, entitled "The Higher Criticism." He gives a scathing rebuke to those who set themselves up as "knowing something" and with their assumed knowledge daring to tamper with a book which in wisdom compared with theirs is as much higher as the heavens are higher than the earth.

CONFERENCE.

ANNUAL.

The Lord willing, the Western Conference of the Amish Mennonites will meet in the meeting house near Hopedale, Ill., on the 14th and 15th of September. The ministers will meet on the 14th to arrange the questions and attend to other preliminary business. All questions to be presented at conference must be in the hands of the undersigned before the 14th. CHRISTIAN NAFZIGER.

CORRESPONDENCE.

FROM LANCASTER, CO., PA.—We are still getting encouragement. There are again three applicants to be received in the church here in the Stone, Byerland, and J. Miller congregations. COR.

FROM SALFORD, MONTGOMERY CO., PA.—On Sunday, July 1, sixteen persons will be baptized and received into membership in the Salford Mennonite Cong., Montgomery Co., Pa. COR.

GWINN, MD., JUNE 5th, 1894.—The Lord sent us a refreshing shower through the instrumentality of Gideon Stoltzfus of Lapp's, Lancaster Co., Pa. He gave us two sermons, one on Sunday the 3d inst., mostly upon faith; the second one upon the ten virgins and the talents. He left here on the 5th inst. to visit the brethren in Fauquier Co., Va. May the Lord be with him. COR.

FROM SHELBY CO., MO.—On Sunday June 10th we held our communion services. Bish. D. D. Kauffman of Morgan Co. was with us and admonished us very earnestly. On Friday previous a deacon was ordained. The lot fell on Bro. John Detwiler. May God sustain him in his new duties. We heartily invite any who may be going east or west to stop with us. CLARA M. BRUBAKER.

SOUTH CAYUGA, JUNE 10TH, 1894.—Communion services were held here by Bishop Wismer of Berlin, Ont. and Bro. J. S. Coffman of Elkhart, Ind. We were pleased to see brethren and sisters from Bertie, Rainham and the Twenty with us on this important occasion. We love to assemble ourselves at such times to show our love toward one another and more especially to our heavenly Father. There were professing Christians present of many denominations and I think I never saw an audience listen more intently when the foot-washing ordinance was so thoroughly explained by Bro. Coffman. It completely cheered me when I asked a number how they liked the explanation and all said, No one could dare to set it aside. COR.

HOPEDALE, ILL., JUNE 17, 1894.—The grace of God be with you all. I wish to inform the readers that we have again enjoyed a rich spiritual feast in this that our dear brethren Joseph Schlegel of Milford, Neb., Peter Sommer of Black Partridge, Ill., Peter Ropp and Daniel Roth of Tremont, Ill., and Chr. Rieser of Eureka, Ill., were with us on the 14th of this month and fed us richly with the word of God. It was truly a time of refreshing and encouragement, and we could realize that the Lord's mercy endureth forever. The precious and comforting words of our Saviour as recorded in the 14th chapter of John, as also the inspired words in 1 John 5, were presented to our minds in a very impressive way by our brethren, so that I believe that every hearer was impelled anew to press forward in the cause. To God for

sending the brethren, and to the brethren for delivering God's message, we return our thanks. Greeting to all the readers. JACOB O. OSWALD.

HOCHFELD, MANITOBA, JUNE 18, 1894.—On Whit Sunday we had baptismal services in our congregation here, on which occasion 60 young people were received into membership by baptism upon confession of their faith. Shortly afterward our Reinland Mennonite Cong. held communion service at which about one thousand one hundred brethren and sisters participated.

On the 7th of June our dear brethren, Bish. John Wiebe, Pre. Francis Dyck and Dea. Francis Froch left for Rosthern to visit our brethren there and hold communion services for them, and at the same time to make a prospecting tour through British Columbia. We wish our brethren a pleasant journey. JACOB FRIESEN.

FROM STRONG, FILLMORE CO., NEB.—On the 14th of May the brethren Joseph Schlegel and Joseph Rediger of Milford, Seward Co., Neb. and John Smith and P. Sommer of Illinois came here and held several meetings, much to our edification and encouragement. Three persons were received into membership by the ordinance of baptism. Communion services were also held; nearly all the members participated. The waters of life flowed freely from Mount Zion, so that all who wished could drink in of its life giving properties. That this was the case was manifest from the close attention given by the congregation to the words of the brethren. Truly the Lord is ever with those who follow the path of peace. COR.

ROSELAND, ADAMS CO., NEB., JUNE 1, 1894.—On the 18th of May I left my home to visit our members in Marshall Co., Iowa. These people formerly lived in Tazewell Co., Ill., where I also lived years ago. I found them well, and what made me rejoice, still strong in the faith. They have no resident minister, and are but seldom visited; hence I would urge our Evangelizing Board, that when ministers are sent westward they be instructed to visit this little company. Their nearest station is Rhodes on the Chicago, Milwaukee & St. Paul Ry. In writing to them, address Bro. John Haas, Rhodes, Marshall Co., Iowa. We assembled several times and were edified from the word of God. So far as I could see, a congregation could be built up there. I left them on the 23d of May for Perry, Dallas Co., Iowa, where one of my sisters lives, and whom I had not seen for 28 years. The evening of the 25th found me safe home again. The Lord blessed my going out and my com-

ing in, to Him be all the praise. I might yet add that a minister who can speak both English and German could work more successfully at Rhodes, Iowa, than one who speaks but one language. ALBRECHT SCHIFFLER.

RAINHAM, JUNE 10, 1894.—We again acknowledge Thy goodness, oh God, for permitting us to enjoy another great season of spiritual refreshing. We had the satisfaction of listening to Bro. Coffman's able and very instructive sermons in South Cayuga and here in Rainham. During this time there was much said of the glory of God, His goodness toward His children, of the necessity of the young leaving their wicked ways, and serving the Lord. Four persons were willing to be released from the ties of Satan—to follow Christ. How noble a step, to walk in the way of the Lord. How many more were converted, and received the heavenly light, we leave all to Him who can see into the hearts of all men.

What a consolation, when people are instructed in honest Bible truth, and receive full light in many passages of Scripture, if they could just be courageous enough to live up to their knowledge. Knowing that the Lord will reward all the good we do, why not live acceptable in His sight? "Knowing it is high time to awake out of sleep." Rom. 13:11. There never was a time when laborers were more needed than at the present day. People's minds are so absorbed with pleasure that in many cases it requires a loud call to set them thinking of their course to ruin. We always feel very grateful to the Lord for sending us faithful workers. Our dear Bro. left for Virginia to see his father who is very ill. May the Lord bless him in all his afflictions and may they prove as blessings in disguise, remembering that the Lord giveth and the Lord taketh away, blessed be the name of the Lord. LYDIA HOOVER.

ROSELAND, ADAMS CO., NEB., JUNE 18, 1894.—We have just passed through a season of spiritual refreshing. On the night of June 5, Bro. D. H. Bender of Tub, Somerset Co., Pa. arrived at Hastings, and the following evening meetings were begun at the Roseland M. H. Bro. Bender preached a number of sermons, showing clearly the plan of salvation. The meetings were all well attended, and a lively interest was manifested by all present. The house was filled at each meeting, and at several meetings a number were obliged to hear, as best they could, at the windows and doors on the outside. God manifested His power mightily during these meetings. Eighteen precious souls confessed Christ as their Savior, and came out on the Lord's side. Many

more were "almost persuaded," and we believe they will yield to the striving of the Spirit soon. It was a joyous demonstration of the power of God's grace, to change the heart of man when these dear souls whom the Lord found in the fashions and vanities of the world became willing to confess Him, and by the next meeting came in the gospel order of the church, wearing the prayer head-covering and evidently enjoying the blessings of an unconditional surrender to God. May God so richly bless and keep these dear souls that they may be shining lights, so that others may see the blessedness of the life of Christ in the soul, and may they so live that they will be a joy to the Master and of service to His cause. During his stay Bro. Bender also addressed our S. S. which was very interesting and practical on each Sunday. After filling an appointment near Juniata, Bro. Bender left for Thayer Co., June 19. May God richly bless the dear brother in his labors for Him, that he may be an instrument in His hand to lead many precious souls to the fold of Christ. D. G. LAPP.

CHAMBERSBURG, PA., JUNE 12, 1894.—On Saturday the 2d of June, Bishop Jacob N. Brubacher arrived here from Lancaster Co., Pa., and was conveyed to the Strasburg M. H., where he and Bro. J. C. Miller of Washington Co., Md. preached to an attentive congregation on the subject of baptism. After the sermon one dear young soul was received into the church by this solemn ordinance. On Sunday, the 3d, communion services were held at the same place when the dear brethren again preached to a large congregation, and many dear brethren and sisters commemorated the death and sufferings of our Lord and Savior. At the same time there was also preaching at the Chambersburg M. H. where the word was earnestly held forth by the brethren Philip Parret, Peter Wadel and Jacob Hege. In the evening there was an appointment at the Stoufferstown school house, where the brethren Miller and Brubacher again preached to a large and attentive congregation. Bro. Brubacher's subject was the parable of the householder who went out early in the morning to hire laborers for his vineyard. It was indeed a soulstirring call to the young to come to Jesus early in life.

On Monday, the 4th, there were services at the Chambersburg M. H. when votes were taken for a deacon, and nine brethren received votes. In the evening an instruction meeting was held, when the brethren were faithfully instructed, as to the duties of a deacon, by Bish. Brubacher. On Tuesday, the 5th, there were services again at the same place, when the lot was cast which fell on Bro. John L. Landis. May the good Lord grant him grace to faithfully perform the

duties required of him. Bro. Brubacher officiated in these solemn rites, assisted by others of the ministering brethren. During the intervals of these meetings services were also held at four private houses where aged and infirm and invalid sisters lived who wished to partake of the emblems of His broken body and were unable to come to meeting. Bro. Brubacher labored faithfully while among us; the Lord will certainly reward him. Our congregation has passed through sore trials and afflictions lately, but we hope and pray that we may be now on the eve of a new era of prosperity. We still feel that we are not able to thank God enough for the manifold blessings He has bestowed upon us. Many good wishes to the readers of the HERALD and God's richest blessing upon the editors and their work. COR.

FROM THE PLEASANT VIEW CONG., STARK CO., OHIO.—Not having read any church news from this place in the HERALD for some time, I thought I would send a report of our work at this place. On Sunday, Feb. 25, Bro. Andrew Shenk came into our midst and preached in the forenoon from the words, "For ye are not under the law, but under grace." Rom. 6:14; also in the evening from 1 John 3:1. On Monday Bro. J. M. Shenk also came and preached on Monday evening from Rom. 14:17. On Tuesday evening, Wednesday forenoon and evening they held meetings at the Martin's M. H., after which they left for home. We feel that this was truly a season of refreshment to those who were privileged to be present, and thereby a greater interest has been worked up among the brotherhood.

On Sat., May 12, we had baptismal and preparatory services at the Martin's M. H. One was received by letter, and five by baptism, one in the house and our in a stream near by. Upon this occasion Bro. J. M. Shenk was again with us and preached a very instructive sermon from the words, "They that gladly received the word were baptized." Acts 2:41. On Sunday following we had communion services when many brethren and sisters participated. On Sunday evening Bro. Shenk preached again from Jude 21, 22. On Monday forenoon he preached at this place from the words, "He that overcometh shall inherit all things." Rev. 21:7.

On Sunday, May 20, Bro. C. P. Steiner while on his way home from the conference stopped off and preached on Sunday forenoon from 2 Cor. 5:20.

On May 31 Bro. J. K. Brubacher of Lancaster Co., Pa. came here and preached from Matt. 6:29 in the forenoon and from Matt. 22:42 in the evening, after which he left for Holmes Co. These last meetings were unusually well

attended, the house being filled for which we feel very grateful. There are, at this place, still many souls who are without a Savior; especially among the young people, and here as elsewhere there is a great tendency for our young people to be drawn from this narrow way by so many different snares and temptations. We feel that we have a great harvest to gather in, and we ask an interest in your prayers that we may ever "walk worthy of the vocation wherewith we are called," so that our lights may shine and show to the world that our faith is founded on the true Gospel, and is not in vain.

RUDY SENGER.

SUNDAY SCHOOL ITEMS.

FROM BYERLAND, LANC. CO., PA.—We opened our Sunday school at Byerland M. H. about the first of April. David B. Eshleman is Superintendent; Benjamin H. Hess, assistant; John Huber, Sec.; Isaac B. Harnish, Treas. The brethren and sisters that attend take a good interest in the work we would like to see all attend. COR.

SOUTH CAYUGA, ONT., JUNE 18TH 1894.—On April 15th a Sunday school was organized at this place. The following officers were elected: Bro. Edwin Hoover as Sup't; Bro. Erwin Hoover, Assistant, and sister Nancy Hoover, Sec. Treas. The interest and attendance have increased, and we hope that it may continue. Pray for the work that souls may be led to Christ and the church. COR.

FROM HOWARD CO., IND.—The Amish Mennonite Cong. of Howard and Miami counties, Ind., met at the M. H., at 3 P. M. on Sunday June 17, 1894, for the purpose of reorganizing their Sunday school for the coming six months. Bro. E. A. Mast was chosen chairman. He presented a few thoughts before the congregation concerning the purpose of our coming together, that we should always meet in such a feeling that we wanted God to lead us and that we should all be of one mind as one body. After prayer by Bro. G. W. North, the chairman proceeded with the work. The officers were elected as follows:

Bro. Noah W. King was elected Superintendent; Bro. Henry Mishler, Ass't Superintendent; Bro. Ira Mast, Sec. Treas., and Bro. Niles Slabaugh, chorister. The average attendance of the Sunday school for the last year was 134. The first six months of 1894 shows an average attendance of 157. May God still add an increase to our S. S. is my prayer. COR.

FROM PLEASANT VIEW, STARK CO., OHIO.—I have not seen any S. S. items from this place this spring yet, so I thought I would send a report. We have just passed through with an "evergreen" S. S. We thought still it was impossible to hold an evergreen school at this place. But last winter we concluded to try it. As a result we learned that a school must be pretty small before we need to talk about closing over winter; the smallest number present one Sunday was 18, and a better interest we never had any other time of the year. Our average attendance during the summer is between 55 and 60. We have eight classes. We use Gospel Hymns No. 5. The officers are Bro. Henry Horst and the writer as Sup'ts., Bro. Daniel Zeigler as Sec., Bro. A. M. Horst as Chorister and Elam Horst as Assistant. I think the S. S. offers us a wide field to work in if we are only willing to find out of what the work consists. In order to have a good interest in the S. S. it is very important that the whole church feel an interest in the work. It is very encouraging indeed when we see the older brethren and sisters take a lively interest in the work. Our past experience also teaches us that promptness on the part of everybody is indispensable. Though we have a great and responsible work before us, we have the promise in God's word that if God be for us no one can be successful against us, and we therefore should be ever ready to do whatever comes before us. May God's blessing be with us all. Remember us in your prayers. RUDY SENGER.

THE following extract is taken from *The Japan Evangelist*, and was written by a Japanese.

One of our girls, when she was asked, "How to glorify Christ," answered in this way, "It seems to me like this; one day mother got some flower seeds, little, black, ugly things; she planted and watered them; they grew and blossomed beautifully. One morning a neighbor came in and saw these flowers, and said, 'Oh! how beautiful! I would like to have one myself. Can you give me some seeds?' Now, if this lady had seen only the seed, a little, black, ugly thing, she would not have asked for it; it was only when she saw the beautiful blossoms that she wanted the seed. So it is with Christianity. When we tell the truth of Christ, it seems to them hard and uninteresting, and they say they do not care for it. But when they see the same truth blossoming out in our lives—kind words and good acts; then they say they must have it too; so with our lives more than by our tongues we can preach Christ to our unbelieving friends."

REPORT
of the regular Annual Conference of the
Mennonite Church of Ontario, held
on the 24th and 25th of May,
1894, in Lincoln Co., Ont.

FIRST SESSION.

The Annual Conference of the Mennonite Church of Ontario was held on the above date in Myer's Meeting House, in Clinton Township, Lincoln County, Ont. It was opened by song, reading of the 1st chapter of Colossians and prayer.

The bishops then addressed the conference and stated that each brother should faithfully perform his duties of the office to which he is called. They also defined the duties of the bishops, ministers and deacons which they are to perform in the non-resistant sense according to the Gospel, Eph. 4:1-24. They earnestly warned against pride and conformity to the world. Eph. 4:22; 1 John 2:15-17; Rom. 12:1-2.

The addresses of the bishops were, with a few remarks, substantiated by the ministers and deacons.

1. Bro. David Bergery was elected moderator. 1 Peter 2:13.

2. The brethren John F. Rittenhouse, Samuel Wideman, Noah Stauffer and Samuel S. Bowman, secretary of the conference, were elected a committee to properly classify the correspondence sent to the Annual Conference.

SECOND SESSION.

On Friday the 25th of May the session was again opened by song, the reading of Romans 12, a brief exhortation and prayer.

3. Resolved, That our ministers have the liberty to do evangelist work according to the teaching of Christ and His apostles, and the doctrine and belief of our denomination, and with the will of the congregation where they labor. Luke 4:18, 19; Matt. 28:16-20; 2 Tim. 4:1, 2, 5.

4. Resolved, That Brother Samuel Herner shall accept the appointment of membership on the committee of the Evangelizing Board of America.

5. This conference has the confidence that when money is collected through the S. Schools for the mission work commenced in Chicago, it is used in a noble purpose. Heb. 13:16; 2 Cor. 8:1-8.

Conference closed with prayer.

It was noticed at the Bucks county court recently that the time-honored custom of swearing on the Bible is fast becoming obsolete. Nearly all the jurors affirmed and quite a number of witnesses did the same. This is right. There is neither sense nor good taste in the custom, and the sooner it is abolished, the sooner will the court room Bible be laid aside. The habit of everybody kissing the book on taking an oath does not make the oath any more awe-inspiring or efficacious—never did and never will.

GROWING OLD.

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.
But it is not going down, 'tis climbing high and higher,
Until we almost see the mountain that our souls desire:
For if the natural eye grows dim, it is but dim to earth;
While the eye of faith grows keener to discern the Savior's worth.
Who would exchange for shooting blade, the waving golden grain;
Or when the corn is fully ripe, would wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?
For though in truth, the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
Shall in their old age flourish, and bring forth their choicest fruit.
It is not years that make men old: the spirit may be young
Though fully threescore years and ten, the wheels of life have run:
God has Himself recorded in His blessed Word of Truth,
That they who wait upon the Lord, shall e'en renew their youth.
And when the eye, now dim, shall open to behold the King,
And ears, now dull with age, shall hear the harps of heaven ring,
And on the head now hoary, shall be placed the crown of gold,
Then shall be known the everlasting joy of never growing old.
—Selected by Barbara Gehman.

A TRIP TO LANCASTER CITY AND VICINITY.

On Sunday morning, June 3d, I attended church services at the Mellinger M. H., three miles east of Lancaster City. Visiting ministering brethren Henry Good of Bowmanville, Pa., and Jacob Snavely of Manheim, Pa., conducted the main part of the services and held forth the Word of Life manifestly to the edification of all present. We felt it good to be there because of the preached word and also because of the silent influence which is always exerted in a congregation of believers, where kindred spirits blend and where the Spirit pervades, which makes us feel as in His presence. During the services it was stated that this congregation was entirely in harmony and at peace among themselves, a most blessed state, for Christ does not and can not dwell in a church where its members are at variance and where there is discord and strife. May it ever be said of this people, they dwell together in peace and unity. The brethren David Buckwalter and John L.

Landis are the shepherds of this flock. The Lord bless them!

In the afternoon we attended church and Sunday School services in Lancaster City. Church services are held here now every two weeks instead of every four weeks as heretofore. The Sunday School is held every Sunday. This school which was first organized about two months ago shows every evidence to a casual observer of being in a flourishing condition. With the energy and zeal in the Master's cause as manifested by its workers we have reason to believe that God will bless and prosper the work. The number of pupils in attendance, we were told, was between fifty and sixty, with prospects of increase. If the many children of this city who do not attend Sunday School or church anywhere could be reached and brought into this school as we hope a number of them could, we believe the number of pupils could be increased to a hundred. If these lambs could be thus brought in and retained, there would not only be possibilities opened up of having them brought into the fold of Christ in course of time, but an inroad would be gained into the hearts of the sheep (their parents), with possibilities of bringing them into the fold also.

It was our pleasure through these services to meet with a number of brethren (some of whom we had never before met) who are interested and earnestly engaged in the advancement of the Master's cause. It was of especial interest to learn there are those who have become dissatisfied with the to-day's average Christian experience, and awakened to the necessity and privilege of reaching forth to get into possession of all there is in store in Christ Jesus for the believer. That the experience of multitudes of Christians is very unsatisfactory is a lamentable fact, as shown not only by their lives, but their own hearts echo and re-echo the answer to the question that they are craving deliverance. There is bondage where there should be liberty, and weakness where there should be power over sin. The reason for this state of things is evidently one of two things either a want of sufficient knowledge to get deliverance or an unwillingness to follow the proper course to get it. There is to-day a great deal of good works, lots of formality, and a large following after the traditions of men rather than the word of God and a standing on His promises, but none of these things can give deliverance to captive souls. There is only one kind of works that are acceptable to God and that He honors and rewards, and those are works that are the outcome of faith. Christ when upon earth asked the pathetic question, when He came again (the second time) should He find faith upon the earth. Faith is that which He prizes above all other things in His followers. Have we the faith to follow and obey Him in all things?

Upon this hinges the question whether we have liberty or bondage.

We trust the kind friends whom Bro. Herr and myself visited a few hours and who are faithful attendants at the Church and Sunday School services, but who have not yet "chosen that good part," will soon yield an assenting voice, saying "I will," to the Savior's callings who is waiting with outstretched hands to welcome them into His fold. Although it seems so hard sometimes to take the first steps in important work, yet when one fully willing, it becomes comparatively easy for the promise is "My yoke is easy and My burden is light." T. D. Y.

BE A WOMAN.

"Oft I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.

But unto the blue-eyed daughter,
Though with love-words quite as ready,
Points she out the other duty,
"Strive, my dear, to be a lady."

What's a lady? Is it something
Made of hoops and stiff and airs,
Used to decorate the parlor,
Like the fancy rings and chairs?

Is it one that wastes on novels
Every feeling that is human?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman is the brightest star."

If you in your strong affection
Urge your son to be a man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman! Brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.

Be a woman, naught is higher
On the gilded crest of fame;
On the catalogue of virtue
There's no brighter, holier name.

WHAT IS HEAVEN?

"What is Heaven?" I asked a little child;
"All joy!" and in her innocence she smiled.
I asked the aged with her care oppressed:
"All suffering o'er, oh! heaven at last, is rest!"

I asked a maiden, meek and tender-eyed:
"It must be love!" she modestly replied.
I asked the artist, who adored his art;
"Heaven is all beauty!" spoke his raptured heart.

I asked the poet, with his soul afire:
"Tis glory—glory!" and he struck his lyre.
I asked the Christian, waiting her release:
A halo round her, low she murmured:
"Peace!"

So all may look with hopeful eyes above,
'Tis beauty, glory, joy, rest, peace and love.
—Philadelphia Call.

THE PERILS OF THE PLAYHOUSE.

A PLAIN TALK WITH YOUNG PEOPLE BY
THEODORE L. CUYLER.

Young people often ask me the question, "Would it be right for me to go to the theatre? If not, then why not?" Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be smirched by a needless exposure to impure influences. That such questions are raised constantly is not surprising; for the playhouse is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journals. Theatres multiply more rapidly than churches in some of our great cities. The theatre-going increases more than church-going. The dead walls are covered with flunting pictorial representations of scenes and actors in full dress (or of no dress at all); and many of these are of such disgusting indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be?

Before our youthful inquirers become patrons of the playhouse it is but fair that they should know just what perils to their moral nature and to their welfare as immortal beings, they are likely to encounter. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a life-time. "I'd give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every theatre-goer is on the scent for sensual excitements. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indecency from the stage and every notoriously improper person from the audience ended in pecuniary failure. The Puritan playhouse soon went into bankruptcy. The chief object of the manager is to make money; if he can spice his evening's entertainment with a plot that turns on a seduction, or a scene of sexual passion, or with a salacious exposure of physical

beauty, the temptation is too strong to be very often resisted.

1. You must take the average stage as it is, and not as you would like to have it. It is an institution, which if you patronize, you become morally responsible for, as much as if you patronize a public library or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughters of Herodias" dances to please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theatre, if you habitually support it. What its influence upon the average performer is, appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theatre to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a playhouse in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would starve sooner than go on the stage again. Frances Kemble Butler—the last living representative of the most famous histrionic family of modern times—has, in her old age, condemned the stage emphatically. As an institution, the American theatre tolerates sensual impurity in its performers and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

2. It would be sufficient condemnation of the average playhouse if it stimulates one evil passion. But other temptations lurk about. There are dangerous associations to be encountered there. It is a prevalent habit of young people who attend the theatre to remain until a late hour amid the excitement of the plays, and then finish off with a midnight supper or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the *habitués* of the theatre are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up with an honest prayer for God's blessing. That is indeed a poor business and a poor pleasure on which we cannot, with a clear conscience, ask our Heavenly Father's

approval. Certainly, there are enough innocent, wholesome and beneficial recreations without venturing into the dangerous atmosphere of the playhouse. That is a dear-bought pleasure which involves even a risk to the immortal soul.

3. Another peril of the theatre arises from the fascination it too often engenders. Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the playhouse, tens of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passions. Whole-some pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water or a cup of coffee. It is not creation, but stimulation, too, that you will be after, when you become enslaved by the fascinations of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk, or accountant, or any other employee the sooner because he is a theatre goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a playhouse. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go often into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has ever helped many souls toward heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable perils of the playhouse, do you feel like taking the risk?—*The Friend*.

For the Herald of Truth.

OUR YOUNG PEOPLE.

The article on "Sociability in Church" in June 15 HERALD shows the foundation of a great improvement in our work for Christ and the salvation of souls. Why is it that we are so timid about speaking to strangers who come among us particularly on the subject of personal religion? Are we too selfish? Is the love of Christ not yet made manifest in us? The question, "Are you a Christian?" asked in kind sympathetic tones, accompanied by a warm grasp of the hand, has many a time been the means of awakening a slumbering soul. Very often the answer has been, "No; but I realize that I ought to be." "Then why are you not a Christian?" opens the conversation at the very point at which so many persons stumble. It brings up the difficulties in the way of those standing outside. These difficulties are not nearly so great as they seem, and can easily be removed. And the redeemed soul will rise up and call that person blessed

who first brought home the question of salvation.

There is still another class of persons who need the careful attention of Christians. It is the young disciples, those newly brought to Christ. The Sunday school looks after the children and supplies them with a place for exercising their activities in a beneficial way. But many a young person after entering church membership finds himself in a religious atmosphere so chilling that it almost disheartens him. The Sunday school no longer has the attraction for him it once had. Whether he realizes it or not he is fitted for a more active place than the Sunday school class and he is considered too young to be a teacher of a class. So by and by he settles down to a state of quiet unconcern—a most deplorable state for a Christian. Activity is a most essential law of growth. In a spiritual sense the soul that does not exercise, dies just as surely as the arm would if it were bound fast to the side of the body.

How can our young Christians be kept active? This question has been but imperfectly answered by our church. It is plainly evident that the Sunday school is not sufficient. An organization is required which gives opportunity for freer intercourse and affords a means of breaking the fetters which bind us so closely to self. It is encouraging to see that Bible Readings are in some places recognized and encouraged by the authorities of the church. These meetings supply a much needed means of grace. They help to keep the "beggarly elements of the world" from encroaching too much upon the Christian's time and afford a means of culture which tends to remove "that embarrassed feeling" when talking to others on the subject of religion. They give all Christians, but especially the young, an opportunity to be in active work and tend to keep persons "fervent in spirit" instead of sinking into sloth.

The Christian Endeavor movement is another answer to the question. It has been objected to by our people because it is interdenominational and they fear it would bring us in contact with those who conform to this world. The fact is that while there are some thirty different denominations which have Endeavor societies, the general meetings exercise no control over the local organizations but each is under its own denomination. Members of the Christian Endeavor society need not come into contact with members of any different denomination from their own if they do not choose to. The society is intended to aid the church and to give young Christians something to do. Each society is under the exclusive control of its own immediate ministers and church officers so that no "false doctrine" can be taught in the society. Perhaps if the needs of our young people were more fully realized and the organi-

zations to supply those needs were more perfectly understood the work would receive more encouragement. J. A. R.

June 22, 1894.

THE satanic genius of the saloon quite outdoes itself at times in its attempt to name these resorts suggestively and truthfully. Riding in open cars every day through the length and breadth of the great city, we are often moved to a smile—with more of pathos than humor therein—at the names displayed on the windows and doors behind which destruction and death are bartered for man's best. Here are a few illustrations: "The Slip Inn," and we think of the degraded drinker, slinking away from the honest gaze of wife and children and slipping down ruin-road. "The Pearl Exchange," where the pearls of purity, self respect, intelligence, manliness, aye, the "pearl of great price," itself is exchanged for everything that pertains to impurity, degradation, betuddled brains, unmanliness and eternal loss. "On the Quiet," yet we can imagine the powers of darkness making the night of their Inferno hideous indeed over the poor soul that is going their way "on the quiet." One window particularly noticed bears the cabalistic letters, "M. U. M.," and "mum" must be the word, for what heart-sick wife or mother can expect to learn from any one inside those doors how she may trace and find her lost one, and "misery upon misery" is the true translation of the illy-made joke. But they are hardly worth the space accorded to them unless it be to mourn the fall of the once keen wits whose flashes were wont to adorn a worthier cause than that of the saloon.—*Ex.*

A BOY of six years, who had lost his elder sister—his constant playmate—one day called his aunt out to the stairway where he was sitting, trying to find amusement with a new picture-book. "Aunt," he said, "I wish I could just call up to sister, and she could call down to me. I am so lonely, aunt; I wish I could just show her my new book." As he spoke, he did not "cry like a child," but the tears stood in great beads upon his cheeks, until he took out his handkerchief, and said softly, "But I musn't let mamma see me cry, because that makes her cry." It were good for us older folk to be childlike in the way of this noble-spirited child. It is right for us to feel intensely the weight of sorrow and loss and tribulation as this boy felt them; and it is our duty, like him, to remember those about us, and let them see us, at times, smile cheerily through the mists of tears.

SHOEMAKER, BY THE GRACE
OF GOD.

A young minister, who had just come to be pastor in the town, went down to talk to Hiram, because he had heard that he was a spiritual man, and said, "Mr. Golf," and Mr. Golf said, "Don't call me Mr. Golf, call me Hiram."

"Well, Hiram," said the minister, "I have come to talk with you about the things of God, and I am very glad a man can be in a humble occupation and yet be a godly man."

The shoemaker stopped and looked up at him and said, "Don't call this occupation humble!"

The minister thought he had made a mistake, and he said, "Excuse me, I didn't mean to reflect on what you do for a living."

The man replied, "You didn't hurt me, but I was afraid you might have hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as you making a sermon. I believe that when I come to stand before the throne of God, He is going to say, 'What kind of shoes did you make down on earth?' and He might pick out this very pair, in order to let me look at them in the blazing light of the great white throne; and He is going to say to you, 'What kind of sermons did you make?' and you will have to show Him one of your sermons. Now, if I make better shoes than you make sermons, I will have a better place in the kingdom of God."—*Ex.*

PEOPLE are wont to say, "If it would not be the least trouble or take a minute of your time, would you kindly do me a little favor?" Against this form of speech I urge the following considerations: 1. It takes as its major premise the position that a person would do nothing for you if it caused him any trouble, *i. e.*, it presupposes universal and complete selfishness. 2. It is not genuine thus to use the expression, for one must know that the favor asked will take time and give trouble, else in the nature of the case it cannot be a "favor" at all. 3. By making use of this expression, the doing of whatever is asked is altogether bereft of being a kindness, for if it is "no trouble whatever" it is no kindness, there is no heart in it. Doubtless no one who ever used the expression thought that it was unworthy of human lips. I have had it said to me a thousand times, by friends good and true, but have always resented it in my heart. Better say, "If it is not too much trouble," always acknowledging that as a matter of course you have asked what would not be done except for reasons based on our universal brotherhood, which is itself based on the principle, "Bear ye one another's burdens and so fulfill the law of Christ."—*Ex.*

PRE. MICHAEL ROHRER

was born Sept. 29, 1816, and died near Canton, Stark Co., Ohio, June 7, 1894, aged 77 years, 8 months and 8 days. He was in the ministry about 24 years. The funeral sermon was preached in the Roland M. H. in Canton on the 9th in the presence of a large congregation. The services were conducted by Joseph Bixler and John Burkholder of Mahoning county, Ohio, and A. H. Brenneman and Ira Buchwalter of Wayne Co., Ohio. Text, Daniel 12:2, 3. Bro. Rohrer will be greatly missed as this leaves the little flock without a shepherd. He was much troubled about his congregation as it was reduced, until there are only 6 or 7 left of them. He had not been able to attend church regularly for over two years. He was loved by all who knew him, and we have reason to believe he is now "safe in the arms of Jesus" where pain and suffering cannot come, and where the weary are at rest. Many times has the writer sat under his voice and heard him preach Christ and Him crucified; but his voice is hushed in death yet he speaks to us still. May God heal the broken hearts and give us grace to live a life devoted to God, so that at the end we can hear that welcome plaudit "come" etc. A. H. B.

DIED.

SMITH.—On March 17th, 1894, in Traverse City, Grand Traverse Co., Mich., of lung trouble and spasms, little Otto Columbus, son of Ed. and Libbie Smith, aged 8 m. and 6 d. He was sick only a few days. His remains were taken to South Bardman for burial.

Another little lamb has gone
To dwell with Him who gave,
Another little darling babe
Is sheltered in the grave.

God needed one more angel child
Amidst His shining band,
And so He bent His loving smile,
And clasped our darling's hand.

TROVNER.—On the 19th of March 1894, near Woodburn, Oregon, Mary E., daughter of A. P. and D. Troyer, of lagrippe, aged 1 year and 23 days. Funeral services by Jonas Kaufman and D. J. Kropf.

"Sleep on in thy beauty,
Thou sweet angel child;
By sorrow unlighted,
By sin undefiled."

Like the dove to the ark
Thou hast flown to thy rest,
From the wild sea of strife
To the home of the blest."

ROTH.—On June 3d, 1894, about two miles north of Spring Grove, York Co., Pa., at five o'clock in the evening after a lingering illness of a complication of diseases, Samuel L. Roth, aged 62 years, 3 months and 1 day. Buried on the 6th in the presence of a large concourse of friends and relatives. Services by Bish. Isaac Eby of Kinser, Lancaster Co., and Martin Whistler of Hanover. Text, 2 Tim. 4:6, 7, 8 verses. Bro. Roth was for 25 years a faithful minister of the Gospel and an earnest worker in the temperance cause and his loss will be deeply felt in his home and congregation. JNO. F. HERSHEY.

ZIMMERMAN.—May 30th, 1894, in Hanover, York Co., Pa. after a lingering illness, Bro. Henry L. Zimmerman, aged 51 years. Buried June 1st, at Hofstetter's M. H. Services by Martin Whistler and Rev. Kohr, pastor of the U. B. church in Hanover.

HUBER.—Mary Huber died of dropsy at the home of her brother Jonas Huber of Providence township, Lancaster Co., Pa., Dec. 17, 1893, aged 64 years, 11 months and 16 days. She was born Jan. 1st, 1829. Two brothers and two sisters survive her. She was a sister in the Mennonite denomination and devoted much of her time to religious work. Her favorite hymn was "What a friend we have in Jesus," which was also sung at her funeral. Services by Tobias Brubaker, Abraham Brubaker and John Harnish.

HUBER.—The death messenger called again in the same house on the 1st of May 1894, and summoned Susan beloved wife of the son, Jonas Huber. She was born June 24, 1846. Her age was 47 years, 10 months and 7 days. Her sickness was consumption. She leaves her aged parents, brother, sisters and five children, two daughters and three sons one of the daughters is married. It was a great comfort to see, before her departure, her daughters seal their vow with God and unite with the Mennonite denomination. She was a bright light in church and family circle and left a good example which will not pass away with her body. Time may pass and bodies decay, but moral conduct and a religious life will not lose their virtues. Funeral services by Tobias Brubaker and Elias Groff. Text, "Mourn not with those that have no hope." JACOB K. ANDREW.

STOLTER.—On the 5th of June 1894, near Elida, Allen county, Ohio, of brain trouble, Clara, only child of Timothy and — Stolter, aged 4 months and 13 days. Buried at the Salem M. H. on the 6th. Funeral services by D. S. Brunk and Christian Good from Matt. 18:2, 3.

"Fond parents, calm the heaving breast,
The Savior called her home;
Grieve not, your darling is at rest
Beyond this vale of gloom."

Little Clara sweetly resteth,
In her precious Savior's arms,
Where no evil e'er molesteth,
Free from pain and death's alarms.

D. S. BRUNK.

JOHNSON.—On the 15th of May 1894, in Cheyenne, Wyoming, of cancer, Elisabeth Johnson, daughter of Samuel and Barbara Yoder, aged 37 y., 8 m., 24 d. She was a member of the Christian denomination. She was prepared for death and seemed so happy to think that God would relieve her from her suffering, but she bore it all patiently till she was called away. She leaves her second husband to mourn his loss. She was buried in the Pleasant Hill graveyard beside her brother Fred E. Yoder who preceded her 10 months ago. Funeral services by Pre. Johnston.

SHRIVER.—On the 15th of May 1894, at Maugansville, Washington Co., Md., of paralysis, Rosanna, maiden name Boly, wife of Herman Shriver. Her sickness lasted only nine days, and she was almost speechless. She was a member of the U. B. denomination. Funeral services by Jacob Evers. Buried at the Salem Reformed church.

BENDER.—May 29, 1894, William D. Bender, near Tub. Somerset Co., Pa. He was born in Oberndorf, Germany, March 15, 1814. He came to America in 1829, united with the Amish Mennonite church in 1833, and was married in 1836. Thirteen years afterwards his wife died and he was married again. He had 21 children, 51 grandchildren, and three great-grandchildren. Buried at the Hersheyberger, Amish M. H. May 31. Services by Joel J. Miller and Elias Yoder.

CHRIST.—On April the 27th, 1894, in Maugansville, Washington Co., Md., of a complication of diseases, sister Lydia, wife of Pre. David Morrel, (maiden name Stutzman), age 66 years, less 3 days. She was born in Holmes Co., Ohio. She leaves a bereaved husband and five children, 2 sons, and 3 daughters, to mourn her departure. It has been hard to bury one so dear. She was a good wife and a kind and loving mother, and beloved by all who knew her. Her life was a quiet devoted one. May she now be at home and wear the crown prepared for her and live forever. She had been an invalid for a number of years, and was confined to her bed for about 4 months previous to her death. She was exceedingly patient during her sickness, and bore her suffering with Christian fortitude. Buried May 27, at the Pleasant View M. H. where a large concourse of people congregated to pay their last tribute of respect. Funeral services by Henry Rychener in the German language from 1 Cor. 15:53 and B. G. Maynard in English.

"A tear within the father's eye,
A mother's breaking heart,
Can only tell the agony
How hard it is to part."

Death has claimed our darling Mary,
Set a seal upon her brow;
In the arms of our dear Savior
She is gently sleeping now.

She was lovely, she was fair
And for a while was given;
An angel came and claimed his own
And took her home to heaven.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Ere sin could harm or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And made it blossom there.

She was too sweet to live;
The angels thought it best
To take our darling Mary
With Jesus home to rest.

We loved our darling Mary,
The Savior loved her, too;
An angel came and whispered
"Mary, Mama must part from you."

BY HER MOTHER.

CARPER.—On the 8th of June 1894, at Akron, Lancaster Co., Pa., of rheumatism and dropsy, Harry, only son of Bro. Jacob and Maria Carper, aged 3 years, 10 months and 10 days. Buried on the 11th at the Hess meeting house. Services by Jonas Hess in German and by Jacob N. Brubaker in English from the second book of Kings 4th chapter and the latter part of the 26th verse. "Is it well with thee? Is it well with thy husband? Is it well with thy child? And she answered it is well."

"Farewell, farewell, O Harry, dear,
Now in your grave you sleep;
Your loving form is resting there,
And o'er your grave we weep."

Dear parents, you are lonely now;
Be sure and make the solemn vow
To live for Christ that you may be
With Harry in eternity.

Then little sisters cease to weep,
Since your brother has gone to sleep;
The time is short till life is o'er
And we may meet to part no more."

HIS PARENTS.

BLOSSER.—On the 24th of March, 1894, near Bronson, Branch Co., Mich., Matilda, wife of Eli Blosser, aged 37 y., 7 m., 20 d. She leaves a sorrowing husband and four daughters to mourn her departure. Four children have preceded her to the spirit world. She was confined to her bed but a few days. Funeral services by Noah Shurt.

"We miss thee from thy place, dear mother,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss the sunshine of thy face."

We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
We miss thee everywhere.

MORREL.—On the 15th of May 1894, near Holden, Clackamas Co., Ore., of a complication of diseases, sister Lydia, wife of Pre. David Morrel, (maiden name Stutzman), age 66 years, less 3 days. She was born in Holmes Co., Ohio. She leaves a bereaved husband and five children, 2 sons, and 3 daughters, to mourn her departure. It has been hard to bury one so dear. She was a good wife and a kind and loving mother, and beloved by all who knew her. Her life was a quiet devoted one. May she now be at home and wear the crown prepared for her and live forever. She had been an invalid for a number of years, and was confined to her bed for about 4 months previous to her death. She was exceedingly patient during her sickness, and bore her suffering with Christian fortitude. Buried May 27, at the Pleasant View M. H. where a large concourse of people congregated to pay their last tribute of respect. Funeral services by Henry Rychener in the German language from 1 Cor. 15:53 and B. G. Maynard in English.

BRENNEMAN.—On the 15th of May 1894, near Broadway, Rockingham Co., Va., after a lingering illness of 18 months, Abraham Brenneman, aged 59 years, 2 months and 11 days. He followed his son, Abraham H., who died 2 years and 2 days before him in Jasper Co., Mo. He was a member of the Mennonite denomination for many years. Bro. Brenneman walked to the lounge on which he died the same hour. He manifested a Christian character during health and when sick uttered not a murmuring word. Death came easily and quietly and apparently welcome. He leaves his widow and 7 children to mourn his death; two of the children are in the West. Buried at the Trissel M. H. Funeral services by A. Shank.

"A precious one from us has gone,
A voice we loved is still;
His place is vacant in our home,
Which never can be filled."

"But his is now a happy home—
We think of him as there;
To us on earth he cannot come—
That home with him we hope to share."

SHANTZ.—Mrs. Benjamin D. Shantz departed this life June 4th, 1894, at her home at Wadsworth, Huron Co., Mich., aged 57 years, 5 months and 22 days. She was a daughter of Christopher and Mary Nahrang, was born in Wilmot, Waterloo Co., Ontario, married to Benj. D. Shantz, Jan. 30, 1855; lived in Canada 25 years, then moved to Michigan where she resided until her death. She lived in widowhood 5 yrs., 4 mos., and 17 days. To her were born 13 children of which 8 remain to mourn her departure three of them are married. Twenty-two years ago she was converted to God, and was a devoted follower of the Lamb. She was a true mother to her children and a "mother in Israel." Her presence will be missed in church and Sunday school as well as at her home. Let prayers be offered for the bereaved. A large concourse of mourning friends and acquaintances gathered together to pay the last tribute of respect. Services conducted by A. S. Stambaugh from John 14:1, 2.

MAGD. D. SHANTZ.

SPRENKLE.—On June 5, 1894, near Bare's Station, York Co., Pa., of dropsy and old age, George Sprenkle, aged 81 years, having died on the anniversary of his birthday. Funeral on the 7th. Buried at Bare's (Colonus) M. H. Services by Samuel Myers and Martin Whistler. The deceased was an old member of the Mennonite church and was followed to the grave by a large circle of sympathizing friends and relatives. Peace to his ashes.

HOFSTETLER.—On the 22d of May, 1894, near West Liberty, Logan Co., Ohio, Jacob, son of David and Elisabeth Hofstetter, aged 1 year, 9 months and 10 days. Buried on the 24th at the South Union M. H. Services were conducted by C. K. Yoder, and A. Miller.

YODER.—On the 30th of April 1894, near Orville, Clackamas Co., Oregon, of consumption, Bro. I. M. Yoder, aged 34 years 11 months, and 20 days. He leaves his wife and 3 children to mourn his early departure, but they need not mourn as those who have no hope. He was a member of the Amish Mennonite church. Funeral services by C. Steiner in German and A. P. Troyer in English.

HELLER.—On the 29th of May, 1894, at Eden, Lanc. Co., Pa., Sister Panny, (maiden name Rohrer), wife of Bro. Henry L. Heller, in her 37th year. She was for many years a faithful member of the Mennonite denomination. Her seat was seldom vacant at church when health permitted, she being at church the Sunday previous to her death, though in poor health for quite a while. Death came very suddenly. She was resigned to the will of God. Only a few hours before her death she said she felt as though she could sleep all night, thus encouraging those about her to think that she was getting better, when in a few short hours she went to sleep to awake in heaven, expiring while in conversation with her husband. Her husband, one daughter and two sons, also an aged mother, one brother and three sisters are left to mourn the loss of an affectionate one; they have the sympathy of the entire community in their sad affliction, but they need not mourn as those who have no hope, for they have the blessed hope that their loss is her eternal gain. Her remains were laid to rest at Landis Valley. Funeral services were conducted by Bish. Isaac Eby and A. Brenneman. Text, Psalms 23.

HERR.—On the 16th of April, 1894, near Bird-in-Hand, Lanc. Co., Pa., of cancer, Martin R. Herr, aged 57 years, 6 months and 22 days. He was a faithful member of the Mennonite church. He leaves a sorrowing widow and six daughters to mourn his departure. Three sons and three daughters preceded him to the spirit world. His remains were buried on the 19th at Mellinger's meeting house, where a large number of friends and neighbors assembled to sympathize with the bereaved and show their love and respect. Funeral services were conducted by Joseph Wenger in German and Isaac Eby in English.

My consort whom I dearly love
Let it not sorely grieve thee,
While from thy side the God of love
To the cold grave doth move me.
I now shall be forever free
From grief and pain that burdened me,
My Jesus is my comfort.

My dear beloved children, all,
May God be your protector;
May you Him truly Father call
While I am from you taken.
Let Jesus and His holy word,
To you a rule through life afford,—
Then will my Jesus bless you.

"A heart-memory is better than a mere head-memory. It were better to carry away a little of the life of God in our souls than if we were able to repeat every word of every sermon we ever heard."

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JOHN F. FUNK, Editor.
J. S. COFFMAN,
A. B. KOLB, } ASST. EDITORS.

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EDITORIAL NOTES.

PRAYER is the link that binds us to God's promises.

If we would have any influence for good in the world, our religion must show itself to be a possession as well as a profession.

BRO. J. F. FUNK returned on the 3d of July from a two weeks visit to the congregations in Emmet, Antrim and Kent counties, Mich.

BRO. D. H. BENDER who has been laboring in the West expects to reach Elkhart on his homeward journey about the 15th of this month.

DO NOT forget to speak a word of encouragement to your friend that has but recently accepted Christ. A word will do much when spoken in love.

THE brethren J. S. and D. H. Coffman returned from Virginia on the 7th of July. Their father, Bish. Samuel Coffman, was very low with scarcely a chance for his recovery.

IN consequence of the strike of the A. R. U. the mails have been very irregular, and our readers who may have sent us items for publication will bear with us. If said items do not appear it is because they have been delayed in the mails.

THE Evangelizing Board rejoice at the prompt response some of our dear brethren and sisters made to their plea for funds. There was enough to supply the necessity of the hour, and the Board hopes the Lord will continue to move others to give as they can that the work may continue unabated.

MINISTER ORDAINED.—June 14, a minister was ordained at Salunga, Lan. Co., Pa. The lot fell on Bro. Hiram K. Kauffman, of Landisville. May the good Lord bless the dear young brother. May the dear brethren and sisters ever remember him in their prayers, and encourage him by an obedient Christian life.

OUR members in Hickory Co., Mo., are making arrangements to build a house of worship this fall. They have good courage to press forward in the noble work, there having been nine accessions to their number recently. Bro. D. D. Miller of Middlebury, Ind., visited them and held several meetings.

WE are glad for the replies already received from our ministers in regard to the circular letters sent them some weeks ago, and we hope to receive word from all. It is rather a busy time of the year for most of our brethren, but we hope all will take time to speak on a matter which vitally concerns us all. Let us hear from you all at your convenience.

MANY a newly converted soul finds ridicule among the first encounters in the Christian life. To the naturally sen-

sitive mind this is a severe trial. But, dear friend, be not discouraged; God will not forsake you. Be not alarmed; God is near you. And would you permit yourself to be laughed or ridiculed out of heaven?

BISH S. E. Miller of Monitor, Kansas, visited the Larned, Ks. Cong. on the 17th ult., and held two meetings there. Things are apparently as encouraging as might be expected at that place and we hope to hear of a new era of prosperity in that quarter. Under the hearty co-operation of the Kansas ministers with Bro. R. J. Heatwole of the Evangelizing Board, Kansas and Oklahoma are receiving better attention than formerly, although, the field being so large, it requires much sacrifice of time and energy to visit all the scattered members and companies.

BRO. J. K. Brubaker preached his farewell sermon at Elkhart on Thursday evening July 5, from the text, "Finally, my brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. His sermon was full of kind admonition, and tender words of comfort. His sermons here and at other places on his evangelizing tour have made many deep impressions, and we believe that by the blessing of God, the good seed will bear fruit richly in God's own good time. We were loth to part with our dear brother, for his eloquent and touching sermons endeared him to us all; and our prayers go with him wherever he may labor for the Master. He left for his home on Friday noon via Toledo and Cleveland.

SCARCELY has the strike of the coal miners in this country come to an end before a new and equally if not more serious

trouble presents itself to the country at large. A large number of employees at the Pullman car works, in Pullman, Ill. dissatisfied, and evidently not without cause, with the wages and general treatment they were receiving at the hands of their employer, Mr. Pullman, "struck," and, making the American Railway Union serve as a tool for furthering their purposes, placed a boycott upon all Pullman cars on all the railways of the country. This has led to serious complications between railway companies and their employees, many of whom are members of the A. R. U. They refuse to handle trains with Pullman coaches attached or even any cars by any company that attempts to run Pullman coaches or that sympathizes with companies that do.

The centre of the trouble is at Chicago. This is unfortunate, as there is a large "hoodlum" element that sympathizes with any and every outbreak of this character, and that is much more boisterous and harder to control than the strikers themselves. The saddest feature of this deplorable matter is that the United States government has deemed it necessary to call out the troops to protect the property of the railway companies and quell the strife, and these have, in obedience to command, fired upon the mob, killing a number of men. This act will cause a feeling of hatred and revenge in the mob that will take years to overcome, and will no doubt be the ground for acts of violence in the future as opportunity may offer.

As we close the paper the roads in this city are running passenger trains somewhat irregularly, while freight is almost entirely at a standstill. Business is more or less demoralized, and the outlook is not at all pleasant. We hope a speedy adjustment may be effected, that this fair land of ours may once more enjoy tranquility and prosperity.

"OUR YOUNG PEOPLE."—The article under the above heading in the last number of the HERALD, was no doubt read with interest by all and with surprise by some. The question of how to keep the young people (and the older ones too) in the church active has perplexed many a minister who has had the joy of receiving many young people into membership in his flock. It is true that the Sunday school offers a field for many workers, but perhaps not quite all, but those

who are not teachers need not be idle. A good teacher will cause his class to become industrious in "searching the Scriptures," and this gives occasion for activity in all.

If the ministers, superintendents, teachers and the brotherhood in general will make the Sunday school lessons and kindred subjects the theme of conversation when at any time they meet in the social circle, there will be enough to keep the membership in general active. There is at present among many denominations so much outward activity and display, but we believe that inward activity of mind and heart should and could be fostered far more than it is. There seems to be so much activity to day without due consideration as to whether the methods pursued or the objects aimed at are in strict accord with the word of God and the promptings of His Holy Spirit.

Our "Young People's Meetings" are giving our members ample opportunity for study and activity. And while we speak of this matter we wish to say that in our opinion, the name "Young People's meeting" is misleading, inasmuch as these meetings, if we understand rightly, are for old people as well as young people, ministers as well as lay members, and as such is a means of grace for young and old.

The Christian Endeavor movement, as carried on at present, is in our opinion useless in a congregation that is alive to its duties. Every congregation that seeks to do the Master's will is a society of Christian Endeavor, for to this end we are called; to this end the Christian church is instituted. There is no pledge that a member of the C. E. society makes that the faithful child of God does not strive to fulfill, and the humble follower of Jesus will do more than the C. E. pledge requires of him. We do not wish to judge denominations who have such societies, but it seems to us that the necessity of such societies in a congregation or denomination shows an element of weakness which the S. C. E. is designed to cover, not remove.

Let our older people be an example to our younger members in avoiding vain conversation, in fleeing worldly lusts, in following after righteousness, in fighting the good fight of faith, in humility, in interesting themselves in the word of God

and the salvation of the world, in putting away all filthiness of flesh and spirit, in perfecting godliness; and let the younger members follow the injunctions of Paul, Tit. 2:4-6; 1 Tim. 5:1, 2; 1 Pet. 5:5.

For the Herald of Truth. CONCERNING PRIDE.

And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination before God. Luke 16:15

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11:29, 30.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matt. 23:12.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. 1 Peter 5:4-7.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 1:28-32.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. 2 Tim. 3:1-5.

Wherefore he saith: God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. James 4:6, 7.

A. C. K.

PURE AND HOLY.

"Be ye holy; for I am holy." 1 Peter, 1:16.

The soul that has been redeemed by the blood of the Son of God should be pure, for none but the pure in heart shall ever see God. No one whose life has been wholly devoted to this world and its sinful pleasures can ever enter that palace of joy and mingle with the pure and holy, with saints and angels who live in that blest abode. He who is an heir of salvation, and a joint heir of Jesus Christ, is pure and holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to glory, is holy, for without holiness we cannot see God.

Oh dream not, dear reader, of ever entering that home of the blest if holiness has been no part of your life.

Spurgeon once said, "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the spirit of God."

The standard of practical, holy living among so many so-called Christians is (must I say it?) not as the life of the One they profess to follow. We want to be yet too much conformed to the world; we want yet to be somebody; we do not want to be poor, despised, forsaken, and pass through this world as pilgrims and strangers, or as Christ did, who, "when He was reviled, reviled not again," etc., but committed Himself to Him who judgeth righteously, 1 Peter, 2:23, and who has left us an example that we should follow His footsteps. And as He who has called us is holy, so must we be holy, because it is written, "Be ye holy, for I am holy."

Dear Christian friend, if you, or I, knew positively that ere another sun rises or sets we should be called to meet our God, how anxious we would be to prepare for that meeting! But we are to be always ready, for in such an hour as we think not the Son of man cometh. Therefore how important it is that we should lead pure and holy lives so as to be always ready when the Bridegroom comes.

If we are soon to go and dwell with angels then we should be pure so as to be worthy of their companionship. If our feet are soon to tread the courts of heaven, our tongues soon to unite with heavenly beings in praising God and singing the song of Moses and the Lamb, our eyes soon to look upon the throne of eternal glory and behold the glorified Redeemer, then our feet, and eyes, and lips should be holy, and we should be dead to the world and live only for Christ and heaven. In this way we are God's witnesses.

The world will read our lives more closely than the Bible; then how impor-

tant it is that we should lead pure and holy lives, faithful in all things, living epistles, read by all men, showing forth that we not only profess, but also possess true religion. Oh, dear Christians, let us so live and fulfill our various missions that those who succeed us will be attracted by our lives, influenced by our examples, aided by our counsels, to win the heavenly prize. Sister, brother, let this be our aim, our purpose, to be bright and shining lights. Let our motto be, "All for Christ and none for self." All we want in Christ we will find in Him. If we want little, we shall find little; if we want much, we shall find much, and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God. Let us take Him at His word unreservedly and without questioning. Let us truly believe and act upon the belief that "all things work together for good to those that love the Lord" Rom. 8:28; for, "No good will He withhold from them that walk uprightly" Ps. 84:11. Let us willingly do what our hands find to do, no matter what it is or how much self sacrifice it costs. Christianity is not a pious luxury, but a solemn trust involving toil, conflict, trial, suffering, etc., but we should be willing to do God's will at all times, under all circumstances. We are so apt to shrink from present duties, especially if they seem hard to the carnal mind, and wish for some other circumstances than the sphere we now occupy, instead of doing the duty that lies nearest us, and being content with such things as we have (Hebrews, 13:5).

When we look at the way we have been led can we not see it was infinitely better than we could have planned it, though we did not think so at the time? But so it is always. "He is faithful that has promised," (Hebrews 10:23.) Let us be faithful stewards. Let us bring all the tithes into the storehouse "that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," (Malachi 3:10.)

Do we prove the Lord as we may? Have we faith enough in His promises to entrust all to His care and guidance? "As thy faith, so be it unto thee." A faith sufficient to move a mountain is only the size of a mustard seed. Faith surmounts every obstacle. Faith is the victory that overcomes the world, sin and Satan.

Paul tells us in his epistle to the Hebrews, 11th chapter, in the examples of the fathers of olden times, what faith is, and the fruits thereof and that without faith we cannot see God. Dear Christian friends and fellow pilgrims, let us live pure and holy lives, and by faith look up and soar, as it were, on eagle's wings

above the beggarly elements of this world, and seek the things which are above. No Christian can attain to the higher, purer, holier and closer life with Christ who is over-laden with the cares of this world. There must be a cutting loose, a separation, a "Come ye out from among them," etc., before the soul can mount up into the pure and holy atmosphere of its Savior. Besides, there are also some hard climbings and wrestlings with the adversary to be done before the summit of the mount can be reached. Not a single earthly duty need be omitted, not one office of love neglected. But while our hands are busy weaving in the threads in the loom of life, our inner spirits can be on those sun-lit heights above the clouds. The grand old time-maker never took one stitch less, or wrote one line less to the widely scattered churches of his care because his heaven-bound soul was above the skies and hid with Christ in God. To the heavenly-minded heaven may be nearer than they think. Look up; there is a pierced hand of our divine Master waving toward us and beckoning us upward. The signal is, "Come up higher."

It won't be long, my sister and my brother, 'Till life's uneven journey will be o'er, And we shall hear the summons, "Come up higher."

To dwell with Christ and live forevermore.

BARBARA SHERK.

For the Herald of Truth.

THE CROSS BEARERS.

By J. A. ZOOK.

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24.

The young Christian will know what this means. It is not of the Savior's cross, but of the Christian's own proper cross that we now speak. What is it to bear the cross? To bear the cross always, is to do right always. It is no less than to fill the high commands of the Savior, under all circumstances. It is to deny, control, and conquer self. It is to watch, pray, and by divine meditation have constant hold on Christ. It is to glorify God before men by a holy walk and conversation; forgiving enemies, loving all men, aiming to do them good bodily and spiritually—in a word, it is to follow Christ as far as the disciple can follow his Lord, in piety toward God, in benevolence toward man. When Peter exclaimed, "I know not the man," he laid down his cross. When Paul declared, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," he expressed his willingness to bear his cross, and his delight therein.

The Christian's proper work is, to bear the cross. This is his calling, his trade, his profession. It is the business of a

watchmaker, to make watches; it is the business of the Christian to bear the cross as above, at home, abroad, in the shop, in the store, in the market place, or in the field. By reason of corruption within, of opposition without, of the malice of the wicked one, the burden is sometimes a heavy one, but strength will increase by practice. He has many discouragements, many solicitations to lay aside. It sometimes presses heavily upon him, but the sight of the crown inspires him with fresh vigor, he glows, and bounds along the heavenly road. By way of the cross, i. e., by his conduct, the Christian is distinguished from the lover of the world. While he bears the cross, the cross will bear him. It will guide him through labyrinths of darkness. As a shield it will protect him in dangerous conflicts. Among the Romans, criminals about to be crucified were compelled to bear their own cross to the place of execution; but the Christian bears his cross to the place of triumph. If it should prove at any time so heavy as to crush him down to death, as did Stephen's, like him he beholds the heavens opened, the King in His beauty, and the crown of celestial glory. He comes off more than a conqueror.

"O, may I triumph so,
When all my conflict's past,
And dying, find my latest foe
Under my feet at last."

For the Herald of Truth.

REFUSING TO FOLLOW CHRIST.

"And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:61,62.

Here is another that is willing to follow Christ, but he must have a little time to talk with his friends about it. Observe, 1. His request for a dispensation. He said, "Lord, I will follow Thee, I desire no other, I am determined to do it; but let me first go bid them farewell that are at home." This seemed reasonable, it was what Elisha desired when Elijah called him. "Let me kiss my father and my mother," and it was allowed him, but the ministry of the Gospel is preferable, and the service of it more urgent than that of the prophets, and therefore here it would not be allowed. "Suffer me; let me go and set in order my household affairs and give direction concerning them." So some understand it. Now that which was amiss in this, is that he looked upon his following of Christ as a melancholy, troublesome, dangerous thing. It was to him as if he were going to die, and therefore he must take leave of all his friends, never to see them again, or never with any comfort, whereas in following Christ he might be more a comfort and blessing

to them than if he had continued with them. He seemed to have his worldly concerns more upon his heart than brought to have had and then would consist with a close attendance to his duty as a follower of Christ. He seemed to hanker after his relatives and family concerns, and he could not part easily from them. It may be he had bidden farewell once, but he was loth to depart, and therefore he must bid them farewell once more. For they are at home at my house. He was willing to enter into a temptation from his purpose of following Christ. To "go bid them farewell" that were at his house, would be to expose himself to the strongest solicitations imaginable to alter his resolution, for they would all be against it, and would beg and pray that he would not leave them, and it was presumption in him to thrust himself into such a temptation. Those who resolve to walk with their Maker, and follow their Redeemer, must resolve that they will not so much as parley with their tempter.

2 The rebuke which Christ gave him for this request (v. 62) "No man having put his hand to the plough" and designing to make good work of his ploughing will look back or look behind him, for then he makes balks with his plough and the ground he ploughs is not fit to be sown. So if thou hast designed to follow me and to reap the advantages of those that do so, if thou lookest to a worldly life again and hankerest after that, if thou lookest back as Lot's wife did, to Sodom (which seems to be alluded to here), thou art not "fit for the kingdom of God." Thou art not soil fit to receive the good seed of the kingdom of God, if thou art thus ploughing by the halves, and not gone through with. Thou art not a sower fit to scatter the good seed of the kingdom if thou canst hold the plough no better. Ploughing is in order to sowing. As those are not fit to be sown with divine comforts whose fallow ground is not first broken up, so those are not fit to be employed in sowing who know not how to break up the fallow ground, but, when they have laid their hands to the plough, upon every occasion look back and think of quitting it. Those who begin with the work of God must resolve to go on with it, or they will make nothing of it. Looking back inclines to drawing back, and drawing back is to perdition. Those are not fit for heaven who having set their faces heavenward, face about. But he, and he only, "that endures to the end shall be saved." A H. HUBER.

For the Herald of Truth.

FOOLISH TALKING.

This is something that is looked upon by a great many people as one of those little things in which they can not see much harm. But would not the teachings of Christ and the apostles, all through the

New Testament, show us that it is very wrong for those who call themselves Christians to indulge in so much talking that is both unprofitable and unnecessary? Yet it is so very common especially in some places, among young and old people, and such as profess to be Christians too. Paul tells us plainly, that we should not indulge in foolish talking and jesting which he says are not convenient; but rather in giving of thanks. What a contrast! How much better it would be, when people are together, if the time were spent in singing beautiful hymns of praise and thanksgiving, or in admonishing and encouraging and trying to help one another along in the Christian life, than in the way the time is very often spent. Our Savior says we should let our lights shine. Does He say only while we are at church or Sabbath School, and that it does not matter so much how we spend the remainder of the Sabbath? No, He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He also says that every idle word that men shall speak, they shall give account thereof in the day of judgment. Paul says, "Let your speech be always with grace, seasoned with salt," not sometimes, but always.

We have heard the remark, when some of our older brethren or sisters would tell us of these things, "I wonder if they never had any fun when they were young?" They may have had, but now that they are farther advanced in the divine life, they see how wrong it was, and therefore they feel to warn us as younger members, not to find fault with us, but because they love our souls, and they know that all these little things—as they are called, yet not so little after all—are hurtful to us. And we should remember that they are older and understand the Scriptures better than we do, and we should heed their kind admonitions. Our time is far too precious to be wasted in so much unnecessary talk. Jesus who loved us so much that He gave His life, and shed His precious blood to redeem us, never indulged in any such things, but was continually doing good wherever He went. And we profess to be His followers? Then we should walk in His footsteps and follow His example, and we should never say anything that we would shrink from saying in His presence. Neither do we wish to if we are His true followers. If we would always with a sincere heart ask Jesus to go with us wherever we go, and to take charge of our conversation, we would not be so liable to indulge in foolish and idle talk. Will we not try it? Let us ask the Lord to help us to overcome this evil. This, like anything else, if we undertake it in our own strength, will be very liable to make a failure. But Jesus is able and willing to do it for us if we only sincerely ask Him. Let us

ask Him to give us His Holy Spirit, and the more we are filled with the Spirit, the more these things will disappear because the desire to indulge in them is gone. We will not need to try to keep from these things because we feel it our heart's desire, our nature even, to love to do or leave undone whatever we think is our heavenly Father's will that we should. If we only trust Him, He will enable us to do His will. Let us be more earnest in prayer, for ourselves and for each other, and let us search the word of God that we may know His will. Let us ever keep in mind, and obey those beautiful words, "Whatsoever ye do, do all to the glory of God." SUSAN BRENNEMAN.

THE JUDGMENT.

SERMON BY J. S. COFFMAN.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. 25:40.

This is a judgment scene. This description, for sublimity of grandeur and beauty is unsurpassed by anything else in the Scripture. The heavens have been rolled up as a scroll, the earth has melted with fervent heat with all the perishable things therein which the natural man clings to so closely and prizes so highly, and up in the air the countless millions of hosts are marshalled into two grand divisions, there to give account of their stewardship in the body. Between them is the Supreme Judge clothed with almighty power and vested with the authority which shall seal the eternal destiny of those vast throngs before Him. The lowly Nazarene is now "in His glory, and all the holy angels are with Him," and each man is to receive according to his works.

There is a tendency to look upon this judgment scene as one so awful, so terrible, that we dare scarcely think of it. It need not be so. The thought of the Judgment is for the child of God one of the most pleasant things to think of, for it brings us to that cherished time when we shall see our blessed Savior as He is, as He is described in our text. We shall then realize His greatness, His power, and His glory.

Heaven is better than earth, and the glory of God better than our tears; then why not think with joy of the time when earth shall be changed for heaven, when sorrow shall be turned into joy, when tears and sighs and despondings shall be changed for glory, and when prayers shall be changed into praises? But people in our congregations sometimes say, "Oh, if we could just get these preachers to preach of something else than judgment! Why can't they speak of something

pleasant instead of terrible?" But I wish to say that there is something so pleasant associated with this subject that I feel impelled to speak of it.

What thought more sublime than that which brings the King of Glory before us and all the world of the present, past and future around Him? It seems to me that the mere reading of this passage forms a great sermon. There sits the great Shepherd, and He has the sheep of His fold at His right hand, where, as David says, "there are pleasures forever more." But the unpleasant part of the picture is that on the left hand where are gathered the "goats." The sad part is that some souls will not enter into glory. Sad that some souls must be cast into outer darkness, where there will be weeping and gnashing of teeth. Sad that notwithstanding sermons, prayers, tears and admonitions, so many have persisted in traveling upon the broad road that leads past the left hand of the Judge into eternal woe. Sad, sad, indeed! But since it is so, it is good that the Lord has told us, and described it all just as it is. Judgment will come. The Lord is coming, but when we know not, and it is good. The Judgment is pictured in Matt. 25 in three ways. The first description is given in the parable of the ten virgins, five of whom were wise and procured oil to have a bright light at the coming of the bridegroom. The other five had lamps, but neglected to fill them with oil. They too started out, but had no experimental knowledge of the utility of their lamps. It is a beautiful picture by which God represents the true condition of the heart. Their acceptability depended not on having lamps—a figure of profession, the outward form—but on having within those lamps that which would give light, and the coming of the Lord is held out as an incentive to have the lamps trimmed and filled, ready for immediate service. The lesson seems to be, "The Lord is coming. Be ready to meet Him." Those who are not ready are like the foolish virgins, and their part shall be the part of fools. This is what the first division of this twenty-fifth chapter teaches.

The second division is the parable of the talents. You see at once on reading the description that the man did not divide the talents alike among his servants, but he gave every one something to take care of, to work with that it might bring gain for his master.

I have reason for speaking of these things because the text speaks of "one of the least of these." It seems that after all the Lord has not divided talents or abilities, opportunities or advantages alike. Difference of talents bestowed seems to be generally expressed in this parable of the talents. To some, as the apostle afterward explains, is given the gift of prophecy; to others this, and to still others that gift, or talent, or capacity, or nat-

ural ability, whatever you may call it, and the question at the judgment will not be whether one's talent was greater than that of another, but whether the talent given was properly exercised. At the same time we are reminded that to whom much is given, much will be required. The question is not whether the office of a bishop, or minister, or deacon is higher than that of a lay worker, but with the divine bestowal of such an office there are perhaps opportunities and responsibilities connected that require the exercise of talents which God may not have bestowed on every one.

These differences have hitherto existed, and still exist. Of those who have received much, much will be required. Here is a man with splendid mental endowments, capable of doing much good in the world. God requires him to turn those endowments to good account, to develop them and use them to God's glory. Here is another man with ability to do but one thing. God has given him that to work with and to glorify his Maker. When these two appear at the judgment, God will require just in the proportion to what He has entrusted.

In the parable here given he who had been given five talents had traded judiciously and had gained other five talents and thus doubling the amount brought upon him the plaudit, "Well done, thou good and faithful servant." The second one, to whom two talents had been given, had proportionately done just as well as the first, in this that he also had by judicious and energetic trading doubled the amount, and he received the same plaudit as the first. The Lord commends faithful service. But he who had received but one talent made no attempt to gain more for his master. He hid his talent in a napkin, and then offered the excuse that he knew his master to be an austere man, reaping where he had not sown, and gathering where he had not strewn, and he brought just what he had received, without cultivation, and his reward was condemnation, outer darkness, weeping and gnashing of teeth.

In all this we see the idea of the coming of the Lord held out, when He will receive just what has been gained for Him by His faithful servants, and also what had been given to unfaithful servants. The faithful will receive more to enjoy, while from the unfaithful will be taken that which was given them. For them there will be no further opportunity to work for their heavenly Master when once they have left the judgment bar, because their God given talents will be taken from them, and without these talents is woe unspeakable.

In this chapter which we have read for our morning lesson, the coming of the Lord is held out in three ways as an incentive for preparation for His appearance and reception. The first parable is

an incentive to heart purity and faithfulness, the second an incentive to the faithful performance of what the Lord has given us to do, and then we come to the last division in which the coming of the Lord is held out as an incentive to be ready for the Judgment. Why should we not speak of it? To the child of God it is in anticipation the most pleasant and glorious event. I have already said that the contemplation of this event is a sad and terrible one to the children of Satan who have neglected to obey the sermons or heed the admonitions and prayers of those interested in their eternal welfare, despised or at least stilled the gnawings of conscience and the pleadings of the Holy Spirit. Our happiness or sadness will depend entirely upon the condition in which Judgment will find us. Each passing minute finds some individual closing his life until Judgment Day. As the life closes so the Judgment will disclose it. If it closes in Christ, in Christ it will arise unto glory; if it closes without Christ, it will be resurrected unto eternal condemnation.

In the third division of this chapter the order and events of the Judgment are clearly described. We will therefore now come to the text. I am glad that this word "least" is here. The very least of God's children is recognized. My dear people, there is not one of His followers in whom Jesus is not specially interested. There is not one but whom Jesus loves. They are as the apple of His eye. The least injury to one of them is an injury to Him. The smallest deed of kindness to one of them is a deed of kindness to Him.

Let us not misconstrue this text, however. Let us not gather the idea that we can earn heaven. The Lord will not give us our reward; it is His reward. Before the Lord the rich and the poor are exactly alike. Those who have "done what they could" have been faithful, be that little or much, and as faithful stewards they will be received. But still our doing will not earn us heaven. Our entering heaven depends upon whether or not the Lord has done anything for me, for you, my brother and sister. The Lord has come, and, in one sense, He has saved the whole humankind. He suffered once, and made propitiation for the sins of the whole world, and by reason of this atonement the little innocent child, unconscious of right and wrong or unable to realize the meaning of sin and righteousness and the plan of salvation, is saved and fitted for heaven; but it depends upon what the Lord does to us as individuals whether we shall be saved after we have once spurned Him. If there is a soul here that has sinned since the years of accountability have been reached, that soul has stepped out from under that atonement, out from under the benefits bestowed upon you by that atonement. If you have by faith accepted and come under

them again, those benefits are large enough to save you.

But after all there will be a difference in the resurrection of the dead. Some people think it makes no difference whether we have done much or little. There is one text in 1 Corinthians 15, which says, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Paul here denotes a difference in the resurrection of the dead. In this resurrection there shall be a difference, probably in the capacity of our usefulness or according to the surrender we have made. Do you think that the who has given himself to God just as he dies will be the same in every respect in the resurrection as he who has given his whole lifetime up to God? But because this is so, let no one think that it will hardly be worth while for a sinner to come to God when death approaches. It will be glorious! *Every one will be filled!* But the soul that has in life climbed higher and higher in Christian joy and experience will be able to receive and contain more; his enjoyment will be greater, higher, because of a greater and higher capacity for the spiritual delights of heaven. Yet each one's joy *will be full*. Take our gill, pint, quart, gallon and other measures for instance. You can fill a gill; it cannot possibly contain more, but it will not fill a pint, or a pint a quart, or a quart a gallon. So also in a spiritual sense at the resurrection, and there will be no jealousy simply because each one's joy is full, and perfect, to that soul. But my dear people, let us do what we can, let us use every means that God has given us for the preparation of our souls to receive glory at the resurrection of the just.

Let us now come closer to the language of the text. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." This is what is going to be said at the Judgment. Now, this doing is not what saved the soul, but *because we have been saved* we go on, in gratitude performing any and every deed for our Master that opportunity offers. This text shows the relation of the Christian toward his God and God's people, even the least of them. If we indeed wish to profit by this, let us draw a lesson from this text. One thing to which I wish to call our attention in connection with this text is our relation, our duty toward those who are "sick and in prison." Many a soul is languishing upon a bed of sickness, while the hours are passing dearly by, when a visit and

a cheering word, a hymn and prayer would be worth so much. Many a poor soul is in the prison of doubt and perplexity languishing for want of some kind friend to visit him and counsel with him and admonish and pray with and exhort him at a time when it would be so greatly appreciated, because so greatly needed. And there are souls in our prisons now that no doubt are truly penitent, and a word from some kind friend would help them on in the way of life. Of course, this being in prison, no doubt, had more direct reference to such as were imprisoned for their faith, of which there was so much in time past. Even Paul seemed to feel the depressing effect of being forsaken in prison by those who had professed to be his friends. But we should look after the eternal interests of all those within our reach who are suffering in any way. Too often we neglect to do this, and who knows the amount of suffering we occasion by our neglect. I remember once of visiting a now departed brother shortly after he had been taken sick. Friends came to see him and talk to him. But his sickness continued for several months and when I returned home from an evangelizing tour I went again to see him. It seems that his sickness had become so common to all, that after awhile the visits became less and less frequent. When I came into his room I at once saw that he was despondent. I tried to talk cheerfully to him and encouraged him to steadfastness of faith in God's word, a copy of which was lying upon his table. I asked him how he was getting along in the Christian life. With the tears trickling down his cheeks he said, "Oh, I'm getting along well enough, but oh I am so lonesome. Nobody comes to see me. I look out and see the people drive and walk and I see one and think, Surely he will turn in and visit me; but no, he passes by, and then another and another, and so it goes day after day, and these many disappointments, when I think they might come just as well as not, make me very lonesome." He did not chide, but only expressed his lonesomeness. I made it a point to tell some of the people to visit this sick brother, for his loneliness was indeed painful to see.

Now, I am talking to you, not to enlist your sympathies for our departed brother, but to incite you to go and visit the sick and afflicted around you, for in this world there *will* be sick people around us to visit. When I ask you to visit them I do not mean that you shall go and board there and cause them more work and worry getting meals for you than your visit would be worth to them, for they have already work enough, but go and by your cheerful presence in the sick room or in the kitchen or in the field even, help to alleviate their burdens as much as possible. *Not one* such act of love in His name will be forgotten by

Him who has the keeping of the great Book of Record, and when you appear at the Judgment He will say to you, "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto Me."

Once more let me bring to mind those who are in prison. The Savior may not have meant the cruel, hardened, conscienceless criminal, but even *they* have by a visit and an opportune admonition by God's faithful stewards been led to repentance and newness of life. And we are to look, not only after the sick and imprisoned ones, but the naked also. We are at present in the midst of financial depression, "hard times," when many people are out of work and have no money to buy the necessities of life, such as food and proper clothing. The rich are charged with legislating the affairs of this country in their favor, holding up their money by the thousands and tens of thousands, while the poor people have barely enough to keep soul and body together. It is true that we have in our country thousands of willfully idle and vicious poor whose poverty they use as a cloak for their importunities, but the poor are not all vicious vagrants, and among these poor people there may be now and then a real faithful, lowly follower of Jesus, unfortunate in temporal affairs, but rich in Christian experience, like a poor man who was taken in by a servant girl in a family some time ago. He knocked at the door, and the girl, who was alone, opened rather timidly, and at first was inclined to send him away, but something in the "tramp's" tone and manner impressed her with the thought that she ought to take him in, believing that "father and mother," as she called her employer and his wife, would not send him away either. He seemed very grateful for everything he received, and after a while she showed him a place where he might lie down to sleep. After a while she heard sounds from his room as if he might be reading. She slipped to his door and listened, and found him thanking God for having so kindly brought him to a place where he was sheltered and where he could rest his weary body, and earnestly praying God's blessings upon those who so kindly took him in and cared for so unworthy a creature as he. Such entertainment may not *always* be advisable, inasmuch as it might and no doubt does encourage idleness, but she did it because she believed that he was worthy. Let us be careful—but yet not too careful—how and whom we thus feed and clothe, inasmuch as we may "entertain angels unawares," and "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The matter of entertaining goes still farther than this. In this day of societies, and castes, and cliques, and companies, and circles, etc., some may be passed by,

and for this reason, if for no other, the forming of such societies and cliques in neighborhoods and congregations is dangerous to the spiritual welfare of the church, because some who may not have had the same opportunities or natural endowments may be passed by and neglected or ignored. Let us not be so selfish. Let us be more careful, let us have a word for all, show an equal interest in and a love for all, remembering that the Judge will say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Remember that we owe it to all. We may have people about who are wanting in intelligence, and who are on this account, in our estimation, shiftless. We should nevertheless have the same interest in their souls' salvation as we have in others. I want to say right here to this congregation, Have we not perhaps sometimes been too negligent in such matters? and oh! if the Judge would have to say to any one of us, "Inasmuch as ye have *not* done it unto one of the least of these my brethren, ye have not done it unto Me." May it not be that some whom we hardly think of as followers of Jesus, are too timid to ask us for counsel and help, and who pray to God for guidance in their weakness, and we pass them by unnoticed? May not this be the case in our own families? I know of some children who have been greatly concerned about their salvation, but felt timid in speaking to their father of their trouble, simply because their father had never spoken familiarly to them on this great and important subject, and they pined and were in trouble, yet hoping and praying for some words of counsel and help from their parents who professed to follow Jesus. Oh remember then that this duty begins at home, and that it goes out just as far as our influence goes, and that goes far.

Let us remember those in our employ. A kind word from an employer, and treatment in accordance with the words is often the means of accomplishing untold good among Christ's "little ones." Our influence with them is great and reaches out everywhere. Before God we are on an equal with them; their souls are worth just as much as ours. Let us then place ourselves on an equal with them and do what we can for them, remembering that to the negligent ones the Lord will say, "Inasmuch as ye did it *not* unto one of the least of these, ye did it *not* to Me." Am I doing all I can unto Christ's little ones? For whose sake am I doing it? What is my motive for doing it? May God help us to be faithful, watchful, prayerful stewards of that which He has entrusted unto us that we may hear with a joy that will thrill our souls throughout all eternity, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

SUNDAY SCHOOL LESSONS.

LESSON V.—JULY 29.

THE YOUTH OF JESUS.—Luke 2:40-52.

Golden Text.—And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

Time.—April A. D. 9. Jesus was twelve years old in December A. D. 8 and this was the following spring at the feast of the Passover.

Places.—Nazareth and Jerusalem.

INTRODUCTION.—JESUS.—He was now between twelve and thirteen years old, and lived at Nazareth among the activities of life.

JOHN.—He was six months older than Jesus. His home was in the wilderness (not the desert, but the inhabited country outside the towns) where he spent his youth till he was thirty years old.

RULERS.—Augustus Cæsar was still Emperor of Rome. Copernicus was governor of Judea, which had lately become a Roman province. The scepter had departed forever from Judah.

THE JOURNEY TO JERUSALEM.—To follow profitably the narrative given in these verses one must imagine Jesus amid His surroundings in Nazareth. We must think of the delightful hopes which would arise in His heart when His parents promised Him this journey to Jerusalem; of the tiresome three or four days' walk; of the beautiful country towns; the thickly populated districts; the entry into Jerusalem; the days spent there in worship; the steady pursuit of truth by Jesus; the hurry and excitement of the return; the anxiety of the parents when He was missing; their rapid return to Jerusalem, and the quiet return to Nazareth.

DAILY READINGS.

M. The Youth of Jesus. Luke 2:40-52
T. Feast of the Passover. Deut. 16:1-8
W. Astonish at C's Wisdom. Matt. 13:53-58
T. Obedience to Parents. Col. 3:12-20
F. Wisdom the principal thing. Prov. 4:1-9
S. The Lord giveth Wisdom. Prov. 2:1-9
S. Favor with God and Men. Prov. 3:1-6

LESSON VI.—AUGUST 5.

THE BAPTISM OF JESUS.—Mark 1:1-11

Golden Text.—Thou art my beloved Son, in whom I am well pleased.—Mark 1:11.

Time.—Probably January A. D. 27.

Place.—The baptism of Jesus was doubtless at the fords of Jordan, called Bethabara, five miles north-east of Jericho.

INTRODUCTION.—JESUS.—At the time of His baptism Jesus was about 30 years old.

JOHN THE BAPTIST.—John was six months older than Jesus. Mary the mother of Jesus and Elizabeth the mother of John were cousins; so according to their birth Jesus and John were second cousins. John was a Nazarene (see Num. 6), and had shut himself up to a solitary life of prayer and meditation (Luke 1:80), from which he came out to preach the doctrine of repentance as a preparation for the coming of the kingdom of God. He preached in the wilderness of Judea—a hilly, rather thinly inhabited region (not a desert) lying west of the Dead Sea and the lower Jordan.

DAILY READINGS.

M. The Baptism of Jesus. Mark 1:1-11
T. Fulfilling all Righteousness. Matt. 3:7-17
W. John's Witness. John 1:15-28
T. The Spirit's Witness. John 1:29-34
F. "What shall we do." Acts 2:36-41
S. Baptized into His death. Rom. 6:1-11
S. Another Heavenly voice. 2 Peter 1:16-21

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FREE HERALDS.—During the past month we have entered a number of new names on our list, to whom we will have to send the HERALD OF TRUTH free. There are also a number of others who should have the paper and are not able to pay for it.

We again ask all who are interested in distributing good religious reading among our people and others, to aid us in this work. All contributions will be acknowledged in the paper. The following is a statement of our Free Paper account.

May 1st Free Paper Fund owed.....	\$46.00
Papers put on Free Fund from May 1st to July 10th.....	7.00
	53.00
Contributions received since May 1st.....	6.90
	46.10

CONFERENCE.

ANNUAL.

The Lord willing, the Western Conference of the Amish Mennonites will meet in the meeting house near Hope-dale, Ill., on the 14th and 15th of September. The ministers will meet on the 14th to arrange the questions and attend to other preliminary business. All questions to be presented at conference must be in the hands of the undersigned before the 14th. CHRISTIAN NAFZIGER.

FREE WILL OFFERINGS

received during the month of June, 1894.

MISSION.

Isaac Mast, \$1.00; Barbara Mast, \$.50; D. N. Lehman, \$.20; Catlin Cong., Marion Co., Kans., \$1.50; John F. Hershey, .50; A Friend, \$.20; Nancy Hartzler, .50; Emma Shepp, .50; Mary Means, \$.20; Barbara Hershey, \$.50; Eph. H. Hershey, \$.10.00; J. E. Nissley & Bro., Abilene, Kans., \$.20; Sarah Witter, .75.

Gratefully acknowledged.

Geo. L. BENDER, TREAS. Box 1268,

N. B. Any one that has sent money to me for either the Mission or Tract fund and fails to find the acknowledgement of his offering, will do me a great favor in writing to me at once.

CORRESPONDENCE.

FROM MICHIGAN.—Bro. J. F. Funk, during his recent visit in Michigan, visited the churches in Emmett, Antrim and Kent counties. Communion services were held in the church near Brutus, in the church near Mancelona and Wetzell, and also in the church in Bowne. Bish. John P. Speicher was buried on Thursday previous. We hope the services in these different churches may have been the means of good to many.

HESPELER, ONT., JULY 5, 1894.—Dear Friends:—I have seen in the HERALD OF TRUTH that the funds of the Mennonite Evangelizing Board are running very low. This ought not to be, when we consider that all things belong to God, money included. Please find enclosed two dollars to be used for that purpose. If we withhold one mite, how can we truthfully sing that beautiful hymn, wherein is said,

"Take my silver and my gold,
Not a mite would I withhold."

If we give our mite God has prospered us, then the church need not suffer for want of funds. A. READER.

FROM STRONG, FILLMORE CO., NEB.—On the 20th of June Bro. D. H. Bender of Tub, Somerset Co., Pa., came into our midst from Adams Co., Neb. He remained until the 23d and held three meetings in the town hall. The weather was rainy during the time, but the meetings were well attended. The first evening the brother spoke from Psa. 1, and in the afternoon, next day, from Luke 10. The last evening was very pleasant, and the house was full. There were members of different denominations present, and through Bro. Bender the word was spoken from John 14:6 very plainly and in spirit and power. The meeting was closed by Bro. Hershberger in testimony and prayer. On the 23d Bro. Bender left for Seward Co., Neb. We feel very thankful to God and Bro. Bender for his visit. God be with him unto the end and give him grace and wisdom and power to do God's will so that many souls may be brought to Christ. J. KUHN.

PALMYRA, MAHON CO., MO., JULY 2, 1894.—We feel thankful for the interest taken in us by having Bro. D. D. Miller stop with us. If only he could have stopped longer! He seemed to create quite an interest and one could hear regrets on all sides because he could not stay longer. I hope we will be remembered in the future and receive help whenever it is possible. This is our prayer to God. We feel that there is an opening here for some good to be accomplished, which of course is the case everywhere. Bros. Driver and

Kauffman of Versailles, Morgan Co., Mo., visited us within the last year, and I think we could get them to come oftener but their expenses are tolerably heavy, and we don't feel to ask them to bear them themselves, and our wheat being a failure last year we feel rather cramped financially, but God has blessed us with good health and good crops so far this year, for which we feel truly thankful and want to do all for Him we can, by His grace.

The Lord willing we want to get some of the Morgan Co., Mo., people to visit us this fall and spend some time with us. There are several families living here, from the East, of Mennonite parentage who I think with the help of God could be won to Christ. Some of us have also children that are getting pretty well grown up that we do not care to see joining other denominations.

J. M. HERSHEY.

ZURICH, HURON CO., ONT., JUNE, 1894.—Dear readers of the HERALD OF TRUTH, may God's word and His spirit guide and lead us all to bliss everlasting, which no one can take away. Such bliss we find in God's word, through Jesus. We are but a small flock without a minister, but are regularly visited by the ministering brethren from Waterloo Co., Ont., for which we owe thanks to God and them. May 19 and 20 the brethren A. Cressman and D. Eshleman were with us, on which occasion the communion was observed with bread and wine. All members present partook of the sacred emblems, showing thereby that the blood of the Lamb was upon the door posts of their hearts, and that they are willing, waiting and ready for the marching orders, to obey. At the same time two ministers of the River Brethren denomination were also in our midst. They then labored together. It would be delightful to see these partition walls of the non-resistant denominations pulled down.

June 17 and 18 Bro. S. Gehman was here and held four meetings. One text he used was "Why stand ye here all the day idle?" One minister of our Amish Mennonite brethren and one of our Egly brethren were present. They testified to the truth preached, and admonished us to action and to be thankful to God for the food that was set before us.

Are we not idling away many of the precious moments after we have agreed to work in the vineyard of the Lord? If we do all that is commanded we are yet unprofitable servants. There is easy work, and pleasant work, and work enough for all, but there is no time to idle. H. W.

FROM KNOX CO., TENN.—On the 22d of June, Bishop John M. Shenk of Allen Co., Ohio, in company with his mother, reached Knoxville, Tenn., where

they were met by H. Powell, who conveyed them to his home. The same evening Bro. Shenk preached to us an impressive sermon. On the 23d an examination meeting was held and it was also decided to ordain two deacons instead of one, as was previously intended. On Sunday and Sunday night we had preaching, and on Monday morning at 8:30 we met to receive votes for deacons. Votes were taken for four brethren. It was then decided to let the Lord at once show us by lot whom He had chosen. The lot was cast and fell on Henry Powell and Martin Blosser, who were accordingly ordained. We believe they have the prayers and sympathy of the congregation. On Tuesday night we had preaching again. On Wednesday morning at an early hour Bro. Shenk in company with the writer went to Knoxville. While in town the sad news came that Bro. Powell's child (which had been ailing for some time) had suddenly grown worse. We speeded our way to Bro. Powell's and got there a little before nightfall, just in time to see the little babe pass through the shadow of death into the eternal world. This cast a gloom over us, but, blessed thought! it was one of those for whom Jesus opened the door wide, and we now remember it as a bright little jewel in the bosom of a loving Jesus.

On the morning of the 28th we had an instruction meeting and in the evening at 4 o'clock the funeral and burial of Bro. Powell's child, and preaching again on Friday night. On Saturday baptismal services were held, when two young persons sealed their covenant with God in water baptism. On Sunday we had communion services and in the evening we had our last meeting. The following morning, July 2, the dear brother took leave for Dickson, Tenn. May God grant him grace that he may go on his way rejoicing and to the upbuilding of the glorious kingdom of Christ. This visit was much appreciated, and notwithstanding it was right in harvest the meetings were, with a few exceptions, well attended, several of them so large that our meeting house was much too small to accommodate those that were anxious to hear. This has been the case some times ere this. I wonder if we would be offensive to any of our distant brethren if we were to ask them to help us build a larger house some time before long, as we are yet in our infancy as a congregation. H. H. GOOD.

SUNDAY SCHOOL ITEM.

CULLOM, ILL., JUNE 25, 1894.—On January 7th we re-organized our Sunday School with the following officers elected: Supt., Leonard Garber; assistant Supt., Christian Hauser; Sec'y, Henry L. Horning; to lead the singing, Hannah Snyder and Minnie A. Horning. The

attendance for the past six months has been as follows: Average attendance of scholars, 72; average total attendance, 95; average attendance of officers and teachers, 10; total attendance of officers and teachers, 14. Scripture verses committed to memory, 375. Collections taken and paid out for Sunday School supplies, \$17.12. Last Sunday our superintendent asked the school to put forth new efforts, and to try to be still more earnest in the good cause in which we are engaged. We hope his words will be heeded.

COR.

A SKETCH OF OUR TRIP TO THE WEST.

MILTON GROVE, PA., JUNE 5, 1894.—Dear brethren and sisters.—Greeting to you all through Jesus Christ. Amen. I will herewith give a sketch of our recent trip, showing the places we visited.

Benjamin and John Erb left their homes on the 15th of April 1894 for Missouri, Kansas, Nebraska, Illinois and Ohio. Taking the 1:20 train at Harrisburg, Pa. we arrived at St. Louis, Mo. at 7 A. M., Tuesday. From there we proceeded to Tipton, Mo. Our brother, Bish. D. D. Kaufman, met us and took us home with him. We had three meetings there in Morgan Co., and on the 20th we left for Garden City, Cass Co. Pre. Daniel F. Yoder took us in charge. We had two meetings here, and then proceeded to Belton, Mo. where there are only two members. From here we went to Olathe, Kans. Pre. Jacob Hershey has charge of this congregation. We had one meeting here and then proceeded to Newton on the 24th. Bro. Jacob and Bro. Tilman Erb met us, and we lodged with the former. On the 25th Bro. Erb and wife took us 40 miles overland to West Liberty, visiting first Dea. John C. Hersberger and then Bish. Samuel Miller. We had three meetings. On the 28th in company with Bro. Erb and wife we went to Spring Valley, McPherson Co., 28 miles distant, stopping with Pre. Daniel Diener. We had two meetings here during our stay, and then on the 29th we went 25 miles to meeting at the Pennsylvania M. H. in Harvey Co., where we had two meetings, and another one in Newton. On the 30th we took the train for Harper, Kansas where we had two meetings, then, on the 1st of May, in company with Pre. Jonathan Good and Dea. Jacob Erb we went to Cameron, Anthony Co., where we hired a conveyance and went to Oklahoma Terr. going 9 miles to Moses H. Yoder's, who live in a sod house. We had one meeting in their house and remained with them all night. There are 15 members in this vicinity.

On the 2d of May we teamed it back to Cameron and Anthony, reaching

Newton by rail at 11 P. M. and after a walk of 3 miles we reached Bro. Erb's house, and gladly retired to rest our weary bodies. On the 3d Bro. Erb took us to Newton, where we had a warm meeting at Bro. Tilman Erb's home, returning to Bro. Jacob Erb's in the evening.

On the 4th we visited Pre. David Weber's and Frank Horst's. On the 5th we went 24 miles overland to Peabody, stopping at the home of Bish. Benjamin Hamilton's over dinner, and then going to meeting and to Dea. Emanuel Weber's for the night. On the 6th, communion was observed at Peabody. We dined with Pre. Caleb Winey and family, and in the afternoon we again had meeting. We lodged with John Newcomer's, and on the 7th we started for Abilene, where we made some very pleasant visits. On the 8th we met at Herrington. From there we went to Jackson Co., being met at Mayetta by Samuel Garber. At Bunningham we had a pleasant meeting, and on the 9th we visited a great many Pennsylvanians in that section, although there are only two members here. (No doubt this would be a place where evangelistic work might be done with good results. ED).

On the 10th we went to Sabetha, Nemaha Co. Bro. Abram Moyer kindly met us at the depot and took us home and then to meeting in a schoolhouse. We lodged at Michael Alderfer's that night. There we met a few members from Brown Co. There are only 3 members in Nemaha Co., and 26 in Brown county.

On the 11th we started for Nebraska. At Oneida we had to lay over until 10:20 P. M., reaching Fairfield at 5:10 A. M. where we again had to lay over until 2 P. M. We reached Roseland that afternoon and were quartered for the night with Bish. Albrecht Schiffler and his beloved family. On the 13th we proceeded to meeting, stopping with Bro. Daniel Burkhard who was very sick. After meeting we went to Pre. Abraham Stauffer's, and afterward to Bro. Benjamin Ebersole's, and after meeting to Pre. J. M. Nunnemaker. We also had the pleasure of forming pleasant acquaintances with a number of the members here, among others, Pre. Daniel G. Lapp and Dea. Samuel Lapp.

On the 14th we started eastward for Freeport, Ill., 700 miles. Bro. D. L. Ebersole met us at the depot, and as Bro. Erb had been taken sick on the train he went to a physician while Bro. Lehman, accompanied by Bro. Ebersole, filled the appointment that had been made. On the 16th we visited Bro. J. Brubaker who was very sick, and then started for Sterling where we had two meetings and visited a number of the brethren and sisters.

On the 18th we went to Cullom, Ill., where we had three meetings, and then went to Saybrook, Ill., thence to Dayton, Ohio, where we had three meetings. From there we started for home to our families whom we were glad to find well, thanks to God for His kind and fatherly care and preservation while we were separated.

Our prayers are that God may bless the work that was done in His name on this long journey of nearly 4000 miles. We also feel very grateful for the warm-hearted welcome we received everywhere. May God bless them for all their deeds of love toward us. We especially feel to thank our dear widowed sister, Mrs. John Kreider and her children, John Stauffers of Dayton, Ohio for their kindness. The Lord reward them graciously.

I would yet state that in our congregation at Risers 7 persons were baptized and received into membership on the 14th of April, and at present there are 7 more receiving instruction and will be received into full membership soon. An old man in Campbelltown, Lebanon Co., was recently baptized on his sick bed and received by Bish. David Westenberg of Lebanon Co. May God keep him and bless him. With good wishes to all and earnest prayers for the progress of the good work we commend all to the care and keeping of our Lord and Savior Jesus Christ. Amen.

SWORDS AND GUNS, CHILDREN'S TOYS IN AMERICA.

During the Reign of Terror in France, in the closing years of last century, "Guillotines became children's toys, with which they operated on birds, mice and insects. As late as 1801 the Arras Authorities had to order the seizure and destruction of these toys, as suggesting ideas of death which might render children ferocious and sanguinary." Children were imbued with the tragical spirit of the times. Thousands of human beings were executed by means of the guillotine. Sometimes as many as eighty were conveyed in the same vehicle to the place of death. Some authorities saw, even in those dark days of France, that, to ensure their future peace and safety, the children must not be allowed to play with murderous toys, and they ordered their destruction.

Swords and guns are America's toys in 1894. Since the Civil War in the United States, military toys have vastly increased in number and attractiveness. Parents and friends procure them for the children and teach them how to use them. Those trained to the use of deadly weapons in childhood, often in after life add their quota to the largely increasing lists of annual homicides.

The record of crime, murder and suicide, as reported by the daily press in these closing years of the nineteenth century, is truly appalling. Yet from the authorities in government there comes no order for the destruction of military toys, or the suppression of a military spirit. On the contrary, ministers of the Gospel and statesmen favor military instruction. Never, in the history of the United States in time of peace, has there been such encouragement given to military instruction in religious and social life as at the present time. Boys' Brigades and "Military Church Companies" are organized in Sabbath schools, Christian Endeavor, and other young people's societies. "Companies are enrolled from nearly all denominations," except those churches that have ever protested against all war.

The growth of the Brigade has been very rapid. Fourteen companies are enrolled from Philadelphia, the City of "Brotherly Love." These are organized into a battalion, of which a minister of the Gospel is president. Some ministers claim that the adoption of the Brigade is not to cultivate a military spirit, but "only as a side attraction—a means to a more valuable end." One writer says: "The spirit of war is not in the Brigade at all."

The methods are military, and strictly so, but the ends to be reached are in the sweet fields of the peace of Christ. It is inconsistent to claim that the drill, with the gay uniform, sword and gun—"a gun that shoots," too—and other attractions, without the slightest view of the horrors of war, will fail to cultivate a military spirit. An advocate of the drill said that "nothing pleases a boy more than soldiering, and the Brigade idea includes competitive drills with other companies, parades, summer camps, etc." In reference to this question, Theodore L. Cuyler of Brooklyn remarked: "It is pitiable to see the carnal weapons of butchery in the hands of Christian youth."

Deny or evade the fact, it is nevertheless true—ministers of the Gospel and Christian teachers are instructing members of the church in the art of carnal warfare. Christ said: "They that take the sword shall perish with the sword." The history of the world has proved this to be true. One nation has conquered another in war, afterward to perish in like manner.

The "whole armor of God" which St. Paul so wisely describes, is a spiritual armor, and those who drill with carnal weapons to illustrate Paul's meaning or symbolisms do violence to the Gospel.

Common schools and colleges have formed Brigades, and others are being formed, according to recommendations of the Grand Army, which, if fully adhered to, will put our country under a system of "compulsory military education."

Ex-President Harrison voiced the sentiment of statesmen and army officers who favor military instruction in schools when he said: "Nothing will so much aid to enlarge our State militia and to give it efficiency and character as the plan proposed. The military taste and training acquired in the school will carry our best young men into the military organizations, and make those organizations reliable conservators of public order and ready and competent defenders of the national honor." The G. A. R. urges that where required national aid be obtained for the "provision of arms, equipments and instructors." The position of Ex-President Harrison is consistent with what may be accepted as an educational axiom—"What you want to appear in the life of a nation put into the school of that nation." Training for a purpose. Why cannot Christians see that to lead into the "sweet fields of peace" they must train for peace.

The Salvation Army sustains no argument for the use of carnal weapons. They use none. They are nonresistant in principle and practice. Their only weapon for defense or aggression is the "Sword of the Spirit, which is the Word of God."

The military drill of Catholic young people's societies has met with criticism, as being a menace to "American institutions." Prof. David Swing said, with reference to the controversy between Catholics and Protestants, "Guns for one means guns for all, and now toleration for one means toleration for all. . . . In these days, religious opinions do not mean guns. Those societies that are now arming themselves must be composed of Protestants and Catholics of the humblest mental equipments." The Professor further said: "It is full time for the higher, calmer classes to speak out in favor of peace."

These classes have long been "speaking out." Some will hear, but many will forbear. As long as the church bows to the god of war, so long will the glorious day of "Peace on earth and good will to men" be delayed.

The early Christian church understood Christ's Gospel of Peace. Then a Christian could not fight and be consistent with his profession. The truth of this is attested by the enemies of that day. And through the centuries since, there have been learned and devout Christians who, by example and precept, have protested against the barbarity of war.

Dr. Adam Clark said: "War is contrary to the spirit of Christianity; nothing can justify nations in shedding each other's blood."

Spurgeon said: "If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons; and how it is that the great mass of Christendom does not see this I cannot understand."

Theodore Parker said: "War is in utter violation of Christianity. If war be right, then Christianity is wrong, false—a lie."

Dr. Channing said: "War is the concentration of all human crimes."

John Wesley, Dr. Payson, and many others in Church and State, might be quoted, showing their opposition to war.

Men and nations may yet learn that it is only through Christ, the Prince of Peace, they conquer. Then will they learn war no more.—H. W. B. in Pacific Banner.

For the Herald of Truth.

A FEW THINGS TO AVOID.

The uppermost thing in my mind to avoid is, intermeddling with the affairs of others. This is a most common fault. A number of persons seldom meet but they begin discussing the affairs of some one who is absent. This is not only uncharitable but unjust. It is equivalent to trying a case in the absence of the person implicated. Even in the criminal code the prisoner is presumed to be innocent until he is found guilty. Society, however, is less just, and passes judgment without hearing the defence. Depend upon it as a certain rule, that the people who unite with you in discussing the affairs of others, will proceed to scandalize you in your absence. There can be found no higher virtue than the love of truth. The man who deceives others, must himself become the victim of morbid distrust. Knowing the deceit of his own heart, and the falsehood of his own tongue, his eyes must always be filled with suspicion, and he must lose the greatest of all happiness—confidence in those who surround him.

Avoid swearing. An oath is but the wrath of a perturbed spirit. It is mean. A man of high moral standing would rather treat an offence with contempt than show his indignation by an oath. It is vulgar, altogether too low for a decent man. It is cowardly, implying a fear either of not being believed or obeyed. It is ungentlemanly. A gentleman according to Webster, is a genteel man—well bred, refined. It is indecent, offensive to delicacy, and extremely unfit for human ears. It is foolish, want of decency is want of sense. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed. It is venomous, showing a man's heart to be as a nest of vipers; and every time he swears one of them starts out of his head. It is contemptible forfeiting the respect of all the wise and good. It is wicked, violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain. A single person of sour sullen temper—what a dreadful thing it is to have such a one in a house! There is not enough

myrrh and aloes and chloride of lime in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face, can ever screen such persons from utter vulgarity. Ill temper is the vilest thing that the lowest born or illest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16 May the good Lord increase our faith, enlighten our hearts and preserve us unto a happy end. Yours in the bonds of Christian affection. J. A. Zook.

West Liberty, O.

For the Herald of Truth.

HOLDING FAST OUR PROFESSION.

"Let us hold fast the profession of our faith without wavering; For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10:23, 26.

This text does away with the doctrine of mere profession. Paul warns the Hebrews repeatedly not to return to their former lusts, telling them of the awful consequences.

Our profession must be founded upon the Rock, Christ Jesus, and them we must hold fast that profession, that is, teach it by precept and example.

To be strong and successful in any great cause we must have implicit faith in the leader. Doubting is unbecoming to the Christian.

If Christ is our leader, we must trust His power to sustain us in all things. We should carry out all His orders with cheerfulness. Shirking is no more unbecoming in the Christian work than it is in any other.

We should be willing to do anything for our Master. If He gives us the lowest place be glad we are fit even for that. If we have enlisted under the banner of King Emanuel, there is no time for idling. If we stop in some pleasant place to take our leisure we may fall asleep, and, like Christian, the Pilgrim, sustain a great loss.

In the Christian warfare there is no time for sleeping. Souls depend upon our work. Then, dear readers, let us press on in the good work as our Leader gives us light.

No matter how weak, no matter how unlearned we may be, let us at every call be ready and willing to say, "Here am I, send me, send me."

Let us be diligent in the work of the Lord.

Leonard, Mo. CLARA BRUBAKER.

For the Herald of Truth.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH." Eccl. 12:1.

Remember, who created thee,
The birds and all they say
While warbling through the leaves you see
In merry month of May.

Remember Jesus who is kind,
Who shed His blood for all
The human race from end of time
To Adam's early fall.

Remember in thy youthful days
Thy God demands of thee
To shun the sinner's wicked ways
That His joys you may see.

Remember too how vain this life
Of gossip old and young,
Or whilst engaged in carnal strife
With an unbridled tongue.

Remember God who is over all,
And all His works are good,
While we, His creatures, often fall
And do not as we should.

GEOR. DINTAMAN.

NEXT DOOR NEIGHBOR TO A CIRCUS.

John Robinson's circus has come and gone. The mammoth tent and side-wings rose and disappeared as if by magic. This editor has the only residence on College Addition, and the ponderous tent not only skirted his fence but stakes and stay-ropes were in his yard. The circus was my neighbor from Sunday morning till Monday afternoon,—longer than it ordinarily favors a man. Many of the canvas men seemed disappointed because Grayson is a Prohibition town. Having just finished a well Saturday night, I put a rope and bucket in it and invited them all to take a drink. They made a big drain on it for both men and horses but did not exhaust the supply.

Having cows and pigs and over a hundred chicks, many of them frying size and no secure place, I was somewhat fearful that I would be chickenless when the circus departed. This circus does its own cooking and feeding of men and animals. But from the men who wielded the sledge and drove the stakes, up to the treasurer and manager, marked courtesy and cleverness obtained. I saw but one man drunk and he was not a circus man. One of the managers gave me the keys to the circus and insisted that I go in and see the Queen of Sheba part. But I did not. When but a boy in my teens, I "joined the church" as the phrase goes. Somehow I could not reconcile myself to the idea that a circus was a proper place for a Christian to attend. I gave the show-men my views in a plain, polite way,—even had a talk with the clown. His argument was that people will have amusements. The first circus that came around after I became a member of the church, tried my resolu-

tion almost to breaking it. My pulse was bounding with a desire to go. Older church members were going and taking their families. I had no fear of censure or discipline by the church. I got nearer and nearer to the grounds, could hear the music, the roars of laughter at the witticisms of the clown and the crack of the ring-master's whip. My desire was up to fever heat. I got on the grounds, a friend who had tickets caught me by the arm and pulled me, and he didn't have to pull hard,—near the entrance. At once I summoned my resolution, broke abruptly away, saying to myself, "You had better go home and get under the bed or you will lose your self-respect." I struck a bee-line for home and stayed there. The next circus was not so difficult to resist and now, with one at my door and one as free from objections as it is possible for a circus to be, I had not the least desire to respond to the superior inducements offered.

There is a lesson in this that the most careless reader can profit by if he will. This is a poor county and times are hard, yet the town was thronged with people and the canvas so crowded that they had to borrow fence rails to make seats for part of the audience. Multiplied thousands of dollars were taken out of the county. While a few were benefited financially, the masses are left with empty pockets. Not only the show and side shows, but "skin games" aided in draining. When will men learn that they have but a ghost of a chance playing against such games as were adjuncts to this show,—to all shows, perhaps?

That circus life is elevating and ennobling, no one will claim. That its effect on a community is for good in any moral sense, will not be affirmed by the most ardent circus going man or woman. Now, why not make a resolve to quit, profit by the experience of the writer in his efforts to break the habit, so your conscience will be lighter and your purse heavier? There is no harm in not going to circuses.—*Mountain Evangelist.*

TOUGH HELP.

Men often smile and laugh over the story of the young man who, before he would marry a certain girl whom he seemed to greatly admire, anxiously inquired of her father if she were "strong and tough." His desire to have a helpmeet who should be able to constantly aid him without weariness and nervous prostration appears to many a ridiculous feature in the young farmer's suit.

And yet this same craving for sturdy help upon the bowlder-strewn acres or the level leagues of prairie manifests itself in a way which is quite as strong, and whose gratified desire often has a more tragic ending than that of the wedded life of the

young man and his hardy wife. Nor is this alone confined to evil influences which the vulgar farm-hand brings along with his tough body and muscular arms, to exert upon the lads of the home where he carries until the harvest is ended. We hear a great deal said about this, and the lessons are sad enough to warn any man against taking help for his work just because the man he craves stands before him, wiry and strong.

I remember well the anxiety of a certain farmer to have some one to help him through the haying season. Only a short distance from his home was a young man who was temperate, honest, and faithful in all his work. His heart was noble and unselfish, and, though he might have earned much more miles away from home, he chose to remain near that his father and sick step mother might have the constant cheer of his presence. He would gladly have aided this farmer, whose field of work lay so conveniently near his home. But this man engaged a stranger to work for him, as he took pains to explain more than once, because he had been recommended to "do more work in a day than any other fellow in the county, and Hal, my neighbor's son is not quite so tough as the common run of farm boys."

Yes; this broad-shouldered young man was hired at once, and for a larger price than Hal Lombard would have asked. "I've got a bargain this time," the man chuckled as he surveyed the first day's work of the new help.

How plainly I can see the two going out to the hayfield—the man who was past fifty years of age and thought himself so well grounded in good habits, and the black-eyed fellow who was such a stranger to all the paths of uprightness. The barn was already well filled with hay, and the farmer felt that the rest of it could be got in without a single drop of rain upon it. In the middle of that same afternoon, however, the thunder began to growl in the west and there was hurry and bustle in the meadow lot.

"I believe I sha'n't hold out till we get this load pitched into the rack," the farmer panted at length, with the sweat pouring down his face.

"Oh, yes, you can," the hired man laughed. "Don't you see how cool I'm keeping? This is what gives a man muscle, and makes him so tough that he can stand all sorts of wear and tear. Do take some."

The bottle which the young man held towards his employer was uncorked and its fumes reached him at once. The greed for saving a load of hay also appealed to him. He gave one quick glance, to see how very securely he was hidden from the sight of his home and the road by the alders along the meadow, and then took a fatal draught which he repeated more than once, as he felt "so freshened," as he called it, for the successful completion of his work.

Through the entreaties of his grieved and almost heart-broken wife the farm hand discharged his hired man at the close of the week. But he had acquired a love for strong drink, fostered by familiarity with the coarse talk of the young man, which caused him much trouble in many an after day of his life.

And one day, when I asked Hal Lombard to unite with the church, he said, "I cannot now, when one who has taken such an interest in Christian work can do as yonder farmer has done." Then he told me how from his work in his father's field he had seen the farmer yielding to temptation.

"He wanted some one who was tough, and he got him in a double sense" Hal sadly added. Good and unselfish though he was, the effect of a vile farm-hand's influence on a strong man had made a deep impression on his heart, which it took a long time to remove.

WHY WE SHOULD SAVE THE BOYS.

"A boy leaves the Sunday school at fifteen because he was not converted at fourteen."

To save the boys is the best paying investment that can be conceived of in the financial, industrial, physical, social, educational and religious world. Young men are ruined before they are young men. The cry of the young man is: "Save me from myself." The cry of the boy is: "Save me to myself. I am safe now, but in great danger. Keep me safe."

We should save the boys because there is so much to save the boys from. Cigarettes kill many boys each year in this country alone. Candies filled with brandy are given to boys to create an appetite for alcoholic drinks. Liquor dealers offer rewards to those who will bring the most boys to their saloons. Juvenile drunkards can be counted by thousands in this free land. Scores of little boys can be heard blaspheming before they can talk plain. In our common schools much gambling is carried on, in the form of pitching pennies and playing cards and marbles. A boy just entering his teens will begin to investigate matters for himself, to see if what he has learned in the Sunday school is true. He will readily find much literature and many men to tell him that it is not. Thousands of pages of impure literature addressed to school children have been seized and excluded from our mails. One firm even hired an agent among the boys in various public schools to distribute such literature among his companions. All boys wish to patronize the cheap shows which are constantly traveling about the country, and to reproduce what they have seen at them in their own exhibitions in the shed or barn chamber. One who visited such a theatre in order to offer tes-

THE WANDERER'S RETURN.

A recently converted Roman Catholic priest wrote the following beautiful poem which we copy from "The Converted Catholic."

I have wandered, dearest Jesus,
Far from Thee,
I have steered my heart against Thee,
Calling me;
I have heard Thy sweet voice pleading,
I have turned away unheeding,
But now docile to Thy leading
I shall be.

I have sinned against Thee, Jesus,
Scorned Thy Word;
I have shunned the light Thy grace
And love afford;
I have mocked Thee and defied Thee—
I have scourged and crucified Thee,
Lo! I come repentant, guide me
Gentle Lord!

Thou hast come to me, sweet Jesus—
Heard my prayer;
Thou hast made my soul—all sinful—
Bright and fair;
On Thee, Jesus, firm, believing,—
Blessed pardon humbly craving—
Me, Thy precious blood all-saving,
Cleansed forever.

Nevermore to wander, Jesus,
Far from Thee;
On my path a plenteous light Thou
Shed'st for me;
Nevermore o'er symbols moping,
Not in man's vain power hoping,
Nor in darkness feebly groping—
I AM FREE!

L. S. H.

"MY SMOKE-HOUSE."

A man, who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. So I call it my smoke-house."

A CURIOUS story is told of Mgr. Guiges the first Roman Catholic Bishop of Ottawa. The Protestants of the town had often subscribed to Roman Catholic enterprises, and it was thought that a little re-iprocity would be in order. As Christ's Church (Anglican) was about to be rebuilt, the Bishop was asked whether he would contribute. His Lordship said the rule or practice of his Church prohibited him from subscribing towards the erection of a Protestant edifice, but he would gladly aid in the pulling down of the old church. Whereupon he subscribed for that purpose.

ALICE MAY DOUGLAS in Pac. Ban.

PRAYER HEAD-COVERING AND DRESS.

ESSAY BY SISTER ISABELLA MILLER.

PRAYER HEAD COVERING:—This subject concerns the sisters. It shows the spiritual relation with regard to position, her long hair showing the natural relation of the believing woman to her husband. Or if she has no husband it may show her relation directly to Christ who is the head of the man. Let each one read 1st Cor. 11:1-16, and see what the Apostle Paul required of the church at that time. What was necessary for them is also for us. Some may think the people will laugh at us for it. Let no such thoughts have room in your mind. If the Scriptures teach this, which we believe they do, let us do it willingly for Christ's sake, caring nothing for the sneers and jeers of the world.

DRESS:—Consider the words of the apostle in 1 Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shame-faceness and sobriety, not with broidered hair, or gold, or pearls, or costly array. What is the real motive for wearing ornamental and costly array? Is it not the desire of setting off one's person to the best advantage and exciting the admiration of others? Do such motives agree with the meek, humble, and self-denying religion of Jesus Christ? This question can be most faithfully answered when quite alone kneeling before God. These useless ornaments can be so disposed of as to feed the hungry, relieve the sick, clothe the naked and spread the glorious gospel throughout the world. During the years that you have been wearing these vanities many souls have been pining in want. Some helpless orphan might have been taught in the Sunday school and trained up for a better life here and hereafter. Beware these ornaments with the tears of contrition. Consecrate them to the cause of charity. Be not ensnared by the suggestion of some weak soul, that there is more danger of being proud of a plain dress and other modes of self-denial than of fashionable attire. Rather believe that He who enabled you to make the sacrifice is able to keep you from being proud of it. The severest part of self-denial consists in encountering the envy and hatred of one's dearest friends.

Death is hastening to strip you of your ornaments and turn your fair forms into dust. When placed before the bar of God whose judgment shall fix us in heaven or in hell, will we then wish we had adorned our bodies in pearls and costly array, or will we wish we had chosen a life of self-denial, denounced the world, taken up the cross daily and followed Christ? And as we will then wish we had done so let us do now.

ITEMS.

—THE Russian government intends to muster 200,000 soldiers out of military service, this summer.

—A CONFERENCE of members of the British and French Chambers of Commerce was held in Paris on the 22d of June to discuss the question of a general European disarmament. The consensus of opinion was that disarmament would have most serious effect upon labor, as it would add the 3,750,000 men now armed and supported by their Governments to the ranks of the unemployed. Why did not these wise business men think to suggest that it would be much cheaper for the Governments to support these men at home than under arms?

A FRENCHMAN who has been gathering statistics concerning the number of breweries existing in different countries places Germany at the head of the list, with 26,240 breweries, and an output of 4,750,000,000 litres of beer; England comes next, with 12,874 breweries and 2,600,000,000 litres output; the United States with 2,300 breweries and 3,500,000,000 litres; Austria with 1,942 breweries and 1,300,000,000 litres; Belgium with 1,270 breweries and 1,000,000,000 litres; France with 1,044 breweries and 800,000,000 litres output. A litre equals about one pint and three quarters.

—THE Second Massachusetts School Regiment has been disbanded. Jealousy among the boys and reclusiveness in their studies are given as the reasons for discontinuing the Regiment. The teachers have become convinced that the evils connected with the attempt to give the school boys a soldier's training outweigh the good, and they have wisely given their voice against continuing it. It is much to be regretted that an attempt should ever have been made to engraft upon the school system an institution whose purposes and methods are both so radically inconsistent with the moral and intellectual aims of the schools. It is sincerely to be hoped that other Principals will follow the wholesome example set by those whose boys were in this Regiment now disbanded.—*Advocate of Peace.*

—SCIENCE and infidelity are by many supposed to be inseparable. But nothing could be further from the truth. The true spirit of scientific study leads to devout and reverent acknowledgement of the Creator. A correspondent of the *N. Y. Evangelist*, who was present at a meeting of the American Association for the Advancement of Science, held in Minneapolis, says that he had gone to the meeting expecting to hear new attacks upon the faith of the Churches; but what was his surprise to hear among the announcements made Saturday, the notice of a prayer-meeting to be held on Sunday afternoon; and, what was a greater surprise, on attending that service, to find the leader of the meeting the newly elected president of the Association, and the first volunteer to take part, the retiring officer of the previous year. The foremost astronomer in the States led in prayer. There were no more distinguished geologists, botanists, or biologists in America than those gathered thus to commune in the name of Christ. There are no names in the schools of America more honored than these to be found upon the roll of her Christian Churches.

"God's pasture is the field of His love. It is bounded by the fences of law."

Married.

MISHLER—KING.—On the 9th of June 1894, by Bish. E. A. Mast, near Plevna, Howard Co., Ind., Bro. Henry Mishler of Howard Co., Ind. to Sister Amanda King of Miami Co., Ind.

OBITUARY OF BISH. JOHN P. SPEICHER.

Another laborer has been called away from his field, and gone to his final reward. Bro. John P. Speicher of Kent Co., Mich., departed this life on the 26th of June 1894, aged 60 years, 11 months and 16 days. He was born in Somerset Co., Pa., on the 6th of July 1833, united with the Mennonite church in 1853, was married to Magdalena Hershberger, May 23d, 1858, was chosen to the ministry on the 25th of May 1867, and ordained to the office of bishop in the fall of 1869, in which capacity he served the church as long as health and strength permitted. He has been in feeble health for several years and suffered much during the last weeks of his life, but still attended to his ministerial duties until about three months before his decease, but bore it all with Christian meekness. He was a man of much zeal and we may well say, "He did what he could," for the Master's cause. His funeral was largely attended. Services were conducted by J. F. Funk of Elkhart, Ind., assisted by C. C. Beery and Jacob Hahn. He leaves a sorrowing companion, one son, a daughter, four brothers and four sisters to mourn his death. Text, *John. 11:25-27*. More than a year ago he selected the hymns to be sung, the scriptures to be read and the texts to be spoken from both at the house and the meeting house. May God bless the sorrowing ones who mourn his death.

DIED.

SHELLY.—On the 25th of June 1894, in McAllisterville, Juniata Co., Pa., Bro. John Shelly, aged 73 y., 4 m., 23 d. His remains were buried in the Lost Creek cemetery. Funeral services by William Auker.

WENGER.—On May 24th, 1894, in the city of Reading, Berks Co., Pa., of paralysis, Samuel S. Wenger, aged 60 years, 8 months, and 13 days. The deceased was a member of the Mennonite church since his youth, but since the death of his wife, occurring some over eight years ago, he became rather careless in his duties toward his God and did no longer commune with his people. During the ten days of his illness he prayed earnestly for forgiveness and those about him during this time have the evidence that his prayers were heard and that he met his God in peace. Buried on the 27th at the Stauffer M. H., Lancaster Co., near New Holland, in the presence of an unusually large concourse of friends and relatives, on which occasion discourses were delivered by John Landis from Heb. 9:27, 28, in English and Jos. Brubaker from Matt. 24:44, in German. May God bless the bereaved family and be their loss the deceased's eternal gain.

HOFFMAN.—June 9th, 1894, near Landisville, Lanc. Co., Pa., Bro. Henry Hoffman, aged 80 y., 11 m., 18 d. Funeral on the 12th. Text: Phil. 1:21. Buried in the family graveyard. Bro. Hoffman was a faithful member of the Mennonite church. May the good Lord comfort his bereft family.

YODER.—On the 25th of June 1894, at her parents' home, 317 S. Prairie St., Elkhart, Ind., of a complication of diseases, Sister Della, youngest daughter of our ministering brother Samuel and sister Elizabeth Yoder, aged 17 years, 10 months, 19 days. Her sufferings were at times intense, but she bore them with a fortitude that is but rarely seen. She was fully resigned to God's will, and although her Christian experience was brief, yet her patience, her resignation and her consecration were an admonition to older soldiers of the cross, and she died, as we believe, "safe in the arms of Jesus." On the 27th her mortal remains were laid to rest in the new South Side cemetery, followed by her parents, two brothers, three sisters, her High School and Sunday school classmates and teachers, and a large concourse of sympathizing relatives and friends. The funeral was the largest ever held in the Elkhart M. H. Funeral services were conducted by J. K. Brubaker of Rohrerstown, Pa. and J. S. Lehman, from Psa. 102:23. Sister Della will be sadly missed, by all, but most of all in the family circle, yet God has called her up higher, and though it is hard to say the last good bye at the brink of the grave, yet for eternal life. May God comfort her bereaved parents, brothers, sisters and many friends and may this loud call move us all to set our spiritual house in order for the coming of the messenger that took our beloved sister and friend from our midst.

SHUCKER.—On the 25th of May 1894, in Champaign Co., Ohio, after a lingering illness of consumption, brother Gideon Y. Smucker, aged 65 years, and 2 days. He was born in Milfillin, Pa., May 23, 1829. He united with the Amish Mennonite church in his youth and was a constant member until his death. He was married to Maria Yoder, Dec. 14th 1854. He was resigned to the Lord's will during his last illness and when the end came he was ready and willing to go, and calmly fell asleep. Thus we mourn not as those without hope. He had the pleasure of seeing all his children gathered into the fold of Christ, and all united with the church of his choice. He leaves his companion, three sons, five daughters (one son having preceded him), six grandchildren and one brother to mourn his death. Funeral was held on the 27th at the Oak Grove M. H. Remarks by John Warey in German and James Raudall in English. A large concourse of friends and neighbors met to pay the last tribute of respect.

"Our father has gone to his rest,
From a region of sorrow and pain,
To the glorious land of the blest,
Where he never will suffer again.
While in the cold tomb father lies,
His spirit is resting above,
In that happy and sweet Paradise
There nothing can enter but love.
Sleep on then dear Father! thy soul
Has gone to that better abode
And while ceaseless ages shall roll
Thou art resting in peace with thy God."

WENGER.—Near Layton, Rockingham Co., Va., on the 26th of June 1894, sister Barbara Wenger, aged 84 years, and 22 days. Buried on the 27th in the Blosser graveyard. Funeral services by Solomon Beery and G. D. Heatwole. Text, *John. 5:25-29*.

BOLL.—June 27th, 1894, of typhoid fever, in Manheim, Lanc. Co., Pa., Jonas Adam Boll, aged 27 y., 3 m., 26 d. Funeral on the 29th. Text: Isa. 38:1. Buried at Hermy's meeting house. A sorrowing widow, parents and a large circle of friends mourn his death.

HARNISH.—May 27, 1894, near New Danville, Lancaster Co., Pa., Lizzie M., daughter of Bro. Joseph and sister Susan Harnish, aged 12 y., 9 m., 13 d. Services by John Harnish and Abram Herr from Matt 9:24 and John 5:24, 25. She was a bright and intelligent pupil at the Stone Mennonite S. S. and was loved by all who knew her.

"What is life, and what are we?
Only leaves upon the tree,
Green to day, to morrow sear,
Then we are no longer here."

E. H. H.

YODER.—Near Belleville, Pa., on the 10th of May, 1894, of old age, Elizabeth Yoder, aged 81 yrs., 1 mo., and 28 days. Buried on the 12th. Services were held by Menno Yoder. She was much respected by all who knew her; she was the mother of twelve children; six of them with her husband having preceded her to the spirit land. She leaves two sons, four daughters, twenty-seven grandchildren and fourteen great grandchildren, two brothers and four sisters to mourn her departure, but they mourn not as those who have no hope.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee every where."

BOSHART.—On the 22d of June 1894, near Thurman, Arapahoe Co., Colorado, Samuel, son of Menno and Catharine Boshart, aged 3 m., 14 d. Buried on the 24th. Funeral services by Joseph Gascho of Milford, Neb., and Joseph Schlegel and Jacob Yoder of Arapahoe Co., Col.

KAUFFMAN.—On the 1st of June 1894, in Union township, Milfillin county, Pa., Solomon Kauffman, aged 75 y., 2 m., 10 d. His right side was helpless he having had a stroke of paralysis on the 27th of May 1891. Buried on the 2d, when a large circle of friends and relatives met to pay the last tribute of respect to a departed one. He leaves one son, two daughters, fourteen grandchildren and one great grandchild and two brothers to mourn his death, his wife having preceded him to the better home nearly 21 years ago. Services were held by S. W. and C. K. Peachey.

"Death has visited our circle,
Robbed us of grandfather dear;
In the depth of our affliction
Can we help but shed a tear?

For we miss thee, O so greatly
When we see thy vacant chair;
And our home is sad and lonely,
For no grandfather is there.

Three long years his strength seemed waning,
Slowly waning day by day;
Yet he bore it uncomplaining,
Wishing but God's will and way."

SCHERTZ.—On the 4th of July 1894, near Lily, Tazewell Co., Ill., from the kick of his horse, instantly, Frank Schertz, aged 21 years, 2 months, 11 days. No one knew just how it happened as the deceased was alone in the stable at the time. He was a member of the North Danvers Mennonite Cong. Buried on the 6th in the Staats Grove graveyard. Funeral services by Joseph King, Joseph Stuckey and Pre. Biley.

POWELL.—On the 27th of June 1894, in Knox Co., Tenn., Henry Andrew, son of Henry J. and Lydia Powell, at the early age of 10 months and 24 days. Funeral services by H. H. Good from 2 Sam. 12:19.

KREIDER.—Elgin, Ill., on the 14th of June 1894, David Kreider, brother of John H. Kreider near Sterling, Ill. David had been a sufferer from epilepsy for 40 years, and his mind becoming affected he was taken to Elgin for treatment, and where he had been about 7 weeks prior to his death. His remains were brought back to the home of his mother near Sterling. Funeral was held at the Mennonite M. H. near the same place. Buried on the 16th of June 1894. A large number of friends and relatives gathered to pay the last tribute of respect to one that had been a sufferer for many years. Services by Philip Nice of Sterling and John Nice of Morrison.

BOYER.—On the 20th of June 1894, in Ionia Co., Mich., Sister Elizabeth Hickman Eash Boyer, aged 74 years, 10 months and 23 days. She was married to Henry Eash as her first husband, with whom she had two daughters, who survive her. After the death of her first husband she married George Boyer. She was born in Somerset Co., Pa., and came to Elkhart Co., Ind., at an early day, making the journey in a wagon, and from there moved to Kent Co., Mich. She was a faithful member of the church a long time and remained faithful to her death, and we have reason to believe that she has gone to her eternal rest, to be blest with all God's saints forever. Funeral services by Geo. Long, Peter Keim and Isaac Weaver from 1 Cor. 15:26. May God bless the mourning friends.

HARTER.—Peter Harter was born on the 6th of October 1817, in Erie county, N. Y. He was married to Elizabeth Metz, Mar. 5th 1840, with whom he lived in wedlock 48 years, until Sept. 24, 1888, at which time God called her home. The fruits of this union were two sons, John S. and Jacob Andrew. He moved from Erie Co., N. Y. in 1852, since which time he lived near Rolling Prairie, LaPorte Co., Ind., where he also died. He united with the Mennonite church, during his residence in Erie Co., N. Y. and was a faithful member of the church to the time of his death. Two weeks before his departure he was taken with paralysis, and died on Saturday evening, June 2d, 1894, aged 76 years, 7 months and 27 days. He leaves two sons, two brothers and one sister. God spared him to a good old age, and we have reason to hope that in his departure, he has been called to his eternal rest. Peace to his ashes. Funeral services by J. F. Funk and David Garber of Elkhart Co., Ind.

FISCHER.—On the 12th of May 1894, in Elkhart Co., Ind., of scarlet fever, David, son of Henry and Margaret Fischer, aged 9 years, 1 month, 14 days. Buried in the Olive graveyard on the 13th.

FISCHER.—On the 30th of May 1894, in the same family, Margaret, aged 2 y., 5 m., 25 d. Buried on the 31st at Olive. Funeral services were postponed until July 1 when they were held in the Holdeman M. H. by David Burkholder and John Hygema from Rev. 14:13. May this affliction bring us all nearer to God, and cause us to make preparation for that event which, sooner or later, will come upon us all. Farewell, dear parents, The call has come, Our Lord has called us And we've gone home.

A silent language uttered to the eye,
Which evens distance would in vain deny,
A tie to bind where circumstances part,
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ELKHART, IND., AUGUST 1, 1894.

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JOHN F. FUNK, EDITOR.
A. B. KOLB, ASST. EDITORS.

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EDITORIAL NOTES.

INTEREST in and help for fellowmen
are the sweet blossoms of Christianity.

REPLIES to our circular letter of June
14 continue to come in. Of the many
so far received, all but one express them-
selves in favor of a General Conference.
We are hopeful of getting the views of all
our ministers on this question.

CORRECTION.—In the report of a visit
to the West, in the last issue of the HER-
ALD p. 217, col. 3, the paper made us
say, "Benjamin and John Erb." The
paragraph should have begun as follows,
"Benjamin Lehman and John Erb."

OUR YOUNG PEOPLE.—The article in
the last number of the HERALD under
this title was written by the editor, and
sets forth the position of the paper on
that subject. The brother who judged
it to have been written by his neighbor
was simply mistaken.—K.

We are thankful to all those who
kindly accommodated us in sending cor-
rections and additions to the ministers'
ists and Meeting Calendar in our Fam-

ily Almanac. By this kind help we have
been able to make a more complete list
than heretofore. Our Almanac will soon
be ready for delivery.

OUR ministering brother, M. S. Steiner
and wife who have been spending some
time with us at Elkhart, returned to Chi-
cago the last week in July. They spent
Sunday July 22 with the Hawpatch con-
gregation. After a short stay in Chicago
they expect to visit friends in Allen Co.,
Ohio. Sister Steiner, whose health had
been failing for some time, was greatly
benefited by her visit.

AFTER a drought of several weeks
duration, accompanied with a tempera-
ture ranging daily from 90° to 100° in
the shade, we have again been blessed
with abundant "showers of rain." They
were indeed "showers of blessing," the
"thirsty land refreshing," and many a
grateful heart was raised in thanksgiving
to God for this manifestation of His care
for us. Vegetation in field and forest is
revived and prospects for corn and other
late crops are good.

FROM circulars which our ministers
have recently received from parties out-
side of Elkhart, some of our ministers
have the impression that part of our busi-
ness has been moved to Berne, Ind., or
that we have opened a branch store
there. This however is not the case.
There is a "Book Concern" in the town
of Berne, but we as a Publishing House
are in no way connected with its busi-
ness. We state these facts in reply to
inquiries that have been sent to us.

ON A VISIT TO THE WEST.—The
brethren and sisters David K. Landis
and wife and Henry A. Leatherman and
wife of Plumsteadville, and sister Magda-
lena Fly of Chalfont, all of Bucks Co.,

Pa., made an extended visit to friends in
Ohio, Indiana, Michigan and Canada
during June and July. They spent sev-
eral weeks in Elkhart county, and we
were pleased to have them call at the
Publishing House and take a tour
through the building. We were glad to
have these friends stop here, and were
pleased to see their interest in church
work.

THE sisters, Sarah Lehman, wife of
Bro. J. S. Lehman of Elkhart, Annie
Shoemaker, wife of Bro. C. C. Shoe-
maker of Freeport, Ill., and Minnie
Stauffer of Salunga, Pa. (the latter two hav-
ing been here on a visit), left the city on
the 17th of July for Lancaster Co., Pa.
Sisters Lehman and Shoemaker will
make an extended visit in the home of
their childhood, and may also spend
some time in Canada on their way home.
The brethren A. C. Kolb of Elkhart and
T. L. Kolb of Freeport, Ill. left the same
day for a visit to home and friends in
Canada.

OUR CHILDREN'S MONTHLY, the
"WORDS OF CHEER" has been enlarged
to a three column, eight page sheet, and
deserves a more general circulation
among our young people than it is at
present receiving. It is bright and
cheery; the reading matter is simple and
practical in its teachings, and nicely illus-
trated. The subscription price is only
25 cts. per year. Any person who sends
us a new name and 25 cts. will receive a
copy of that beautiful story, "The Strike
at Shanes." The subscriber will receive
a beautifully illustrated premium book
with the first paper. Sample copies of
the paper sent free on application.

As we predicted in a recent number of
the HERALD, the mails have been more
or less delayed on account of the A. R.
U. employees' strike, which is happily

now again a thing of the past. Some letters, mailed less than 300 miles from Elkhart, have been nearly three weeks on the way, and a few of our friends who sent orders and money some time ago have written the second time, the second letter in some cases reaching us ahead of the first one. It may be that some letters have been lost in the mails during the recent disturbances, and if any have failed to get their business matters attended to, kindly write to us again and tell us what you want.

LETTERS are still being received daily in regard to the General Conference matter. As a rule the letters show that our ministers and bishops have been thinking of this matter for some time, and the arguments presented are therefore timely. We hope to receive a general response. It seems to us there is no cheaper or easier way of ascertaining whether we really need such a conference than by means of these letters from all our ministers. If a General Conference is to be held, sufficient reasons must be given to show the need and the benefit of having it; it is not to be held valid reasons should likewise be given, and then an opportunity should be given to decide which it shall be. If that measure of charity, brotherly love and forbearance which our brethren have been advocating in their letters prevails at such a conference, all elements can be sweetly harmonized. If no conference will be held that charity will still hold us together in the sweet bonds of Christian brotherhood. Such a conference will be harmonious if charity prevails. In matters of faith we are strictly one; in doctrine, our conferences harmonize; in customs and practices we may differ slightly, but not to the extent that any gospel principle need be sacrificed by any one for the sake of harmony such as existed at the first General Conference held in Christendom, as recorded in Acts, 15th chapter. But whatever is done, all selfishness, assumption, and the like will have to be left outside of the doors, or Satan will work mischief, and that need not and will not be if the Spirit is permitted to guide and direct.

THE following letter was received a few days ago, and shows what our Waldensian brethren who emigrated from Italy

last year are doing. The old missionary spirit of our martyr forefathers is still living in them. ED.

2214 Jones Street,

San Francisco, California.

DEAR BRO.—What a sweet surprise this morning, and but two days after my arrival! Here is my good old friend, THE HERALD OF TRUTH. This tells you that I left our dear Waldensian colony in North Carolina, a younger brother, M. Soulier, having finally arrived to take charge of them, being myself there only *pro tempore*.

I am now a missionary again, and among Italian Roman Catholics whose number in this city is above 20,000. You know the old Waldensian church's motto: "Lux lucet in tenebris!" (literally: "Light shines in darkness." ED.) Wherever darkness reigns, created more especially by Roman Catholicism, our church, just as any other *living* church, adds the other apostolic words: "Woe is me if I do not evangelize!" (another rendition of 1 Cor. 9:16. ED.) Dear brother in the Lord, pray for us, for M. Nardi, the founder of this mission, for me, for those who support the work, pray for the coming of our dear Lord's kingdom among these Italians of California, and may we all with the palm of victory over Satan and sin say and sing, "Praise the Lord of our salvation!"

With kindest regards, I am

Yours ever truly,

E. VINAY.

IN these days, we hear on every hand this or that usage, custom or practice denounced as "out of date," "tradition," "not up with the times," "too slow," and other expressions of the same nature. People lightly speak of this or that church or congregation as being married to customs, that they think adherence to this or that custom will save them. These so-called "enlightened" people look upon ordinances and other divinely instituted practices as farces, and remnants of ceremonial laws and traditions which Jesus abrogated. Such and other things are heard from the lips of even those who profess to have cast all upon the altar, in full consecration to God.

When we hear these people making such assertions, we wonder how much or how little truth there is in them. We as a people are occupying a peculiar position. Other denominations that formerly practiced the same customs regarding simplicity and plainness in dress, manners, speech, buildings, etc., are

drawing away farther and farther from us into that universal swirl of "popular" religion, into the popular impression that "if the heart is right, all is right." Some have got so far that they look upon the Bible as a useless book to those who have attained a certain "grade" of Christian experience, and that the only reliable guide is the impression of the Holy Spirit. But we are commanded to "try the spirits," for not all are of God; and what way have we of trying them but by that word that is a lamp to our feet and a light to our path? Over and above all this comes the direct word of Christ, "If ye love me, keep my commandments."

Since this outward difference between the few denominations who still adhere to gospel simplicity and those who are drifting away from it is becoming more and more apparent, many of the latter class, especially among the young, and even middle aged, are getting the idea that we believe adherence to outward forms and appearances, customs and practices will save us.

It is true that customs and practices may have an undue hold upon the minds of some people, so much so in fact that Gospel principles and Gospel commands are made of secondary importance to custom; but simply because this may be so with some, is no proof that certain customs and practices are not expedient in their proper place.

The Bible lays down general principles, and leaves room for such other regulations in accordance with these general principles as are expedient for the proper government of the church. That this is so is shown by the example of Paul in his doctrinal and disciplinary epistles which he as a divinely inspired apostle gave for the government and welfare of the church. These customs and practices which he instituted were not to supersede the teachings of Christ then, and they are not to do so now, or our religion, like that of the scribes and pharisees, would become "churchy;" our religion would become "Churchianity" instead of Christianity.

There are some things which the changing influences of time and surroundings must ever leave the same. These are the vital principles which Christ brought, and for which He, His apostles and many of His followers, among them

thousands of our forefathers in the flesh, suffered and died. Those principles were and are worth more than life. Men, times, circumstances, nations, may change, but those principles never change. They are the word of God and will stand though heaven and earth pass away.

Imbedded into these principles are ordinances instituted by God's Son, to be observed throughout all generations. Baptism, the communion of the bread and wine, and the washing of feet have a place in discipleship that time and the changings of people's ideas and customs cannot render obsolete. They will remain part and parcel of Christianity as long as Christ's word shall be known on earth, and to set them aside as useless is to set aside Christ's teaching.

But criticisms and uncharitable remarks do not always come from outsiders, and therefore, God giving us grace, we will endeavor to say a few words for the benefit of ourselves as a people, on the subject of criticism.

There are matters in church government and church polity that call for this or that regulation as a matter of expedience. These things have their bounds as to time and territory. They had a beginning, being introduced because of their necessity or advisability. But a regulation which may, on account of circumstances, be necessary at one place may not be needed at another, and would be an infliction upon the other place; hence it is well not to make too much of regulations that are intended to be only local in their application or use. And let not those who have no occasion to make a certain regulation ascribe too much "progressiveness" on the one hand, or "conservatism" on the other, to those who adopt this or that method of meeting and dealing with issues more or less local in their character.

The writer is constrained to believe that when this one point is once better understood by our people, there will be far less tendency to criticize this or that church or community for methods and regulations that may be adopted, and we will find that we as a denomination are ONE, of one mind, in all that concerns vital principles, and that the only reasons why there is any difference in the way of applying these principles is be-

cause of the differences of our surroundings and circumstances, and that it is therefore unkind, uncharitable, to say the least, to make light of such customs and practices and methods which have been instituted after much earnest prayer and thoughtful consideration, and which, each in its place—are proving a blessing to the church where they are in use.

K.

For the Herald of Truth.

THE TIME OF GRACE.

"Life is the time to serve the Lord,
The time to insure the great reward."

In the beginning God created man, male and female, and placed them in the garden of Eden. Here, according to God's word, they transgressed, and from that time He promised us a Savior. In the fullness of time He sent His beloved Son, that whosoever believeth on Him shall not perish, but have everlasting life. Through His life, death and resurrection He established His kingdom in this world in the hearts of His children, which He calls the "kingdom of heaven." He died for the sins of the whole world and rose from the dead for the justification of all who believe in Him and obey His word, which He has left as a guide to lead man unto Him, who alone is the way, truth and the life. He declares that no man can come unto the Father but by Him.

This great work of our salvation was accomplished by Christ himself over eighteen hundred years ago, when He came upon this earth to redeem poor fallen man from that curse under which all were brought through the transgression of our first parents. Through His sufferings, death and triumphant resurrection, He destroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

In the beginning of this chapter (Rev. 20) John said, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." I believe this angel who came down from heaven with a great chain in his hand was Christ himself. He through His suffering, death and resurrection, bound Satan and took his power from him. In Rev. 20:3, John said, "and cast him (the devil) into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years be fulfilled," and after that he should be loosed a little season. The thousand years are the full time of grace; for Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thou-

sand years, and a thousand years as one day." "The Lord is not slack concerning his promises." Now Christ having fulfilled the law of God and suffered death for the sins of the human family, He bound Satan, and at the same time opened the prison doors and set the captives free. Christ proclaimed to the world that the devil is a thief, a robber and a liar. He exposed him before the world and warned all men to beware of him: He told them that they are all serving him by nature, and their wages would be eternal death if they did not repent and become His children.

"They lived and reigned with Christ a thousand years" (Rev. 20:4). This is the full time of grace. They cannot live a natural life all this time, but they nevertheless live if they even do die, for Christ said unto Martha, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." By this we see plainly that Christ has reference to the spiritual life which is begotten in the souls of His children and not to our natural life. In the 5th verse of Rev. 20 he says, "But the rest of the dead lived not again until the thousand years were finished." The rest of the dead I believe are those that died a natural death, not having that life which is in Christ. They are dead in sin and have also died a natural death. Not having part in the first resurrection, they will sleep in their graves until the thousand years are finished, which is the end of time, when Christ will come. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). This first resurrection, I believe, takes place at the time when we are converted, when we die unto sin, are buried in the death of Christ and raised again to walk in newness of life. Let us bear in mind that "life is the time to serve the Lord."

My dear readers of the HERALD, let us watch and pray, for at an hour we think not the Son of man cometh. My prayer and wish is that the good Lord would let the good seed of the Word fall into our every heart, and spring up there and bear fruit so that when the reaper comes and cuts us down like the clover of the field, we then might be gathered as sheaves into those barns that are built on a foundation that will never perish.

Akron, Pa.

JACOB K. CARPER.

For the Herald of Truth.

A PLEA FOR THE YOUNG.

It seems to be the opinion of a number of the brethren in some of our congregations, that the laity, especially the younger brethren, have nothing to do in the church work but to be obedient. Now obedience is indispensable in the Christian obedience both to God and to the

church, when the church walks according to the divine command. But simple passive obedience is not obedience. We are commanded of Christ to *work*, as well as to watch and pray. Our ministers also constantly remind us that they can not do their work with efficiency, without the aid of the congregation. So that to be altogether obedient, we *must all be at work*. But it is sometimes the case that when some of the younger brethren try to do active work, no matter how unpretentious, they are considered out of place, or perhaps "want to preach," or "want to hear themselves talk."

Brethren, do you realize, do you have any idea what discouragement such unchristian and uncharitable talk causes in the hearts of young Christians? how it would sometimes almost bring despair, if it were not that they know that the Master sees and hears?

We all know how young people are, how full of life and energy, if in health. We know that by putting them to healthful employment, the surplus energy is consumed, the mind and body developed, and they become useful and healthy men and women. On the other hand, if they are given but little physical or mental exercise, they grow up undeveloped in mind and body. Now brethren, is the physical man of more importance than the spiritual man? Does not the young Christian, rejoicing in salvation through a loving Redeemer, stand in need of spiritual exercise to develop the spiritual man as much as, nay more than, the physical man needs exercise to develop itself? Why then is the energy of the young Christian not turned into some useful channel, instead of being condemned without investigation, or explanation?

Brethren, is this charitable? Does it show the true Christian spirit? Do we not have room enough for all to work, without crowding, and, figuratively speaking, treading on each other's toes? "The harvest truly is plenteous, but the laborers are few." Millions of unconverted ones are about us, and can we as Christians make no effort to rescue some of them?

The church militant, like the individual, is not perfect. It never was, and it never will be. There is always room for improvement. We need more active spiritual life, more zeal. We need more reality about our religion, to show the world that we are Christians in truth, and that our Christianity is a grand and glorious privilege; that it is "Righteousness, and peace, and joy in the Holy Ghost," and not a heavy, galling burden which we took up merely out of custom, or out of fear. We need more brotherly love, and more sincere Christian fellowship among the brethren. And if the younger brethren wish to aid in bringing this about, is it Christlike to condemn the effort as vain or worldly without investigating it?

Christ tells us that "With what judgment ye judge, ye shall be judged." True, there is danger of moving too fast, and getting off the narrow way. But let us remember that there is also danger of moving too slow, or not moving forward at all, in which case we move backwards. We *must* advance or go back. And the danger of becoming too worldly is no excuse for our condemning any Christian work, without any inquiry into the *nature* of it, as to whether it will stand the test of God's word or not.

Would it not be more Christ-like to investigate every Christian effort that is made among us, and encourage it if in accordance with scripture, and correct and admonish in the true Christian spirit if it is not. I am convinced that if there were more fair, open, Christian criticism, and brotherly admonition, instead of whispering and backbiting; and more Christian encouragement, instead of disinterestedness, or cold approval, we would grow much more rapidly in grace than we do.

Brethren, I write not to dictate, but to plead. And as one who has the cause of Christ and the welfare of the church at heart, to encourage a prayerful consideration of this subject; that there may be more unity among us; more purity, more sincerity, and above all, more CHARITY. "By this," says the Savior, "shall all men know that ye are my disciples, if ye have LOVE one to another."

Lancaster Co., Pa. A BROTHER.

For the Herald of Truth.

CORRECTING FAULTS.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

How much of contention, or bitterness and division might be avoided if all took heed to these words! How many feel inwardly pleased if they are able to silence their opponents, and even if they do not satisfy them. Yet Paul tells us not to be "desirous of vainglory, provoking one another, envying one another." "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Some might think Paul also said, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are con-

trary the one to the other; so that ye cannot do the things that ye would." But he also said, "Walk in the Spirit and ye shall not fulfill the lust of the flesh. And they that are Christ's have crucified the flesh, with the affections and lusts." If we live in the Spirit, let us also walk in the Spirit. How much of human opinion and self-aggrandizement we find instead of living and walking in the Spirit. Some established ideas seem so perfectly engrafted into some of us that we appear to have become blinded, and cannot, or as would sometimes appear do not desire to see and understand the Gospel in its proper light. The Jews were very zealous in adhering to the usages and customs of their ancestors, and thereby transgressed the laws of God. Paul said, "They had a zeal of God, but not said, 'They had a zeal of God, but not according to knowledge.'" May not this be the case with many of us to-day?

Some customs and forms without Bible sanction are highly honored by persons of sincere hearts and honest convictions. Saul of Tarsus persecuted Christ with honest conviction, being exceeding zealous of the traditions of his fathers. He did it ignorantly, as he himself testified. This is a plain exhibition of the ignorance under which we sometimes honestly labor. Since there is so much difference of opinion and so much error, even with those of honest hearts, it becomes every Christian with a pure heart and fervent love to God to examine himself carefully and be thoroughly convinced that his or her opinions agree with the Gospel principles, and are governed in all things by the spirit of Christ, and the word of God which endureth forever. A true spiritual faith is the only safe anchor of our souls. It is not so much to be wondered that there is so much discord, and so many divisions among Christians at present, for these things existed soon after the Christian church was established. In the Corinthian church contentions and division took place in Paul's time. Some contended that they were of Paul, some of Apollos, some of Cephas, and some of Christ. But Paul did not praise them, but said, "Who is Paul, and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase. For other foundation can no man lay than that is laid, which is Jesus Christ. Therefore let no man glory in men." Let us be determined with Paul, not to know anything "save Jesus Christ and Him crucified." Let us crucify the carnal man with his affections and lusts, nail self to the cross, respect the opinions and feelings of others, and bring into exercise self denial, humility, forbearance. Let us beware that we do nothing through strife, nor maintain an opinion through vainglory. Let us exercise love in lowliness and meekness with long-suffering.

If persons of different opinions act thus toward one another as it is their duty, we can dwell together as one united Christian brotherhood in the bonds of peace and brotherly love. Let us try the spirits that rule and reign in our hearts, whether they are of God, or whether our opinions are only prejudices, and we only seek such texts and arguments that will support our views and not enlighten the minds of others. When difficulties arise and the spirit of reasoning is used aright, how soon all is again right and forgotten! But if we try to restore any one in a selfish, arrogant way and without the spirit of God, we ourselves are tempted wrong. Gal. 6:1.

Lancaster Co., Pa.

For the Herald of Truth.

THE UNSEARCHABLE RICHES.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3:8.

It is natural for man to desire great riches, and men often commit great wrongs to gain wealth. How often we hear of murders, thefts and robberies committed to obtain money! Men will defraud, lie, and do all manner of unrighteous scheming for the sake of it, and when they gain it, it is very unstable. It is easily destroyed by fire, flood and storm, and how true it is that "moth and rust doth corrupt," and that thieves seek to steal it. See Matt. 6:19, 20.

Men's hearts often become very corrupt in their endeavor to obtain this corruptible treasure. "For where your treasure is, there will your heart be also." Matt. 6:21. In Eph. 3:8 Paul tells us of other riches, "unsearchable riches," or very great riches, and he tells us they are found in Christ. If we are the happy possessors of the riches in Christ, we will not desire to commit the above-named crimes, for he who is a disciple of Christ will have his heart in the service of the Prince of Peace, who "went about doing good." Friends, let us make the riches in Christ our treasure. "For where your treasure is, there will your heart be also." Matt. 6:21.

He became poor that we might be made rich. He denied himself, suffered and died, that we may become the happy possessors of everlasting life. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

There is danger in the possession of earthly riches. Deut. 8:11-14. "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou

hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt from the house of bondage."

Dear Christians, we should be very careful when we are prospered in this world's goods that we forget not Him who led us out from under the bondage of sin. See Deut. 32:15; Neh. 9:25, 26; Prov. 15:16; 18:23; 28:11; 30:8; Eccl. 5:12; Hos. 12:8; Mic. 6:12; Matt. 13:22; 19:23; Mark 10:22; Luke 12:15; 1 Tim. 6:10; James 2:6; 5:1. The above passages tell of the dangers of earthly riches. Dear readers, please look them up and profit by the warning therein given.

The Bible also tells us how to make a proper use of riches. Please look up the following passages of Scripture: 1 Chr. 29:3; Job 31:16, 24; Ps. 62:10; Jer. 9:23; Matt. 6:19, 20; 19:21; Luke 16:9; 1 Tim. 6:17; James 1:9, 10; 1 John 3:17.

In these times of strikes and unrest we see what a stumbling-block the desire of earthly riches is in the way of many, and what a hindrance in the road to heaven, to many professing Christians. They will take guns in hand under the plea of self-defense. I think the truly nonresistant follower of Christ can find great consolation in 1 John 3:22, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Christ commands His disciples to "resist not evil," see Matt. 5:39. If we then keep His commandments and ask Him to protect us and our little ones and rely wholly on His promises, He will surely protect us, for He cannot lie. But if we rely upon the arm of flesh, namely the revolver, or sword, contrary to His positive command, how can we ever expect to see our prayers answered when we ask for His protecting care over us?

Dear brothers and sisters, let us strictly obey His commandments and put our trust in Him, and ours will be those unsearchable riches in Christ, and what a heaven! Amen. D. W. KILMER.

P. S. I am at present working in a mining camp. Our friends will please address us at Hastings, Colorado.

For the Herald of Truth.

DOERS OF THE WORD.

"Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

A disposition to hear the word of God and obey it is the greatest of blessings. To be accepted of God we must give Him our hearts, and we manifest this by obeying Him. It is by constant desire

and prayer to learn the divine laws that we are enabled to do God's will. By His guidance only can we live and walk in the true spiritual life.

"If ye love me keep my commandments. If we should daily attend public worship and hear the word of God preached, praying much and saying, 'Lord, Lord,' and with all this not do the will of our Father in Heaven nor keep His commandments, it would profit us nothing. In Matt. 7:21, we read, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.'" If we fail to continue in God's word and spirit in our every-day life, and go instead with the world in foolish talking and jesting and other things which are forbidden in God's word, we show by our conduct that we yet love the world. Paul said, "They that are Christ's have crucified the flesh with the affections and lusts."

Let us show by our Christian conduct that we have renounced the world and are one with Christ. We all have a mission to fulfill. Our talent may not be a large one, but let us faithfully fill the place God has given us, and whatever it is that we can do, even though it be giving a cup of cold water, if we do it in His name, we will be working for the Master and shall be rewarded for it.

So let us more earnestly seek to advance the interest of Christ's Kingdom and may we strive to do something each day for the Master. NANCY HARTZLER. Garden City, Mo.

For the Herald of Truth.

"FOLLOW ME."

This message no doubt has many times come to you, my brother; to you, my sister; but how did you receive it? How have I received it?

Read, Matt. 4:19; 8:22; 9:9; 19:21, and you may see how the disciples accepted it. When Jesus beheld Peter and Andrew casting the net into the sea he said: "Follow me and I will make you fishers of men." We find they *straightway* left their nets and followed Him. He then called James and John and they *immediately* left the ship and their father and followed Him. "Follow me, and let the dead bury the dead," He said to the disciple that asked to first go and bury his father.

To Matthew, "sitting at the receipt of custom," He said, "Follow me," and he likewise arose and followed Him.

These texts mean a great deal to us. First Christ gives a promise with the command. "I will make you fishers of men." Though they were humble fishermen yet through His power they should do a great work. And to day their work as "fishers of men" is still felt. Blessed

thought that if we follow Him, He will bless our work.

Secondly, He shows the importance of following Him. Though these fishermen may have been dependent upon their daily labor for a living, yet they left all and followed Jesus. And though Matthew was engaged in a public work, yet he, too, left it and obeyed the Master. Oh that Christ's disciples to-day would all obey Him as promptly. But, alas! how many let worldly cares keep them away from the house of God and other Christian duties. His work is even more important than the burying of a father. He does not mean that we should not care for the dead, but He teaches us that there is nothing equal in importance to His service. Can we not take a lesson from this and obey Christ *first* in all things? He has promised that if we first seek the kingdom of God and His righteousness all other things shall be added unto us. CLARA M. BRUBAKER.

QUEER RELIGIOUS SECTS.

M. Tsakni, a Russian writer, has published an interesting work entitled, "Queer Religious Sects of Russia," from which it appears that there are not less than 15,000,000 followers of strange notions in the empire of the Czar. These communities of devout and deluded beings are constantly being enlarged, in spite of all efforts made to the contrary by the government.

One of these sects is known as the "Runaways." As soon as they embrace the new faith they fly from their villages and towns, destroy their identity as much as possible, and henceforth live as savages. "The Christs" are another curious sect. They worship each other. The chief ceremonies are a crazy species of dancing, yelling as loudly as possible, and pounding stones with sticks.

The "Skoptsys" believe in self-mutilation, but will not submit to amputation, even though it would save life. Like the "Christs," they dance and yell for hours without intermission.

Still another of these deluded sects is the "Dumb Boys." Why they are called dumb boys no one seems to know, but it is a curious fact that the sect is composed of both sexes, old men being in the majority. It is claimed that some of these aged patriarchs have not spoken in fifty years, although perfectly able to do so did they so desire.

The "Suicides" are a sect led by M. Souckellife, who preaches self-destruction as an absolute necessity to salvation. He is very eloquent, and it is said that he leaves a church with a dozen suicides' remains strewn about the floor. Then the leader must be unsaved as he does not commit suicide.—*Faithful Witness.*

WITH THE HUMBLE AND BROKEN HEART.

In the canton of Berne, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the fields with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience, heavenly-mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes open to see all things in their true values, you may cry in grateful ecstasy, "Thank God for my griefs and my afflictions."

Jesus is the sympathy with that side of humanity which is most piteous and helpless. Where human life needs most help because of its poverty, there is Jesus most likely to be found. This sympathy displayed in His earth-life, when interpreted into the divine, becomes very precious and full of comfort to us. For now in heaven, as then on earth, only in wider circles and grander developments, is the heart of Jesus in sympathy with the lowly, the needy, the helpless. Where human power disdains to notice, there is the very point at which divine strength notices most. Under uncouth forms of helplessness, where there is a want of productive power, where being seems ground down to the lowest estate, there men look with scarcely veiled contempt, but there it is that Jesus looks with sympathy and compassion.

In the gospel of Isaiah, Christ declares that He dwells with the humble and broken heart. This old time revelation, confirmed by the actual example of the Lord Jesus on earth, spreads for us a new glory over the divine Government. While we see things of this world going to the strong hand: while philosophy takes care of the thinker; while fame takes care of the successful; while mammon takes care of the fortunate; while in all thoroughfares of activity the strong crowd the weak to the wall, and in the great battle of life have compassion only on those who are able to stand, and tread down the wounded, it is well to know that there is a revelation which nature does not make, a revelation of the heart of God, in which there is sympathy for those who are too weak to take care of themselves, too feeble to report themselves by anything they can do among their fellow-men. If the world takes care of the successful, the divine Government takes care of the unsuccessful. If men crown the eminent, God crowns the lowly. If men look after and serve the

conspicuous, God searches out and rewards the humble. The deeds of the under class, done in secret, are noticed and registered. The sorrows of those for whom no men sorrow, the tears of those who weep in secret places, the yearnings of those who have no answers to their desires, and the prayers of the distressed that seem to die in the air, rising in simple petitions or on the wings of song, and the experience of those who are swept hither and thither by the current of fortune, as dust is swept by the whirlwind on the summer road; O, it is good to know that God looks on all these things. It is good to know that some one takes care of the neglected, that some one thinks of the forgotten, that some one all powerful and glorious will come to judgment by and by to reward His own.

MORE WILLING WORKERS NEEDED.

A sister of the River Brethren denomination writes as follows:—

I received the Dictionary of the Bible and was well pleased with it. As near as I could learn, all of those whose names I had sent you, received their Sunday School Lesson Helps. I have made every effort to get the Sunday School started; it is sad and sorrowful to hear that there is not one out of seventeen able to offer up prayer or take charge and lead. Remember, these are all members of a Christian church. They are a prayerless people; they profess but take no hold of the plow. The Master's voice is calling for laborers. Is there any one willing to obey the call? No, not one. There is an excuse made for to-day; it is put off for to-morrow. May God give them light to see.

Obedience is the best sacrifice. My prayer to God is, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts."

A true follower of Jesus Christ has many trials, sorrows, temptations and tears, but though sorrowful, yet he can be always rejoicing; there will be rifts in the clouds; rainbows will chase away the tempest, and sunshine will come at last. Let us be on the safe side. The Savior said, "Watch and pray," and "Take up your cross daily and follow Me." Matt. 23:22. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Matt. 23:24. Let us build our house on the Rock.

Your true friend in Christ,
B. C. B.

"THAT'S YOU, JIM!"

Some years ago, at a beautiful English watering place, I met an earnest, Christian tradesman of the town, who had prominently displayed in his store window, an assortment of Bibles.

A band of young men, called "Ethiopian Serenaders," with hands and faces blackened, and dressed in grotesque costumes stopped before this gentleman's door one day. After they had sung several comic and plaintive melodies with their peculiar accompaniments of gestures and grimaces, one of the party, a tall, interesting young man, who had the air of one beneath his proper station, stepped up to the door, tambourine in hand to ask for a few pennies from the people. Mr. Carr taking one of the Bibles out of his window, addressed the youth:

"See here, young man," he said, "I will give you a shilling, and this book besides, if you will read a portion of it among your comrades."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading.'"

Mr. Carr opened at the 15th chapter of Luke, and pointing to the eleventh verse, requested the young man to commence reading.

"Now Jim, speak up," said one of the party, "and earn your shilling like a man!"

Jim took the book and read: "And He said, 'A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.'"

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's you Jim!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why that's you again, Jim!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him."

"That's like all of us!" said the voice, once more interrupting: "we're all beg-

gars, and might be better than we are! Go on: let's hear what came of it."

The young man read on and as he read his voice trembled: "And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.'"

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too: and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself*, his father's son, and his present state, his companionships, his habits, his sins, his poverty, his out-cast condition, his questionable mode of living,—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning-point in the young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Letters were written to his parents, resulting in a long-lost and dearly loved child returning to the familiar, earthly home; and still better, in his return to his heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of "The Prodigal Son," both for time and for eternity.

GOD'S WAYS.

What mysteries God's providences are! Who shall dare interpret them, and who may question them? A mother, with all that can make life rich, and who seemed to be held to earth by the clinging fingers of little ones, is yet called from them. A young man, strong, ambitious, full of hope for his future, is summoned into eternity in an instant as by a lightning flash, leaving those who sorely needed him. How can they be spared? To human thought their work was not done; it seemed to be all before them. Yet in God's sight it was finished, rounded out as completely as though they had lived out the "three score and ten." What a comfort at such a time—the only comfort—to fall back on perfect confidence in God's unerring wisdom and trust in His love!

"Our yet unfinished story
Is tending all to this:
To God the greatest glory,
To us the greatest bliss.
Our plans may be dis-jointed,
But we may calmly rest:
What God has once appointed
Is better than our best."

—Selected.

SUNDAY SCHOOL LESSONS.

LESSON VII.—AUGUST 12.

TEMPTATION OF JESUS.—Matt. 4:1-11. *Golden Text*—In all points tempted like as we are, yet without sin.—Heb. 4:15.

Time.—Probably January A. D. 27. Directly after His baptism.

Place.—There is no possible way of knowing the spot where Jesus spent the forty days of temptation. Mark mentions a fact not noticed by the other evangelists, namely that in the wilderness where it took place there were wild beasts. So it must have been in a very isolated place.

INTRODUCTION.—OLD TESTAMENT PARALLELS.—Moses (Ex. 34:28) and Elijah (1 Kings 19:8, 14). These two appeared on the Mount of transfiguration with Jesus. Here the law, and the prophets, and the Gospel were represented, each by one who had spent 40 days fasting in solitude with God.

FIRST AND SECOND ADAM TEMPTED.—As the first Adam, the head of the race, must be tempted and tested at the beginning of his career, so must the second Adam, the head of the redeemed people of God, be tempted and tested at the beginning of His work. The first Adam failed, and changed paradise into a desert; the second Adam gained the victory, and changed a desert into paradise.—*Peloubet.*

THE SECOND STAGE.—This lesson begins the second stage in the life of Jesus. Hitherto His life had been quiet and retired, amid the scenes of His country home among the hills of Galilee, but no sooner does the Lord appear in public and receive the open recognition from Heaven of His true character than He begins the great battle and ministry of His life begin.

DAILY READINGS.

M. Temptation of Jesus. Matt. 4:1-11
T. Not bread alone. Deut. 8:1-6
W. Angel Guardians. Psa. 91:9-16
Th. Tempting God. Deut. 6:12-19
F. Enduring Temptation. James 1:12-21
S. Able to succor. Heb. 2:9-18
S. Tempted like ourselves. Heb. 4:11-16

LESSON VIII.—AUGUST 19.

FIRST DISCIPLES OF JESUS.—John 1:35

Golden Text.—We have found the Messias, which is, interpreted, the Christ.—John 1:41. *Time*.—Probably early in A. D. 27; after the temptation, but before the first Passover in our Lord's ministry.

Place.—Bethabara, beyond Jordan. The place of gathering was east of the river.

INTRODUCTION.—BETHANY.—The Revised Version says the incidents of this lesson occurred at Bethany. It was not the Bethany on the Mount of Olives. Bethabara and Bethany may have been two villages, near the fords of Jordan. John may have been baptizing in a place between the two villages, and hence sometimes called by one name, and sometimes by the other.

JOHN THE BAPTIST had now well nigh completed his ministry, having preached six or eight months in the wilderness. He was fully thirty and one half years old.

JOHN THE EVANGELIST does not undertake to give the earlier history of Jesus, but begins his story with the first day of his own acquaintance with the Lord. Forty days had passed since John had learned, at the baptism, that Jesus was the Messiah.

DAILY READINGS.

M. First Disciples of Jesus. John 1:35-49
T. Disciples of John. Matt. 9:1-15
W. Call of Levi. Luke 5:27-32
Th. The Call obeyed. Mark 1:14-20
F. Earnest Following. Luke 9:57-62
S. Counting the Cost. Luke 14:25-35
S. The Reward. Matt. 19:23-30

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TO ALL WHO ARE INTERESTED.—The *Mirror of Baptism*—Translated from the German by Joseph Funk, and published by Joseph Funk and sons, in Virginia, in 1851 is out of print and we have made arrangements to print a new Edition. We ask the ministers in each church to present this matter to their people and see how many can be disposed of in their respective congregations. Send us a good list of subscribers for it. The book was originally written by Bish. Henry Funk, of Indian Creek, Montgomery Co., Pa. almost 150 years ago, and is an excellent treatise on the Gospel teaching on Baptism. Address Mennonite Publishing Co., Elkhart, Ind.

TO THOSE IN ARREARS.—We have, for some time past said very little to our kind patrons who are in arrears for the paper. We are under the necessity now however to ask all those that owe us, to do all they possibly can to pay these

small amounts and help us through these hard times. We have looked over our lists and find that a very large number of our patrons have not paid us for the paper for the past year and some are back still farther, and as we have our liabilities to meet we need the money. One dollar to you, dear brother, does not seem much; but when 2000 persons owe us each a dollar, it makes just \$2000. Now we want to collect just that amount from those who are owing these small amounts, on subscriptions for the paper. Will all who know themselves to be indebted to us in this way kindly make an effort and send the money at their earliest possible convenience. We hope we shall hear from you soon.

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CONFERENCE.

ANNUAL.

The Lord willing, the Western Conference of the Amish Mennonites will meet in the meeting house near Hope-dale, Ill., on the 14th and 15th of September. The ministers will meet on the 14th to arrange the questions and attend to other preliminary business. All questions to be presented at conference must be in the hands of the undersigned before the 14th. CHRISTIAN NAFZIGER.

CORRESPONDENCE.

FROM MAHONING CO., OHIO.—In accordance with the decision of the last Ohio conference, votes were taken on Sunday July 8th for a minister in the south-western part of the Mahoning and Columbiana county cong., which resulted in the selection of the brethren John L. Yoder and David Lehman. Ordination services were held at the Oberholzer M. H. on Sunday, July 22d, when Bro. David Lehman was chosen by lot and ordained. May God give him grace and courage to "cry aloud and spare not," that he may be instrumental in bringing many wanderers into the fold of Christ.

ELIDA, ALLEN CO., O., JULY 16, 1894.—On Sunday July 15, a special meeting was held in the afternoon at the Pike M. H. for the purpose of giving special instructions to our young brethren and sisters. The meeting was first suggested by our dear aged Bishop, J. M. Breneman, and at his earnest request the brethren expect to hold meetings of this kind once a month or every six weeks, as they may see proper. We believe this to be a move in the right direction. Too often young people are labored with earnestly until they are brought into the church, after which they are left, in a manner, to shift for themselves. "Feed my lambs," is as much an injunction and as needful a duty as preaching repentance. D. S.

FROM MONITOR, MCPHERSON CO., KANSAS.—We have recently enjoyed a pleasant visit from Bish. David Zook of Harvey Co., Kansas, he arriving here on the 21st of June. On the 24th he preached in the West Liberty M. H. in the morning and in the Grove M. H. in the afternoon. On the 14th of July he came again to this county. On the 15th he and Bro. Zimmerman conducted the communion services at the Grove M. H. and after the services votes were taken for a minister. Two brethren were in the lot, and Bro. Jacob Zimmerman was ordained. Another meeting was held the next day in which Bro. Zook preached a very impressive sermon. May God bless the work done here that His cause may prosper in our midst. COR.

FROM MARION CO., KANSAS, JULY 12TH.—I am now by the bedside of old Sister Frances Good, wife of Noah Good of Marion, Kansas. Sister Good is now 77 years of age and had a very narrow escape last Sunday morning. Just before church time, while Bro. Good was upstairs dressing, she stepped to the door to turn back their cow that was getting away with her picket rope and

stake. The cow turned upon her, throwing her down and injuring her severely in the side, and bruising also her face and her right arm. She suffered very much until the physician came and although she is easy now when lying she has considerable pain in her side when she rises to sit up, but is slowly recovering.

Bro. and Sister Good are living here alone and Bro. Bare's family are taking turns in caring for them.

R. J. HEATWOLE.

SHAMBAUGH, PAGE CO., IOWA, JULY 16TH, 1894.—As nothing has been said in the *HERALD OF TRUTH* of late from this place I will inform the readers that we have been favored by a very pleasant visit from one of our evangelizing ministers, Bro. D. H. Bender of Tub, Pa. He was with the little flock at this place July 3 and 4, and held two meetings. He presented to us the word of God in a forcible manner and his remarks were listened to with marked attention. We felt to say with Peter, "Lord, it is good for us to be here." We would have been glad to have the brother remain with us longer, but duty called him to other fields of labor. May the Lord bless him as he goes from place to place, that much good may be done to the honor and glory of God. We also feel to thank the Evangelizing Board for their kindness in sending us a minister of our faith. Brethren and sisters, let us ever remember our ministering brethren at a throne of grace. Truly the harvest is great, and the laborers few. May God so lead and guide us all that we may finally all meet in that heavenly home.

LEAH A. HORNING.

MANCERONA, MICH., JULY 6, 1894.—The Lord has still spared our lives and given us the necessities of the same, and I feel to rejoice in my Maker.

On the 20th of June Bro's J. F. Funk of Elkhart, Ind. and Jacob Hahn of Kent Co., Mich. arrived here and held two meetings at a brother's house. There was but a small attendance, yet we felt that we had great promise of God to rely upon (Matt. 18:20). From here the brethren proceeded northward to Brutus, and remained there several days, then returned to this place on the following Tuesday morning and held two well attended meetings at Wetzell, and also held communion services. The brethren then returned homeward. We feel very grateful to the brethren and to God for the kindness shown. Are there not some more workers for this place? I extend a hearty invitation. Come, brethren, we need refreshment. May the God of Israel bless us all. CHR. J. GABER.

SUNDAY SCHOOL ITEMS.

FROM ELKHART, IND.—The report of our Sunday school at the end of the Second Quarter, we are glad to say, shows a slight increase in the attendance over the First Quarter. The average attendance was 210. The largest attendance on any Sunday in the Quarter, 253; smallest, 154; total collections during the Quarter, \$25 67. The school is prospering and although the summer usually has a depressing effect upon city Sunday schools in general, ours has so far kept up to the usual standard. We hope the school will continue to grow, and that the Bible knowledge imparted may bring many to the fountain of Life. COR.

SOMERSET CO., PA., JULY 18TH.—We reorganized our Sunday school in the Thomas Mennonite Cong. for the coming season with the following officers elected: Supt., Jacob Saylor; Assistant Supt., Joseph Croyle; Sec'y, James Saylor; Treas., Levi Thomas. We have a corps of ten teachers. May God bless the humble efforts put forth in our weakness. May we as workers teach both by precept and example so that those entrusted into our care who have not yet given their hearts to Christ may see the beauty in the religion of Jesus that they may turn from the sinful ways of life in early youth and glorify their Savior who has said in holy writ, "I will be with thee in time of trouble." May God bless the S. S. work and workers everywhere. It is encouraging to see the younger teachers so earnest in their endeavors to point the young children to Jesus. It shows the love they have for Jesus, and that they wish the young to have also the comfort and joys they derive from the life in Christ and in the service of God. May God in mercy abundantly bless also our aged brethren and sisters in their labors of love in the Sunday school.

ELLA R. THOMAS.

INDUSTRIAL SCHOOL AND HOME FOR FRIENDLESS PERSONS NEAR HILLSBORO, KANSAS.

Last winter something was said about my visiting the above Home and making some report of the same. Possibly there might be some thought here and there that might touch the minds of some of our readers who may be contemplating silently what steps might be taken to bring about something in our church that would prove to be a blessing in the way of a Home for the homeless and friendless ones gathered in Chicago and elsewhere.

Saturday, July 14th, it was my privilege to be very kindly entertained at this Home by Tobias Martin of Mercersburg, Pa., one of the directors of this Home; Amanda Dohner's sister, who is now seemingly taking her place at the Home; and a daughter of old Father Cassel, of Pennsylvania.

The masons are preparing the stone for the new stone building to be erected here soon, 45 feet square and 42 feet high with an observatory on the top. The building is to be under roof by Nov. 1st, at a cost of \$3,000, more or less. The inside will then still be unfinished, of which the steam heating apparatus alone will cost not less than \$1,000. The present house is 14 by 28 and one story high.

The institution is about 5 years old and has cared for 50 homeless children. At first they began with 20 acres of land, and have now increased it to 70 acres, at a cost of \$2,375, and the cost of the new house until Nov. 1st will make a total of about \$5,375.

The children have thus far been cared for by finding them homes among the farmers for board, clothing and schooling for a term of years, after which they learn a trade or work for wages, which money is kept for them by the Home until the children become of age.

I think, as I write this, if so important a work may begin so small, why should our people talk of this at so many conferences and still make no start in the matter?

It seems to us that at a General Conference our people and our Amish brethren could unite and soon have in operation such plans pertaining to this subject as have been reasoned upon at the various district conferences.

Newton, Kansas. R. J. HEATWOLE.

FROM DARKNESS TO LIGHT.

A correspondent of the Philadelphia Times, tells this strange incident: "I saw an odd sight in Luzerne County a few days ago," said Eckley B. Cox, of Drifton. "Six mules that had for four years hauled cars in lower workings of a coal mine, to and from the foot of the shaft, had to be brought up, owing to the flooding of the mine on account of fire. The mules in all that time had seen no light stronger than the flicker of little Davy lamps the miners carried. The sun was in the zenith when they reached the surface, and the atmosphere was as clear as crystal.

The astonished creatures closed their eyes to shut out the flood of strong light, and kept them tightly closed while they were being driven to a pasture lot a mile distant, and turned loose. There they stood trembling, as if they were afraid something evil was about to befall them. Presently they half opened their eyes and

peered around in openmouthed amazement. It was clear they couldn't understand it.

When they had become accustomed to the sunlight they elevated their heads and slowly swept their gaze over culm piles, sky, mountains, and horizon again and again. Toward sundown they broke into a chorus of joyous brays, the like of which was never heard from mules before.

After a quarter of an hour of that music they took to kicking, jumping, and whirling around like teetotums, and rolling on the sod, as if they had gone mad. For four days they spent their time gazing at the new sights of field and sky, refusing food and water, not even nibbling at the grass, and not as much as blinking an eye in sleep."

We wonder whether this may not be a faint outline of the surprise that awaits God's people when they shall be taken from the moral darkness of this earthly life to the glories that await us in heaven? The land of everlasting day is fairer than human language can paint it, and the wonder of wonders will be, when we reach it, that we could ever have doubted the descriptions the Bible, especially Revelation, gives of the palace of the Great King.

BEATING THE AIR.

Beating the air is quite common in the church. The minister who spends his time and strength preaching against errors which do not exist in his community "beateth the air." The preacher who preaches on secular topics and about the fringes of truth, and never comes to the center of the Gospel; who preaches to the intellect, and not to the heart; who delights the refined taste of the cultured, but never arouses the conscience of the ungodly, "beateth the air." The Christian people who labor hard to build up Zion and pull down the strongholds of wickedness in the community by holding festivals and sacred concerts and other entertainments, are engaged in beating the air. They weary themselves out of breath and out of temper, but accomplish nothing. The soul that struggles to sub due lust, to overcome temptation, and to become righteous by fasting, by bringing to bear the strength of his will and all his energies, without giving his heart to God, beats the air. The more he struggles the worse become his entanglements, and the more his strength is wasted. To overcome a sinful heart we must open the door and admit the conqueror, who stands knocking. To pull down the strongholds of sin we must use the weapons God has provided, laying aside all carnal weapons. Effectual blows can only be dealt with the Gospel of the Son of God.—*Set.*

THE WAY.

I see a shining pathway,
That leads from earth to God,
Where in the by-gone ages,
The pure in heart have trod.

The way is very narrow,
Just room enough for two,
I and my blessed Savior,
None Satan, none for you.

But he's lurking in the by-ways,
He watches every step,
If I step from my Master,
Quite close to me he'll slip.

He'll whisper softly to me,
"You're very good indeed,
You're strong in mind and body,
No master do you need."

He hangs up golden apples
So near, and tempting fair,
He shows me his possessions,
And whispers, journey there.

I speak the name of Jesus,
And he is made to wince,
He remembers that high mountain
And Satan, get thee hence.

O bless the name of Jesus,
It shields from every snare,
To man there comes no trial,
But Christ will help him bear.

I see a shining pathway
There walked the saints of old,
And by the help of Jesus
I'll trace it to the Fold.
Set. by A. S. Lantz, West Liberty, Ohio.

THE STRIKE.

Whoever studies with sufficient attention the present situation of the world, will be satisfied that the political, commercial, and industrial institutions of mankind, its courts, kingdoms, corporations, monopolies, principles and policies are openly opposed to the will of God and the Gospel of Jesus Christ. The wealth and corruption of society, the tyranny over and oppression of the poor, and the revolutionary, socialistic, nihilistic, and communistic reaction found everywhere in Christendom, are the necessary consequence of this sad fact. We live now in those days of which it is said by an authority not to be disputed, "Go to, now, YE RICH MEN, weep and howl for the miseries that are to come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and your silver are rusted, and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up treasure for the last days. Behold the wages of the laborers which is of you kept back by fraud, cry out, and the cries of them that have labored have entered into the ears of the Lord God of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure. Ye have nourished your hearts in a day of slaughter," James 5: 1-5.

Such is God's view of the situation, and the tyrants' and plutocrats' answer is, "We have nothing to arbitrate! We'll

run our own business as we please!" That is Satan's answer. No man has a right to "run his own business as he pleases." Society has its rights, and the poor man has his rights, and his increasing and growing family of children have their rights, and humanity has its rights, and God the Almighty has His rights, and no man, company, government, republic, or kingdom, city, state, or municipality, has the right to invade and destroy them. Did Mr. Pullman reduce the wages of himself, his vice president, his clerks and officials, in the proportion in which he reduced the wages of his employees already ground beneath his heel? Do corporations do this? And is the government a partner with gigantic monopolies? But we will not enter into this.

The "rich men" of to day, and the "powers," are responsible for the situation before God, and judgment is bound to fall on a nation that allows it. All history is full of warning on this point. The Roman Gracchi are not forgotten. The condition of Europe at the close of the last century, how like to our own times it was, with its infidelity, and assaults on the Bible, and its abounding lawlessness! It was the condition of corrupt Jerusalem, when the Scripture above quoted was written. Then Titus came! A Napoleon also came afterward to France, and to Europe! Who shall be the coming one to head up and represent in himself the revolutionary element, stung to madness by the wrongs done in the name of Christianity, so rotten, and Christian government so ruled by mammon and the god of this world? The secular institutions, of even Christian countries, originate with men whose aim is power and sellaggrandizement. To say that the American government, in its encouragement, and legislation, in behalf of monopolies, trusts, syndicates, railroads, and combinations, and of a system of things in which sixty men own as much as all the rest of the nation, is doing the will of God, or to dream that the Kingdom of God is here under such a diabolical state of things, is to give the lie to every page of the Word of God. He who contemplates what Christendom has already come to by its attacks on the Bible, and its oppressions, greed, and outbursting lawlessness, may well pray, "THY KINGDOM COME!" May the sufferers among the true people of God have patience, and endure the sore trials upon them! "Be patient, brethren, unto the coming of the Lord." He will come! Then "Woe" to monopoly, oppression, inhumanity, greed, luxury, lawlessness, and unbelief! Deeply do we pray, "Thy Kingdom come." Dr. Briggs' "millennium" is not to our taste!—*Episcopal Recorder.*

The preaching that a worldling likes, is that which will permit him to keep on living in sin, and still feel that he is safe.

FEET-WASHING.

BY C. H. BALSBAUGH.

Dear Sister:—Yours of Jan. 12 is here. Would have been responded to immediately, but there happened to be a dearth of stamps, which is not infrequent. There are two kinds of knowledge, one preceding and essential to the other. Not what we know intellectually, but what we are morally, determines our reconciled relation to God. To know Christ after the flesh, or after the letter, is not to know Him at all to any spiritual benefit. See 2 Cor. 5: 16.

Of the twelve chosen apostles, eleven knew Christ heart-wise, and one only head-wise. The knowledge of the intellect prepares for a deeper, personal, vital, saving acquaintance. This deeper consciousness led Peter to shrink from having his feet washed by so august a personage as Jesus Christ. While Jesus was using symbols and talking in literal terms, He meant spiritual realities as the essential facts of all He was saying and doing. Peter saw the symbol and heard the instruction, but Christ told him, "What I do thou knowest not now." "If I wash thee not, thou hast no part with me," includes the symbol as an object lesson while the ultimate signification is nothing short of Rev. 1: 5; Heb. 9: 14; 1 John 1: 7. "He that is washed needeth not save to wash his feet" refers to the symbol only as the index to a deeper and more essential truth.

The cleanliness of John 13: 10 is wholly interior. Externally, Iscariot was as clean as the eleven. "Ye are clean, but not all," reveals character, not physical conditions. The "therefore" in verse eleven is the key to the entire scene. The hardest lesson possible to learn is adumbrated in feet-washing. What reality there is in our baptism we find out when we are to stoop to the very lowest, to serve them as the symbol of feet-washing teaches. Even in the very night when this ordinance was instituted, "there was a strife among them, which of them should be accounted the greatest." Luke 22: 24, and yet, while Christ was engaged in performing this memorial service He said that they were "clean every whit." Here we have the great mystery and the blessed distinction of the imputed righteousness of God, and the same righteousness appropriated and exemplified, which we are so slow to comprehend. The first is represented in Rom. 3: 21-24 and 5: 1, and the latter in 1 John 2: 6 and Rom. 8: 4. The eleven were "clean every whit" in the first sense, but far from clean in the latter; while Judas Iscariot was clean in neither.

Do you and I know how to wash feet? Can we stoop to the glory of Matt. 5: 11, 12, 44; Rom. 12: 20, 21? Iscariot can comply with the symbol, but the Chris-

tian alone can give it living verification. "Wash ye one another's feet," is the great commandment that puts reality into the "wherefore" of Phil. 2: 9, and the "know" of Isa. 52: 6. The very essence of salvation and the glory of our redeemed personality is 1 Cor. 2: 15. "Is it I?"—*Gospel Messenger.*

THE SPANISH INQUISITION.

The following account describes the destruction of the last one of those terrible "machinery halls" of the Romish church in Spain for the trial and punishment of all whose faith differed from that of the church. Napoleon, though not a Christian, was, like many godless characters mentioned in the Bible, no doubt used by God to remove the obstructions that lay in the way of the Gospel movement. Although Spain is still intensely Romish, yet the Gospel is making steady progress, and the Inquisition, that hydra-headed monster of past ages, is banished from the face of the earth.—*Ed.*

In 1809, Col. Lehmanowsky of Napoleon's army, was stationed at Madrid. Napoleon had previously issued a decree for the suppression of the inquisition wherever his victorious troops should march. The colonel above mentioned, with the necessary troops, proceeded to the inquisition buildings, which were about five miles from the city. After describing how he forced an entrance, placed the priests under guard, and secured the soldiers of the inquisition as prisoners, he tells what was found as follows:

"We then proceeded to examine all the rooms of the stately edifice; we passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes and wax candles in abundance, but could discover no evidence of iniquity being practiced there—nothing of those peculiar features which we expected to find in an inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions, were perfect. The floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order.

"There was everything to please the eye and gratify a cultivated taste. Where then, were those horrid instruments of torture of which he had been told? and where were those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been buried; that we had seen all, and I was prepared to give up the search, convinced that this inquisition was different from others of which I had heard.

"But Col. De Lile was not so ready as myself to give up the search, and said, to me: 'Colonel, you are commander to-day, and as you say, so must it be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'Do as you please, Colonel,' and ordered water to be brought. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently, Colonel De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. Officers with their swords, and soldiers with their bayonets, sought to clear out the seam and pry up the slab; others, with the butt of their muskets, struck the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house! While thus engaged a soldier struck a spring, and the marble slab flew up! Then the faces of the inquisitors grew pale as Belshazzar when the handwriting appeared on the wall. They trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took one of the candles, about four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure look, said, 'My son, you must not take those lights with your bloody hands; they are holy.' 'Well,' I said, 'I will take a holy thing to shed light on iniquity; I will bear the responsibility!' I proceeded down the staircase. As we reached the foot of the stairs, we entered a large square room—the Hall of Judgment. In the center of it was a large block and a chain fastened to it. On this they had been accustomed to place the accused chained to his seat. On one side of the room was an elevated seat—the Throne of Judgment. This the inquisitor general occupied, and on either side were seats less elevated for the holy fathers, when engaged in the solemn business of the holy inquisition.

"From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice. Here saddening sights presented themselves.

"These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them of their sufferings, and there their bodies

remained until they were entirely decayed, and their rooms had become fit for others to occupy. Flues or tubes, extending to the open air, carried off the filth. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

"In other cells we found living sufferers, of both sexes and of every age, from threescore years and ten down to fourteen or fifteen years, all naked as when born into the world, and all in chains! Here were old men and aged women who had been shut up for many years. Here, too, were the middle-aged and the young man, and the maiden of fourteen years old! The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them to the light of day; but Colonel L., aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

"We then proceeded to explore another room on the left. Here we found instruments of torture of every kind which the ingenuity of men or devils could invent.

"The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body were broken or drawn, one after another, until the victim died.

"The second was a box in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim. Every successive drop falling upon precisely the same place, soon suspended circulation, and put the sufferer in the most excruciating agony.

"The third was an infernal machine, laid horizontally, to which the victim was bound. The machine was then placed between two beams, in which were scores of knives, so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs, all in small pieces.

"The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim when passed over this fatal mark touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

"In the meantime it was reported through Madrid that the prisons of the inquisition were broken open, and multi-

tudes hastened to the fatal spot. And oh! what a meeting was there—it was like a resurrection! About a hundred, who had been buried for many years, were now restored to life. There were fathers who had found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe."

The colonel then blew up the massive buildings and the Spanish inquisition was no more.

WHAT ARE YOU STRIVING FOR?

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. Luke 6: 45.

For where your treasure is, there will your heart be also. Matt. 6: 21.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me. Mark 10: 21.

Again the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Matt. 13: 44.

Parable of the rich man. Luke 12: 15-22.

For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark 8: 36, 37.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward. Heb. 11: 24-26.

Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it. Matt. 13: 45, 46.

(A "U. B." preacher once said of his church, or rather of the congregation under his charge: "We do not care for piety, but we want popularity and money, and we are going to have it.")—A.

A PRIEST TRAPPED BY A LADY.

A Roman Catholic gentleman in England, being about to marry a Protestant lady, it was mutually agreed that there should be no contest on the subject of re-

ligion. For some time after their union this agreement was scrupulously observed, but in process of time, the priest who paid them frequent visits, expecting an easy prey, began to talk about the peculiarities of his religion. He particularly insisted on the doctrine of transubstantiation, and grew troublesome by his importunity. The lady thought herself how to get rid of him; and one day seeming to be overcome by his arguments, she agreed to attend the mass with her husband the following Sunday, provided she might be allowed to prepare the wafer herself. The priest not suspecting anything, and glad, on any terms to secure such a convert, gave his consent. The lady accordingly appeared at the chapel with her husband, and after the consecration of the wafer which she had brought with her, she solemnly demanded of the priest, whether it was really converted into the body of Christ? To which question he, without hesitation replied, that there was a conversion made of the whole substance of the bread into the body of Christ; and that there remained no more of its former substance. "If this be really the case," said she, "you may eat the wafer without danger; but as for myself, I should be afraid to touch it, as it is mixed with arsenic." The priest was thunderstruck by a discovery so unexpected, and was too wise to hazard his life upon a doctrine for which he had however contended with all the earnestness of perfect assurance. The lady's husband was so struck by this practical confutation of a doctrine which he had before implicitly believed, that he never afterwards appeared at mass.—*Sel.*

For the Herald of Truth. WORLDLY AMUSEMENTS VS. CHRISTIAN DISCIPLESHIP.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matt. 16: 24.

A religion that costs nothing is not worth having. A discipleship with ease and freedom from self-denial and cross-bearing is a delusion and only tends to lead poor souls astray. Jesus Himself said, "Whosoever doth not bear his cross and come after Me cannot be My disciple." The question now comes, Of what shall we deny ourselves as disciples of the Lord Jesus? We must acknowledge that such things as dancing and card-playing and theatre going are great evils, and yet we can see and hear of Christians, so called, indulging in them on every side. We have to conclude that they bring the professor who indulges in them down to a common level with the world, and yet the word of God teaches us that the true Christian life is to be a higher and a nobler life than this world with all its allurements can give. Then there is another place to which thousands,

yea multiplied thousands, of people are running daily in our land, and that is the abominable den which you can find in large numbers in all our large cities and towns and even in small villages. They go by the name Saloon. Sad to say, we can frequently see professors of the Christian religion who like to amuse themselves by dropping into these places. My brethren, these things ought not so to be. The Word teaches us to shun the very appearance of evil, and who ever heard of the saloon doing any good? and what is not good *must* be evil. The writer once heard a member of a church say, "There is no harm in going into a saloon and taking a drink and then going out about your business. I do it whenever I feel like it, and don't care who knows it." Was that man not throwing his influence in the wrong direction? Was he not setting forth a bad example? Most assuredly he was. A noted preacher once went to the theatre to oblige some friends to see a certain performance, and a young man with whom he had frequently spoken about his soul's salvation saw him there, and when the preacher met him on the street afterward and began to speak to him about his soul he jerked his hand away angrily and said, "Mr. —, I never want you to talk to me about that thing again. I saw you at the theatre the other night, and I don't want any theatre-goer to talk to me about my soul." He tried to reason with him, but it was all in vain. He had lost his influence with him.

We cannot help admitting also that the circus, show, the fairs and picnics to a greater or less pernicious degree all belong to the same class of amusements and do not belong to the followers of that meek and lowly "Lamb of God which taketh away the sins of the world." We read in Matt. 6: 24, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. He that is not for me is against me," said Jesus. "He that gathereth not with me, scattereth abroad."

We are either for the Lord Almighty or against Him. That is the principle of the text. "Be not conformed to this world," wrote Paul to the Romans, and I do not doubt that attending the aforementioned amusements is being conformed to the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." The conformity and the separation above spoken of are in direct opposition one to the other. I could not take part in any of these amusements and first engage in prayer and return thanks to God, and ask His blessing upon what I was about to do, because I would be "unqually yoked." It would be out of place because I would be out of place. Again, "Love not the world, neither the things

that are in the world. If any man love the world, the love of the Father is not in him." I have an idea that all realize that these things are of the world, and not of the Father. The world around us lies in wickedness. We are to come out from it. The world in us is to be crucified. We are to regard this world as a wilderness through which we are passing as strangers and pilgrims to our Father's house. Separation is the first practical step toward salvation. "Come out from among them," is still the law. Let us read Luke 9: 23, and see what Christ Himself says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." I do not believe we will ever follow Him to any of these worldly amusements. He that was equal with God had not where to lay His head. By the majority religion is made too easy, nodding our heads and then going out and doing as we please. The religion of Jesus is a rugged reality, and he who seeks ease and a good time as the world does is unworthy of Christ. That which is worth most is that which has cost most, and the religion which costs nothing here will be worth nothing hereafter. "That which is highly esteemed among men is abomination in the sight of God." Luke 16: 15.

AMON R. GOOD.
Columbus Grove, Ohio.

FAITH AND FEELING.

Prof. Upham has some good reflections on this subject:

"There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The former, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move onward with rapidity. The other class, those who live chiefly by faith, reminds one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine."

"We live by faith," says the Apostle. And those who learn so to live are stable, joyous and triumphant. It is the New Testament mode of life. Happy those who can say with the Psalmist: "My heart is fixed on God, my heart is fixed;" or, with the noble Apostle: "The life that I now live in the flesh is by the faith of the Son of God, who loved me and gave Himself for me."

ITEMS.

— ON the 4th of July the territory of Utah was formally admitted into the Union as a state.

— THE great A. R. U. strike is ended. Debs and his associates have been imprisoned and will be brought to trial in the near future.

— CHOLERA is again raging in the eastern part of the German empire, a number of deaths having already occurred in the city of Dantzig.

— AN earthquake occurred in Turkey on the 14th of July by which hundreds of lives were lost. In the town of Stamboul alone the death list numbers over 200.

— THE bones of an immense mastodon recently found nine feet below the surface near South Bend, Ind., shows that this region was in prehistoric ages inhabited by that gigantic species.

— THE Protestant growth in Alsace-Lorraine has been very great. In five years it has increased from 48,000 to 337,446. The Catholics have decreased about 100,000 in the meantime.

— ON the 4th of July the Hawaiian government promulgated its new constitution, and the islands now form a Republic, with Sanford B. Dole as President. Dole has at last gained the scepter he has so long yearned for.

— THE longest reach of railway without a curve is that of the New Argentine Pacific railway, from Buenos Ayres to the foot of the Andes; for 211 miles it is without a curve, and has no cutting or embankment deeper than two or three feet.

— IT is said that of all the races in South Africa the Zulus possess the strongest characteristics. They are of fine physique and remarkable mental endowments. Their language is characterized by extreme refinement, and in its precision of grammatical forms and facility for making compound words it is scarcely inferior to the Greek.

— STRIKERS are accused of removing the fishplates on the rails of the C. & G. T. Ry. at Battle Creek, Mich., which caused a passenger train to be derailed, killing the fireman and severely injuring several others. The train that was wrecked is the same that suffered the terrible collision last summer, when over a score of people lost their lives.

— ON the 16th of July, while a battery belonging to the Second U. S. Artillery were parading in Chicago an explosion occurred in one of the ammunition chests, killing four men and wounding fourteen. A number of horses were also killed. The force of the explosion and the flying bullets and shrapnel demolished windows and fixtures in houses near by.

— A WAR cloud is hanging over the Orient. Japan is making claims upon the peninsula of Corea which China is repudiating, and the two nations are seriously disturbed. China has sent an army of 12,000 men to protect her interests in Corea. Grave fears are entertained that some of the European powers will be drawn into the conflict in the event of a war between these two Mongolian nations.

— IN accordance with new regulations recently adopted in the U. S. Post Office Department, Postal Notes are no longer issued. On the other hand the rates on Post Office

Money Orders have been reduced and money can now be sent by P. O. Money Order at following rates:—

For \$ 2.50 or less.....	3 cts
From 2.50 to \$ 5.00.....	8 "
" 5.00 " 10.00.....	8 "
" 10.00 " 20.00.....	10 "
" 20.00 " 30.00.....	12 "
" 30.00 " 40.00.....	15 "
" 40.00 " 50.00.....	18 "
" 50.00 " 60.00.....	20 "
" 60.00 " 75.00.....	25 "
" 75.00 " 100.00.....	30 "

IN MEMORY OF OUR DEAR MOTHER, ELIZABETH C. EBB.

Death has robbed us of our mother,
Whom we loved and cherished dear
It was mother, yes, dear mother,—
Can we help but shed a tear?

Yes we miss her, oh we miss her
When we see her vacant chair,
And how sad the room without her,
For there is no mother there.

Mother's work on earth is ended,
Faithfully the cross she bore;
Now her loving soul's ascended
Over to fair Canaan's shore.

Though her voice is stilled, 'tis calling,
Sweetly calling us to come.
Memory hears the accents falling,
"Meet me in this heavenly home."

Had God asked us, "Shall I take her,"
We had said, "Oh, spare the day!"
Yes, with streaming tears, entreat Him,
"Lord we love her, let her stay."

Yet in love she lived, and calmly
In sweet Christian peace she died;
Mother's God now own we knowing
She is with the glorified.

By special request we publish the following obituary, the notice which appeared some time ago having been very incomplete.—ED.

BISHOP HENRY A. MILLER,

son of Jacob and Katie Miller, was born Apr. 17, 1820, near Johnston, in Somerset Co., Pa. Here his early years were passed with his parents; his educational advantages, like that of many of our forefathers, were poor. He had learned to read well the German and he could write.

In 1840 he married sister Martha Thomas, who survives him. After living in Cambria Co., Pa., four years Bro. and sister Miller moved to Elkhart Co., Ind., and lived here seven years; they then moved to LaGrange Co., Ind., where they lived till his death, which occurred Nov. 30, 1893.

This marriage was blessed with four children, Mary, aged 13, preceded her father to the better world. The surviving ones are John and Jacob, and Gertrude, wife of John Nusbbaum.

It was not until Bro. Miller had moved to LaGrange Co. that he heeded the Master's voice and accepted Christ as his Savior, a delay which he much regretted in his later years. But from that time on he was an earnest worker in the Mennonite denomination. Shortly after uniting with the church, he was ordained to the ministry; and about 9 or 10 years ago to the bishop's office. He filled these places with an earnest, prayerful zeal.

For many years Bro. Miller, with one co-worker had charge of the congregation at

Shore. In earlier years the services were held in the school-house, but as the congregation increased a house of worship was built, which shortly before his death was enlarged to make room for the increasing membership.

The success of the good work at this place was due largely, we believe, to Bro. Miller's earnest, prayerful, and untiring efforts; and to his daily life, which was an example of true practical Christian piety.

Loving, hospitable, generous, charitable, kind—he is missed by all; but especially by the aged sister and the grandchildren, who always found in grandpa a willing listener and a wise counselor.

"We miss him from our home, our grandpa,
We miss him from his place;
A shadow o'er our life is cast;
We miss the sunshine of his face.

We miss his kind and loving hand
His fond and earnest care;
Our home is dark without him—
We miss him every where."

Bro. Miller's seat in church was seldom vacant. His sermons were always earnest admonitions. He disliked insincerity, pride and its manifestations, or anything which leads to disunion or strife. He had always peace in the church and with his fellow-men; and earnestly exhorted those in his charge to follow, not their own inclinations, but the God of peace. We frequently heard him say, "I must follow my Bible, if all men be false." How well we remember him the last time we saw him in church; he rose, feeble, trembling, with the tears streaming down his face and his voice quivering; he said he knew his time here was short, but that he expected to reap as he had sown; also, how he regretted that he had not enlisted in the Master's service earlier. In all that he did, he gave God the glory. He often said, in German, "Give God the glory and not doing man, also." "When we have done all that it is our duty to do, we are still nothing but unprofitable servants." He loved to sing the German hymns, "O Seele, saeume nicht." "Mein Gott! das Herz bringe Dir," and "Ihr jungen Helden aufgewacht." He was a friend to the young people. And while we sadly miss him, we can only remember and try to follow his kind and ever earnest precepts.

DIED.

BENDER.—July 6th, 1894, near Lititz, Lan. Co., Pa., Bro. John Bender, aged 67 y., 8 m., 11 d. Funeral on the 10th. H. A. Isaiah, 38.12. Buried at Petersburg M. H. A large congregation assembled to sympathize with the bereft family and as a token of respect for the beloved brother.

BURKHOLDER.—July 14th, 1894, near Lititz, Lancaster Co., Pa., sister Susan Burkholder, aged 85 y., 1 m., 28 d. Funeral on the 17th. Text: Rev. 21:7. Buried at Hess meeting house.

DENSLER.—On the 12th of June 1894, in Campbellstown, Lebanon Co., Pa., William Densler, aged 72 y., 8 m., 27 d.

HOSTETTER.—In Lebanon Co., Pa., of the infirmities of old age, widow of John Hostetter, aged 85 y., 9 m., 6 d. Buried at Gingrich's M. H. Funeral services from Heb. 4:1, 2. She leaves a family of children and grandchildren to mourn their loss. She was a beloved sister in the church.

YODER.—On the 16th of July 1894, near Emma, Ind., J. Yoder, aged 67 y., 3 m., 9 d. He leaves his sorrowing widow to mourn his departure, yet not without a lively hope of meeting on the shore of eternal happiness. Funeral services by J. D. Hochstetler and Emanuel J. Miller.

BRUNING.—On the 23d of Feb. 1894, in Mt Joy Twp., Lancaster Co., Pa., of a severe cold, Charles Henry Bruning, aged 39 y., 7 m., 28 d. Buried at Riserss M. H. Funeral text, Job 33:29.

SCHENK.—In Conoy Twp., Lancaster Co., Pa., of general debility, widow M. Schenk, aged 90 y., 1 m., 16 d. Buried in the family graveyard. Funeral services from Rev. 14:13. She leaves several sons and daughters and grandchildren. She was a faithful member of the church.

WORTHINGTON.—On the 17th of June 1894, in Plumstead, Bucks Co., Pa., Aaron M. Worthington, aged 74 y., 8 m. Buried at the Friends M. H. on the 21st. Funeral services by S. Gross and Samuel Godshalk.

WISMER.—On the 2d of July 1894, in Plumstead, Bucks Co., Pa., Lewis Wismer, aged 54 y., 8 m., 22 d. Buried at the Point Baptist church on the 6th. Funeral services by Samuel Godshalk.

NEIGARDEN.—In Lebanon county, Pa., of dropsy, wife of Samuel Neigarden, aged 50 years. She leaves 4 daughters and 2 sons to mourn their loss. The interment took place at Riserss M. H.

STRUPHER.—On the 16th of July 1894, in Danvers, Illinois, of typhoid fever, Peter Strupher, aged 31 y., 2 m., 14 d. He suffered only ten days, and leaves his wife with an infant 8 months; also his mother, a brother and four sisters. The blow falls heavily upon the widow and the mother who has had two strokes of paralysis and is very feeble. He was the youngest in the family. Buried on the 18th. Funeral services in the Danvers Baptist church, by preachers Schleswig and Lawrence in English and Joseph Stuckey in German.

BEILHARTZ.—On the 5th of June 1894, near Leetonia, Columbiana Co., Ohio, sister Barbara Beilhartz, aged 67 y., 9 m., 9 d. Her husband and three children preceded her in death. Her husband died Nov. 26, 1872, leaving her a widow with ten children. She was a consistent member of the Mennonite denomination. Buried on the 7th in the Nolt graveyard, followed by a large concourse of friends and relatives. Services by John Burkholder and David Hostetter of Wayne Co. Peace to her ashes.

LANTZ.—On the 17th of July 1894, in Howard Co., Ind., of cholera infantum, William, son of Joseph J. and Mary Lantz, aged 8 m., 26 d. Buried on the 18th. Funeral services at the A. M. meeting house by N. Sproll and E. A. Mast, from 2 Sam. 18:33.

MAST.—On the 26th of March 1894, in Moultrie Co., Ill., of long continued lung trouble, Amanda, wife of John D. Mast, daughter of Bishop Daniel C. and Mattie Miller, aged 37 years, 11 months, 21 days. She lived in matrimony 15 years, 4 months, 15 days. The union was blessed with seven children, of whom 3 preceded her to the eternal home. She leaves a husband, 4 children, parents, two brothers and one sister to mourn her departure. E. A. Mast was called by telegram from Howard Co., Ind., to conduct funeral services. She was a sister in the Amish Mennonite church and was fully resigned to the Lord's will. We feel to sympathize with our brother and his little sympathizer.

WEAVER.—July 14th, 1894, Fannie Jane, infant daughter of Bro. Menno and Susanna Weaver, aged one month and eleven days. Funeral services in the Catlin M. H. Peabody, Kans. by B. F. Hamilton, Jacob Winey and J. M. R. Weaver. The beautiful hymns sung as selected by the parents were No. 79 in Hymns and Tunes (the last line in each stanza being "Thy will be done"), "My Heavenly Father" and "Asleep in Jesus." It was an impressive service from the texts, "Suffer little children to come unto me," and "Is it well with thee, is it well with the child?" R. J. H.

SHEK.—On July 9th, 1894, in Allen Co., Ohio of internal injuries received in a runaway, Timothy Christopher, son of Andrew and Susan Shek, aged 10 y., 10 m., 2 d. The remains were buried on the 11th at the Salem M. H. Services by C. B. and M. Breneman to many sympathizing relatives and friends, from the text, Rom. 1:16. Particulars regarding Timothy's death cannot be definitely given; as no one was with him when the horse ran away. He was working with a hay tedder in the hayfield. Timothy said all at once the horse began to go faster, and little Timothy in trying to control the horse, slipped from his seat and fell in front of the tedder which ran over him, bruising him very much internally, from the effects of which he died after suffering for over three weeks. Little Timothy showed great fortitude in his sufferings. He was so gentle, meek and patient. Everything that his parents did in waiting on him was right to him and a grateful word or look was returned for every effort they made for his relief and comfort. There were in his life many peculiarities worthy of notice and imitation, such as a gentle, quiet and meek spirit, his expressions of love, zeal and devotedness to God, kindness to his brothers, sisters and associates, and when we think upon all the Christian principles and graces that adorned his character we wonder why he had to leave us so soon. May God move many more like little Timothy to bend their knees in prayer before going to bed, as was his custom, begu of his own accord. He was fully resigned to the will of God and upon being asked if he wished to get well, or if he would rather go to be with Jesus, he said he would rather go to Jesus. May all his little friends remember these good principles and profit by them.

It seemeth such a little way to me
Across that strange country, the beyond;
And yet not strange—for it has grown to be
The home of those whose whom we are so fond;
They make it seem familiar and most dear,
As journeying friends bring distant countries near.
So close it lies, that when our sight is clear,
We think we see the gleaming strand;
We know we feel that those who've gone
From here
Come near enough to touch our hand.
We often think, but for our veiled eyes,
We should find heaven right 'round about us lies.
And so to us there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with bated breath,
And white, set face, a little strip of sea;
To find the loved ones waiting on the shore,
More beautiful, more precious than before.
BOWMAN.—On the 20th of June 1894, in Ada, Ohio, sister Barbara Bowman, aged 71 y., 3 m. She had been an invalid for some time, having had several strokes of paralysis. She was born in Montgomery Co., Pa. Funeral was held on the 22d at the Lutheran

church, Ada, Ohio. Buried in the Ada cemetery, followed by a large concourse of friends. Services by John Blosser.

BEYER.—On the 29th of March 1894, William Henry, son of Louis and Susan Beyer, aged 7 m., 8 d. Funeral services by John Kinsinger and Joseph Stuckey.

MILLER.—Near Shipshewana, Indiana, of dropsy, John Miller, aged 66 y., 1 m., 20 d. He was born in Somerset Co., Pa., 1828, and came to Ind. and in 1850 united in marriage with Polly Miller, to which union were born two sons and six daughters. His wife, two sons, and three daughters preceded him to the grave. He was buried June 29th in Miller's graveyard near Shore. Services at Shore M. H. by J. K. Brubaker, Ed Miller, J. J. Weaver and D. D. Miller. The funeral was very largely attended. Among those from a distance was his brother, Jos. Miller from Johnston, Pa. Bro. Miller was a faithful member of the Amish Mennonite church. Peace to his ashes.

HARNISH.—On the 12th of June 1894, in Peques Twp., Lan. Co., Pa., of diabetes, Amos J. son of Abram G. and Martha A. Harnish, aged 3 years, 3 months and 1 day. Funeral on the 15th at the Stone church. Services by John Harnish in German, from John 11:28, and by Abram Herr in English, from Job 14:1.

"Give unto me your darling
Lay him on my breast
He is of my kingdom
And I will give him rest.
God needed one more child
Amidst His shining band,
And so He smiled upon him
And clasped our darling's hand.
And now our Amos resteth
In Jesus' loving arms
Where evil ne'er molesteth,
Free from life's last alarms.

A tear in father's eye,
A mother's breaking heart,
Can only tell the agony
How hard it is to part.
Dear parents, you are lonely,
But make the vow to-day,
To live for Jesus only
And heaven yours will be. B. H. P.

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Semi-Monthly.

ELKHART, IND., AUGUST 15, 1894.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, ASST. EDITORS.

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EDITORIAL NOTES.

HE that despises little things shall fall
little by little.

SATAN is sure to attack us at our
weakest points.

It is the greatest of particulars to ad-
vance the good of the community.

THE most delicate, the most sensible
of all pleasures, consists in promoting
the pleasures of others.

To the world at large the Bible is what
the professors of religion teach of it in
their every day life.

BRO. M. S. Steiner of Chicago and
Bro. J. S. Coffman of Elkhart, expect to
leave for Canton, Ohio, about the 18th
of this month to spend about twelve days
with the little congregation at that place.
We hope that by the grace of God much
good will be done.

BRO. J. S. Hartzler of the Haw Patch
Cong., Lagrange Co., Ind., left home on
the 9th to engage in the evangelizing
work at different points in Kansas. He

expects to remain about six weeks. May
the Gospel be brought home to many
hearts to the salvation of many souls and
the upbuilding of God's kingdom.

A CHRISTIAN woman on her death bed,
in reply to a remark of her brother who
was taking leave of her saying that he
should probably never again meet her in
the land of the living, said: We are now
in the land of the dying, brother; I trust
we shall meet in the land of the living."
Death had lost its sting to her. "The
sting of death is sin."

A WRITER in the *Union Signal* states
that one of her friends has the following
excellent motto inscribed over the fire-
place in her house:

"When you sit by my fire
To keep yourself warm,
Take heed that your tongue
Do your neighbor no harm."

A GREAT OFFER:—We do not make
a practice of using the editorial page for
business matters, but we will use it this
time to the extent of saying that our Pub-
lishing House has succeeded in making
arrangements by which we will be able
to offer Teachers' Bibles at prices that
will place them in reach of all. Our
readers who are desirous of getting a
Teacher's Bible will do well to wait and
see our remarkable offer on page 8 of the
next issue of the HERALD.

THE TIME is again approaching for our
fall conferences, and we hope some one
in each conference district will see to it
that the announcements are sent in for
publication. We have been asked more
than once, "Why did you not announce
this or that conference? I thought of go-
ing but did not know when it was to be
held and did not know to whom to write,"
etc. We are glad to publish all the con-

ference announcements, but do not always
know the time and place where some of
them are to be held, hence we trust notices
will be sent us in good time.

It is reported that in the recent naval
battle between China and Japan, the vic-
torious Japanese, after destroying and
sinking one of the largest warships in the
Chinese navy, gave no quarter to the
luckless men who when their ship went
down tried to save themselves by clinging
to wreckage, etc. By thus shooting down
a vanquished foe, the Japanese are ac-
cused by the world of "disregarding the
rules of civilized warfare." War is bar-
barism, hence the Japs have disregarded
the rules of civilized barbarism. What a
jewel of inconsistency it is to speak of
"civilized warfare" and its rules.

A CHURCH whose spiritual backbone
is too weak to assert her principles in the
face of growing corruption within, or
whose internal system is too weak to treat
these corrupting influences according to
Matt. 18: 17 is to be likened unto the
man who, after having taken a fatal dose
of poison, is neglected so long that the
weakened system is unable to expel the
fatal drug. Both church and man are on
the sure road to death. Emetics are un-
pleasant, but they sometimes become nec-
essary, and a good dose of spiritual emetics
administered in due season by the faithful
minister will save the body of the church.

Indifference and procrastination, as well
as the plea, "he or she, though guilty of
misdemeanor, is a rich and influential
member, we dare not reprove them or
put them out," etc. have caused spiritual
decay in many a church. But the skilled
physician advises the use of emetics only
in extreme cases. So the Great Physician
in Matt. 18 advises expulsion only when
other remedies fail.

The following question was propounded to, and answered by, the editor of *Zion's Watchman*.

Question.—How far should a holy person regard social customs?

INQUIRER.

Answer.—Should a saint respect the fashions? Certainly not so as to be "conformed to this world." There are two extremes. The one repudiates the customs of his generation in thought and habit, thus becoming an annoyance and distress to friends. The other extreme joins the slave-gang and goes marching through the world at the bidding of manufacturers and millionaires. Fashion is a tyrant. The only remedy is the purity and love which come of being transformed by the renewing of the mind, thus proving the good and perfect will of God on this point. There is no other way than to be right and beautiful within; then furniture and dress, diet and display, will correspond with the life within, not by imitation of other people or the copying of fashion plates, but by love and self-forgetful good sense. Pride is conspicuous and disagreeable. Love is modest and self-sacrificing.

A REMARKABLE case has been put into court in Buffalo. A certain individual bequeathed his entire estate for the payment of masses to be said for the soul of the now deceased person. The contestants of the will claim that it is void, "on the ground that a disembodied soul can derive no benefit from the performance of masses or other religious rites; that, being incorporeal, it cannot hold corporeal property; that the period of time which the soul is doomed to remain in purgatory, being fixed by God and the saints, it cannot be altered or abridged by the actions of men, who have no control over God and the saints; and that the bequest, being without consideration, must be pronounced void." Since this matter involves a principle of the Romish faith, from which the Church for centuries has enriched herself, we doubt not that the Romish church will make a tremendous effort to sustain the will. On the other hand, the prosecution will, if successful, give the Roman Catholic church such a blow as she has not felt for a long time and from a source and in a manner that she has probably not expected. It is a sad thought that a poor soul should be so deluded as to think money can buy the happiness of the soul, yet the

love of the root of all evil has been the motive that led the Romish church to such abominations as the sale of indulgences, masses for the dead, etc., etc.

An old minister who did not quite understand the power of Christ's resurrection had always prayed that Jordan, when he would come to die, would be but a span wide. The time came when the old brother was to depart this life. His only relative, a granddaughter, stood by his bedside, feeling that she must soon part with her dear old grandfather who had lain in a stupor for about an hour without speaking, when his granddaughter said to him, "Grandpa, how wide is Jordan?" With a face beaming with heavenly joy he rose up and clapping his hands said: "Glory to God, it has gone dry!"

Our Jordan can go dry while we are in health, or, in other words, we may, through Christ, have the victory over death, hell and the grave, before we come to the death bed. Instead of death being the most horrible thing to think of, it can, by that "living hope" through faith in Jesus, become the most glorious thing that one can think of. This hope, that when this earthly house is dissolved we can have a house from heaven like Christ's glorious body, is an anchor to the soul, most sure and steadfast. To arise with Christ, in Christ, through Christ, is the attainment of ultimate perfection, the fullness of immortal joy, the realization of more than our highest ideas of the "I shall be satisfied when I awake in his likeness."

BLESSED TO BE A BLESSING.

God blesses you that you may be a blessing to others. Then He blesses you a second time in being a blessing to others. It is the talent that is used that multiplies. Receiving, unless one gives in turn, makes one full and proud and selfish. Give out the best of your life in the Master's name for the good of others. Lend a hand to every one who needs. Be ready to serve at any cost those who require your service. Seek to be a blessing to every one who comes for but a moment under your influence. This is to be angel-like. It is to be God-like. It is to be Christ-like. We are in this world to be useful. God wants to pass His gifts and blessings through us to others. When we fail as His messengers, we fail of our mission.—*J. R. Miller.*

THE GOSPEL FOR THE WORLD.

By AMOS WENGER.

Almost nineteen hundred years ago the Son of God left the Father in heaven, and came down to earth. While here He went on foot all through the land of Canaan, and even beyond her borders, spreading His gospel. He soon gave His disciples power and authority, and started them out to bear the good message to the world. "As thou has sent me into the world, even so have I also sent them into the world," John 17:18. They labored very faithfully to get the people to accept the doctrine of Jesus. So zealous were they, that false accusations, stripes, prison chains, shipwrecks, robbers, heathen, and even the approach of death itself did not discourage them. It is very interesting indeed, to follow the travels of Peter and Paul and Silas and Luke and Mark and Philip and other apostles as they went through many countries preaching the gospel. Just think of Paul thirteen hundred miles from home lying in prison in heathen Rome, and pleading through his second letter to Timothy for his cloak to shield him from the damp of the cell and the cold of winter. Paul says it pleased God for him to preach among the heathen. Gal. 1:16, 17. Those early messengers of Jesus had no strong swift ships, no rapid railway trains, no telephone, telegraph or cable lines with which to greatly facilitate travel and communication. No doubt their feet often bled from the long journeys they made on foot, still on and on they went trying to give the gospel to a perishing world. If the people did not hear them in one place, they would not waste their life and energy there, but would shake off the dust of their feet as a testimony against them, and pass on to other places.

Of the fourteen hundred millions who now inhabit the earth, one thousand millions are heathen who are groping in the darkness of the grossest ignorance and superstition. In Africa it is believed that all who die have been bewitched, and the witch doctor accuses some innocent persons who are made to suffer terrible torture and finally death. Many are roasted over slow fires, some are cut into small bits and fed to the fish. They light gigantic fires, and with their unholy incantations dance around their sick, beating them with clubs and gashing them with knives to drive out the demons. The half of this is not told, but my mind recoils from relating further. All through heathendom ignorance and superstition reigns supreme. Friends have no hope of ever meeting their loved ones with Jesus on the other shore.

Heathen souls are just as valuable as our souls. God hath made of one blood all the nations of the earth and wants

them to seek Him. Acts 17:26, 27. "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted of him." Acts 10:34, 35. "And he is the propitiation for our sins: and not for ours only but also for the sins of the whole world." 1 John 2:2. When the heathen learn a little of our loving Savior, they become anxious to be lifted out of "the horrible pit and the miry clay." Not long ago when an English vessel touched south Africa's shore, some poor natives came crowding near the shore beckoning with their hands, crying out and begging "Send us a teacher, send us a teacher." Oh! if English Christians only knew the need and the longing willingness of those precious souls to hear the "glad tidings of great joy," they would surely cry from the depth of yearning hearts, "Lord, here am I, send me, send me." "Ten million souls live within one week's journey in any direction from the city in which I am writing at this moment, and all in heathen darkness, without hope, without God in the world—is it possible? I can hardly believe it.—Missionary. Eighteen hundred and eighty four years after the gospel was given us, five great Chinese territories with a population of fifty-one million souls were without a single gospel messenger. Still, there are vast portions of China, India, Africa and the isles of the Great Sea, in which not one soul has ever heard of the cleansing power of Jesus' blood. Count the letters of your bible from the beginning of Genesis to the "Amen" of the Revelation, and multiply that number by one hundred and fifty, and you will not have reached a number as great as the number of men, women, and children who have never heard of the love of Jesus. On an average thirty three hundred of them sink into Christless graves every hour. Despatch a missionary for China to-morrow, and more than twelve hundred thousand immortal souls for whom Christ died, will have passed to their final account before he could reach their shores.

"Oh! Church of the living God!
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it nought that one out of every four
Of all the human race,
Should in China die, having never heard
The Gospel of God's grace?
Canst thou shut thine ear to the awful sound
The voice of thy brother's blood?
A million a month in China
Are dying without God."

A few years ago, Mrs. Crawford, an earnest Christian, with an intense burning in her soul for the "Rescue of the perishing" left one of our southern states and embarked for northern China. She reached her destination, and acquainted herself with the Chinese language. The realization of the fact that a soul is worth more than the whole world pressed upon

her with powerful significance. To begin her work she went far back into the interior where the hallowed name of Jesus had never been dreamed of. In the room of a private house, she first told the story of Jesus and His love. Around her upon the floor sat a number of poor, wretched, eager heathen women. Just in front of her in an arm chair sat an old Chinese mother whose faltering hands and quivering lips showed her departure was nigh. As Mrs. Crawford finished her story of Jesus the silence was broken by questions from the aged mother. "How long have you known about Jesus? Oh, ever since I was a little girl. Who told you? My mother told me. Who told your mother? My grandmother told her when she was a little girl. Well how long have you people known about Jesus? We have known of Him more than eighteen hundred years." The old mother with her eyes filled with tears, explained, "Oh! why didn't you come sooner? My mother would have liked to have heard about Jesus too." Hundreds of millions of our fellow beings are ignorantly worshipping stocks and stones year after year, age after age and they fall and perish as if of no more worth than the withering leaves of autumn. Shall we allow them to continue to sit in darkness and in the shadow of death without any message of eternal life?

What are we doing toward carrying those people the gospel? We are doing almost nothing. The four hundred millions of so-called Christian people are sending one missionary for every four hundred thousand heathen. As long as Christendom continues to spend a thousand times as much for luxuries as they spend to send missionaries to heathendom, so long will priceless souls continue to fall into Christless graves faster than you or I can count. If we could fully comprehend this reality, a thrill of horror would certainly seize us, and fill us with burning shame, consternation and woe. With Christlike enthusiasm let us rise to our feet, bent at last on doing our Master's will.

What are we Mennonites doing for the heathen? Nothing. We have not a single missionary among the thousand millions who have never heard of Christ. Brother, sister, why is it? Let us try to find out what has come over us. According to the Sacred Word, Christ and the Apostles were great missionaries. According to profane history, followers of Jesus in all ages of the Christian era have laid down their lives in trying to give the gospel to the world. For hundreds of years in the early history of our church, such brethren as Peter Waldo, Menno Simon, Hubmeyer, George Blaurock and many others with burning missionary zeal, preached the gospel and led thousands to Christ in many of the countries of Europe. Finally the time came when

through severe trials and persecutions the church made a compromise with the enemies of the Truth that they would only teach their children at home and not spread the Gospel abroad. Oh brethren and sisters, when shall we shake off these old shackles by which we are bound, and arouse from the state of lethargy and indifference into which we have lapsed, lo, these many years? Christianity is through and through a missionary religion. Never in the history of Christianity has the church been known to prosper when she did not send out her missionaries and evangelists.

Let us incline a listening ear to some of the last words of Jesus, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Matt. 28:19. "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14. What true child of God does not want to hasten the coming of our Lord? Christ commanded the disciples to preach unto all the world, but did He not command us at the same time? Just as the commands to observe communion, foot-washing, water baptism, and to be nonresistant has reached us, so the command to "preach the gospel to every creature" has reached us. "If ye love me keep my commandments." John 14:15. Some may say we have enough to do at home, wait till the people here are all converted. Have not the people here heard the word over and over again? When the disciples were not heard in one place they shook the dust off their feet as a testimony against the people and departed to another place. Could it be wrong to leave some of these conscience seared sinners in this land of bibles, and go where the story is new? It may cost money, it may cost lives: but if the Lord calls us to do so, shall we not sacrifice all for the millions of poor wretched mortals in heathen nations?

When the heathen are converted, they are often more faithful and consecrated disciples of Christ than many Christians in this enlightened country of ours. Quite recently it was my privilege to witness for a short time the manner of the life of a converted Chinaman. I was surprised to see how devoted he was to our God. His faith was, indeed, very much like ours, though he had never before heard of Mennonite Christians. From just simply believing the word as he found it, he is consequently a firm advocate of non-re-

sistance, non-swearing, foot washing, etc. He spends much of his time in prayer and in the study of God's word, and intends soon to embark for Canton, China, to bear the message of Jesus to his father, mother and two brothers, who, according to the religion of Confucius, are bowing down to false gods of wood, stone and evil spirits. When asked whether he thought they would be lost he replied, "Well, well the Bible says there is no other name under heaven by which we can be saved than through Jesus."

Are we responsible for the thousand millions who wander in moral midnight and know not what they do? Let us hear the words of Ezek. 33:8, 9, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

How can we cleanse our hands
From awful guiltiness of blood,
If those in heathen lands
Ne'er get the message of our God.
Garden City, Mo.

For the Herald of Truth.

NO INTERMEDIATE PLACE.

The question has often been asked, "When we die, what will become of our souls until the resurrection and judgment day?" Many good people, even of our own denomination (ministers not excluded), claim that the most pure of our friends, when they die, are not qualified at death for the glorious presence of Christ in heaven, and consequently they are detained in some intermediate place of abode until the resurrection of the body, then they will be admitted into heaven. They think this doctrine is proved from the fact, that the Savior said to the dying thief on the cross, "To-day thou shalt be with me in paradise."

But what do we understand by the word paradise? It occurs only three times in the Bible, and let us see in what sense it is subsequently used. In 2 Cor. 12:1-4 the apostle speaks of the "third heaven" and "paradise" as the same identical place, where he heard "unspeakable words." Then the word occurs again in Rev. 2:7, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Now, in this passage it seems to me Jesus is the tree of life, because He is the "way, the life and the truth," even the "resurrection and the life," and He is in heaven with His glorified body.

A certain writer says, "The Bible says nothing of any intermediate place be-

tween heaven and hell whether *Limbus patrum*, *Limbus infantum*, purgatory or paradise. Of paradise indeed it does speak, but that is only a beautiful figurative designation of heaven itself, even of the third heaven where God resides." Whether Christ, when He said, "Father, into thy hands I commend my spirit," as He expired, went into heaven itself, into the glorious presence of His Father, or into paradise as an intermediate place, is nowhere expressly stated in the Bible, but as I find no intermediate place mentioned in God's word, I am inclined to believe that He went into heaven. But let this be as it may, we have a cloud of witnesses that He is in heaven now. The apostle says (Heb. 9:24), "For Christ is not entered into the holy places made with hands which are the figures of the true, but into heaven itself now to appear in the presence of God for us." Yes, Jesus is there "in heaven itself," ready to receive the spirits of His people immediately after leaving their bodies. Of Stephen it is said, "He, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." He certainly did not expect to find a lodgment in an intermediate place, but an immediate reception into the glorious presence of his Redeemer. Accordingly he said, "Lord Jesus, receive my spirit."

This view must have been entertained by Paul. He says, "We are confident, I say, and willing, rather to be absent from the body and to be present with the Lord." "He had a desire to depart and be with Christ," in heaven itself. And does not the same apostle in Eph. 3:14, 15 describe the whole church of God as being in heaven and on earth, when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." I understand him to say here that the departed saints and angels in heaven together with the righteous and sanctified on earth compose the whole family of God. But according to the view of some theologians the great body of the church is neither in heaven nor on earth but in some intermediate place. In Heb. 12:21-24 we are told that in the heavenly Jerusalem, in the city of the living God, dwell not only God himself, the Judge of all, and Jesus the mediator of the new covenant, and the innumerable company of angels, but also the "spirits of just men made perfect," all dwelling together in the same happy place. It is also claimed by some that the souls which were under the altar in St. John's vision (Rev. 6:9) are in an intermediate place, and not in heaven itself, but I do not understand it thus. This seems to me figurative language. Mt. Zion, Jerusalem, the temple, the tabernacle, the most holy place, the

mercy seat, etc. are all figures of heaven, while Tophet, the valley of Hinnom, etc. (where Ahaz and Manasseh made their children pass through the fire and where the fiendish custom of infant sacrifice to the fire god seems to have been kept up for a long time and afterward it became the common cess pool of the city where all the offal and filth was cast, and probably from the supposed ever-burning funeral piles the later Jews applied to this valley the name Ge Hinnom, Gehenna, to denote the place of eternal torment), are figures of hell, or the place of eternal torment of the wicked.

Concerning the "souls under the altar," we read of two altars in the Bible, the "altar of burnt offering" and the "altar of incense." The blood of sacrificed victims slain on the altar of burnt offering was poured at the bottom of the altar. So also the souls sacrificed for Christ's testimony are symbolically represented as under the altar in heaven, for the life or animal soul is in the blood, and blood is often represented as crying for vengeance. The sacrificial altar was not in the sanctuary, but outside. So Christ's literal sacrifice and the figurative sacrifice of the martyrs took place, not in the heavenly sanctuary, but outside, here on earth. The only altar in heaven is that antitypical to the temple-altar of incense, the blood of the martyrs crying from the earth under Christ's cross, whereunto they may be considered virtually to have been sacrificed. Their souls cry from under the altar of incense, which is Christ in heaven, by whom the incense of praise is accepted before God. They are under Christ in His immediate presence, and they cry, "How long, O Lord," etc. As in the parable of the woman (symbol of the church) she cries day and night to the unjust judge for justice against her adversary who is always oppressing her, so the elect, not only on earth, but under Christ's covering and in His presence, in paradise, cry day and night to God who will assuredly in His own time avenge His and their cause, "though He bear long with them."

I cannot see why these should be supposed to be in an intermediate place rather than those in chap. 7:9, etc. They are all belonging to the sacramental host of God. These were slain for the word of God and the testimony which they held, and had white robes given them, while those came out of great tribulation and washed their robes and made them white in the blood of the Lamb. Of course these cried to have their blood avenged, and those cried, "Salvation to our God," etc., yet we believe that they were equally acceptable to Him, because their white robes are indicative of light, joy, and triumphant victory over their foes, even as the Captain of their salvation goes forth on a white horse conquering

and to conquer. They are also indicative of purity and sanctity through Christ. These were resting all the same even if their prayers shall not be answered yet for a little season, which undoubtedly means until the great judgment day, when Christ will be revealed in flaming fire from heaven to take vengeance on the ungodly.

Hence we cannot infer from these passages that the souls under the altar were necessarily in an intermediate place, but we might rather conclude that as the altar in the tabernacle was in the most holy place before the mercy seat, which was under the wings of the cherubims, so is the altar in heaven where John saw the souls of them that were slain in heaven itself, before God and His throne where Jesus, our forerunner, is entered (Rev. 8:3 and 9:13) and not in an intermediate place. And Paul says, "If we believe that Jesus died and rose again, so them also that sleep in Jesus will God bring with him," namely the spirits of them that died in Christ, who will take an active part in the judgment of the world and of angels which the following passages seem to show: Matt. 19:28; Luke 22:28-30; 1 Cor. 6:23; Jude 14:15; Rev. 20:40.

That Christ went and preached unto the "spirits in prison" (1 Peter 3:19) cannot be denied, but *when* and *where* is the question. The Scriptures do not definitely say. If, as some claim, it was during the three days when His body lay in the grave, then the question arises, Could His spirit be in paradise with the penitent thief and at the same time be preaching to the spirits in prison? "Prison" is always used in a bad sense in Scripture. "Paradise" and "Abraham's bosom," the abode of good spirits in old testament times are separated by a wide gulf from hell or hades, and cannot be called "prison," compare 2 Cor. 12:2, 4 where paradise and the third heaven correspond. It seems to me that this preaching took place in the days of Noah who was a "preacher of righteousness." Christ in His spirit went and inspired Noah to preach unto the antediluvians who were at that time "disobedient," and whose spirits were in "prison" at the time when Peter wrote.

To preach to spirits after death when once in prison seems to me inconsistent, because Scripture everywhere represents man's state after death, whether saved or lost, *irreversible*.

It is also claimed that the soul without the body is imperfect, and that in this imperfect state perfection cannot be enjoyed, and therefore it is not qualified for heaven (which is a place of perfection) until after the resurrection, when body and soul are reunited. But in Heb. 12:23 we read of the "spirits of just men made perfect," which shows that the spirit is perfect without the body and

they are in the city of the living God too and we have reason to believe that they are in perfect enjoyment too, because there is no sorrow there," and angels—which are spirits too—seem to be in perfect enjoyment, at least they rejoiced when this world was created, and when the Redeemer was born, and there is also joy among them when a single sinner repents. And even if the souls that are under the altar in heaven itself have not perfect enjoyment this is no proof to me that they are not in heaven. Some Bible readers perhaps may think that the idea of the righteous going to heaven immediately after death would require us to believe that the wicked will be cast into hell too, immediately after death; then at the great judgment day all these will be gathered and sentenced to the very same place where they have been for ages, which would be strange to our way of thinking. This may all be true, but we must bear in mind that "God's thoughts are not our thoughts." And then the question presents itself right here, How is it with Enoch and Elijah? They are in heaven, as we believe, either disembodied or in a transfigured and glorified state, because flesh and blood cannot enter there, and they too must appear before the judgment seat of Christ because the Bible says "all," none excepted. We believe that they are in heaven now and will be after judgment. And besides these and the souls under the altar John saw another great multitude which no man could number of all nations, etc. Rev. 7:9, 10. I hope no one will deny that these are in heaven because they are before the throne and the Lamb crying, "Salvation to our God," etc. These are they who were gathered over one by one out of the great tribulation of this world and because they have washed their robes and made them white in the blood of the Lamb, therefore are they in His glorious presence, serving Him day and night.

Concerning the wicked going to hell immediately after death, we meet passages that seem to teach this. The rich man, when he died, lifted up his eyes in hell and was tormented in the flames. Jude, in speaking of the wicked Sodomites, who giving themselves over to fornication and going after strange flesh "are set forth for an example, suffering the vengeance of eternal fire." In Rev. 20:10 we read, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever." I think these passages teach a retribution of the wicked immediately after death too plainly to be explained away, yet the punishment after the judgment, when body and soul shall be cast into hell, may be of a different nature. *Nappanee, Ind.* DAVID BURKHOLDER.

For the Herald of Truth.

SOME DANGERS OF PROSPERITY.

Compare the lives of David and Solomon. A shepherd boy in an obscure corner of the kingdom. A minstrel to the king. A hero for a day by the favor of God. A hunted outlaw. An humble ruler of a distressed people. A man of blood and warfare. The object against whom was directed a most unnatural rebellion. A poor repentant, sorrowing for the crimes of his passion. Such were some of the traits of the life of David. Was there ever a life of greater adversity? Yet from all this opposition, from all this cross came the pure "man after God's own heart."

Solomon was born in a palace. He was reared as a prince in luxury and abundance of wealth. He inherited the empire of his father and made a wise choice in the beginning of his reign. He had all that man could desire, yet he confessed that "all is vanity and vexation of spirit." His prosperity proved too much for him and hastened the division and downfall of Israel as well as his own ruin.

How often have we seen contrasts similar to this in the present day. The child of a millionaire dies penniless. The son of a minister ends his life on the gallows. The youth who is surrounded with literary advantages, books, papers, and music, fritters away his life in some useless employment. On the other hand many a young man who has not the advantages of a good home and money, works his way against the most adverse conditions into a life of usefulness and honor.

It has often been said with truth that prosperity is harder to bear than adversity. This is true of individuals. It is true of communities. It is true of nations. It is also true of the church. When persecution arose against the early church in Judea it hastened its progress, for it scattered the members to distant lands to proclaim Christ. The church for a few centuries after Christ was comparatively pure. Persecution kept those who were not sincere from joining their allegiance to the unpopular cause. But when a Roman emperor became, in profession at least, a follower of Christ and prosperity seemed to beam upon Christianity, spirituality fell. The dark ages followed and almost the entire Christian church sank to the cold formality in which the Reformation found her.

After the Reformation new persecutions arose. Still the elect remained faithful. They were baptized with the baptism of suffering. So strongly did their spiritual nature manifest itself that even their enemies could not withhold exclamations of admiration. While they were hunted like criminals their boldness for Christ became a proverb. Religious persecution in Europe gave rise to the

Christian church in America. Surely under such a government as ours religion should flourish. What has been the result?

Delivered from their enemies from without, alas! too many have fallen victims to enemies within. Worldly prosperity has brought with it worldly ambition. The acquisition of wealth fosters the desire for more wealth. In the pursuit of wealth and other worldly matters spiritual matters are neglected or forgotten. A person may profess Christ without making any sacrifice and it is to be feared that many do so in the hope of worldly gain. Under such conditions sweet religion becomes a "rhapsody of words." Many, far too many, regard their whole duty in working for Christ summed up in "going to church." The crying evil of our church-to-day is lukewarmness, lack of true spirit, want of earnestness. The moralist is in great danger, the out-broken sinner is lost, but the lukewarm professor of Christianity is far more hopeless than either of them. The moralist and the sinner may be reclaimed if they are but awakened to a true sense of their condition. But the lukewarm professor lulls himself to rest by the thought that his name is on the church record, and it requires many times the amount of effort to bring him to a saving knowledge of Christ that it does to save a sinner.

Is this, then, the inevitable consequence of prosperity? Must the church be formal and lukewarm because she is not persecuted? By no means. The church never had better opportunities than to-day. She has control of almost inexhaustible material wealth. If that wealth were but turned to the service of the Lord what a grand work might be accomplished! The church has freedom for working, such as she never before enjoyed in all her history. Think of the responsibility that must be coupled with such opportunities. Who will be held to answer for the neglect of those opportunities? God grant that the Christian church in America may rise to a true sense of her duty so that the ungathered harvest may no longer be exposed to the withering blasts of Satan but be brought into the coffers of King Immanuel. J. A. RESSLER.

Rouks, Pa., July 29, 1894.

NO WANT.

O bounteous hand that all my wants,
With ceaseless care suppliest;
O heart of love all good that grants,
And only ill deniest!

My Shepherd's heart and hand I bless,
My stay through all the wilderness.
I shall not want when foes assail
A swift and sure defender,
Nor when my inward fears prevail,
Lack whence true and tender
So strong His arm, His voice so sweet,
All virtues in my Shepherd meet.

A FEW THOUGHTS FOR THE SISTERS.

Let me relate to you, my dear sisters in Christ, a little conversation between a dear sister and myself not long ago. She had been a member of the church but a few years, and previous to this had indulged in the vain things of life equal to her worldly associates. When she became converted she laid off her fashionable apparel, but in her house could be seen things that are not at all becoming to those who profess to have consecrated their all to the Lord. Days and months went by, and she was laid low by sickness, so low that we received the sad news that she was not likely to recover. But the hand of Death was stayed, and the Lord restored her to health. Some time after this I visited her, and upon entering her room I perceived no pictures on her walls, nor ornaments, yet her room was neat and inviting. My heart was filled with pleasure, and at last I ventured to inquire as to what had caused the change. She replied that in her sickness the Lord had brought her to see the sinfulness of decorating our rooms, and with tears she told me how her heart had been pained on seeing how Sister — had her walls adorned with pictures and other ornaments. She said she felt that she must speak to her about it, but thought again that perhaps it would be better to let her own experience convince her.

My dear sisters, does it not seem strange that it is sometimes needful for us to be brought down in affliction and trouble in order to strip us of the foolish vanities of life? Yes, the Lord in His mercy often uses the rod severely in bringing us to His feet. When our unsubdued and erring hearts are made manifest to us by the approach of death, by taking away our dearest friends, or by snatching from our bosoms our precious little ones, then we, for the time being, see life as it really is; how small then do these useless things appear. O that we would follow the convictions and by the grace of God carry out the resolutions made in our dark hours, in the hour of trial and trouble, when we seem to be nearing eternity. How our lights would shine, and instead of being a hindrance we would be a light and guide to poor souls who are looking to us for examples.

But some dear sister may say, "I have, as it were, been face to face with Death, and he has several times entered our family circle, and taken our brightest jewel. I have passed through dark hours, and trodden the rough path until life became almost unbearable, and yet I cannot say that I have been really convicted and convinced that God looks upon these little things as sinful." But, dear sister, are you sure you have been as willing to be convinced as the Lord would have

you? Did you from your inmost heart wish to know and obey His will in all things and from a true, submissive heart pray that He take away all desire for everything that may have been displeasing to Him? Or have you not perhaps tried to reason the matter, and thus made it appear to you as if God took no notice of those seemingly small things? We can read in His sacred word that they that are faithful in little are also faithful in much. So we see that He wants our whole hearts; yes, our all—time, money, talents and strength belong to Him who gave them; and here I ask myself with you, Have we any right to spend either for the mere gratification of the flesh and eye, and especially since we are so plainly taught that "the lust of the flesh, the lust of the eye, and the pride of life" are not of the Father, but of the world (1 John 2:16.)

O my faithful sisters, young and old, let us as members of the body of Christ, as branches of the true vine, as children of an all seeing God, strive to walk circumspectly, and see that we give no occasion for others to justify themselves in bedecking their persons or houses, by our example, and may we as mothers let our influence go out over our daughters in this respect and teach them that pride and display in their different forms are equally sinful, and that to form the idea that our homes, to be attractive, must be adorned with fancy-work and other superfluities is a sad mistake and needs correction. The Lord instructs us to do all that we do to His glory and honor. Let us then become obedient to His counsels and deny ourselves of all that may be displeasing to His will, and let us pray earnestly for grace and strength that we may retain the ornament which is in the sight of God of great price, "A meek and quiet spirit." Lord, grant us this pearl of great price.

Your unworthy sister in the faith,
Newton, Kan. A. S.

For the Herald of Truth.

A FEW TEXTS FOR DAILY USE.

Dear readers of the HERALD, I come not of mine ability, but what God has taught me, by the spirit of truth and the word of God. He has promised that if we do His will to the best of our knowledge, and with all that is within us, we are received according to that which we have not. What blessed promises! He has promised to claim and bless His own. In a full trust we are to obey, even if we can not see to the end. "Blessed are the pure in heart for they shall see God," Matt. 5:8. We are to be like little children. Oh to be free as a little child, in heart, in thought, in care and in a full trust in our heavenly Father! The Savior likened the kingdom of heaven unto a

little child. All the care we should have is, "Study to show thyself approved unto God," 2 Tim 2:15, and ask God to strengthen us in His might, that we may be able to quench the wiles of the wicked one, for "we wrestle not against flesh and blood, but against principalities, against the rulers of darkness of this world, against spiritual wickedness in high places." Eph. 6:12. The Savior said, "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. 23:26. "The spirit, the word of God, testifieth what is in our hearts," "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word of God, which is able to save our souls." James 1:21. "But if we have bitter envying and strife in our hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3:14, 15. "But be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Eph. 5:18.

No outward performance will make us clean, but a new creature, through Jesus' blood. It means something that "the more it is scoured the brighter it becomes, so that it may at last be used as a reflector." Mary Rankin said, "Like the dew drop, so tiny can yet reflect the sun, so we our Redeemer's image." But are we stronger than God that we should provoke Him, by giving our affections to strangers (other Gods); for the affections are the life of worldliness. If they receive none they will leave the house. But some will say, "Thou that teachest another, dost thou not teach thyself also?" I am weak, one of the weakest of mortals to live by this, if God is not my strength.

We will now turn to Matt. 24:23. "If any man shall say unto you, Lo, here is Christ or there, believe it not; for there shall arise false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. These are the Savior's words, and they are worth heeding. We must keep our eyes on the true light. We are to "stay at home," and look within us for Him. Has He not promised to come in and dwell with us if we open the door? Yes, He will come in and

"Break down every idol, cast out every foe," not because we are a fit dwelling but because He has promised. For Thy tender mercies' sake make Thine abode forever within us, Thou blessed Lord and Master. M. KING.

RULES FOR HOME EDUCATION.

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for willfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the improbability of their conduct.
8. Remember that a little present punishment when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances at another.
11. Teach them that true only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitations the perfect truth.
13. Never allow of tale bearing.

SUNDAY SCHOOL LESSONS.

LESSON IX.—AUGUST 26.

FIRST MIRACLE OF JESUS.
John 2:1-11.

Golden Text.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John 2:11.

Time.—A. D. 27, four days after the last lesson.

Places.—Cana of Galilee, about 60 miles in an air line from Bethabara, 8 or 9 miles north-east of Nazareth.

INTRODUCTION.—CIRCUMSTANCES.—In our last lesson we left Jesus on the way from Bethabara to Galilee, having added Philip and Nathanael to the three or four disciples He had already made. On arriving at Nazareth, two or three days later, He seems to have found His mother gone to a wedding in Cana, a few miles further on, and He with His disciples went to Cana, where they would naturally find entertainment in the house of Nathanael, whose home was there.—Petoabert.

THE MIRACLES OF CHRIST were the natural outflow of the divine fulness which dwelt in Him. He was Himself the great miracle, of which His particular miracles were merely sparks or emanations. He was the great interruption of the order of nature, or rather a new element which had entered into the order of nature to enrich and en-

noble, it, and His miracles entered with Him, not to disturb but to repair its harmony.—Stalker.

MARRIAGE CUSTOMS IN THE EAST.—The betrothal was arranged by the parents, and the bride and the groom often never met until the marriage ceremony. On the day of the wedding the bridegroom went to the house of the bride, who awaited him, veiled from head to foot, alike from Eastern ideas of propriety and as a symbol of her subjection as a wife. A feast was held for the friends of the family, which often lasted a week. The bride did not sit at this feast, however, but remained apart among the women, shrouded in the long white veil of betrothal, unseen, as yet even, by her husband. It was only when husband and wife were alone that the veil was for the first time removed.—Illustrative Notes.

DAILY READINGS.

M. First Miracle of Jesus.	John 2:1-11
T. Customs of Purifying.	Mark 7:1-9
W. Doing what He Saith.	John 15:8-14
T. Eating with the Unworthy.	Mark 2:14-20
F. Proofs of Messiahship.	Matt. 11:1-6
S. Christ glorified.	John 17:1-11
S. A waiting Guest.	Rev. 3:14-22

LESSON X.—SEPTEMBER 2.

JESUS CLEANSING THE TEMPLE.
John 2:13-25.

Golden Text.—Make not my Father's house a house of merchandise.—John 2:16.

Time.—A. D. 27, the first year Jesus' public ministry, at the Passover.

Place.—Jerusalem; the temple.

INTRODUCTION.—CIRCUMSTANCES.—Jesus has just entered upon His public ministry. He has gained five or six disciples who believed that He is the promised Messiah. He has confirmed their faith and revealed His true nature to them by the miracle at Cana. After that He made a brief visit to Capernaum, which was to be His later home and the scene of many of His labors for a year and a half; and then He returned to Jerusalem in time to attend the Passover.

CHRIST OUR PASSOVER.—We have reason to believe that from the time of His twelfth year Jesus never missed a visit to Jerusalem on the occasion of this great feast. Thus did Christ our Passover identify Himself with the feast that for centuries had been prophesying of Him to the people, keeping in remembrance the great redemptive act of God in connection with the deliverance of His people from Egypt, and pointing through it to the great redemptive act of God by which He would deliver all people from the bondage, corruption, and guilt of sin.

WHY JESUS CLEANSING THE TEMPLE.—By His baptism Jesus was outwardly inaugurated into office. By His temptation He proved His inward fitness. By His miracle at Cana He showed forth His glory to His own disciples. Now He proceeds to make known His ministry at the Passover. He claims lordship over the temple and proceeds to cleanse it to show the purity and uprightness that must hold sway in the new kingdom.

DAILY READINGS.

M. Jesus Cleansing the Temple.	John 2:13-25
T. A Second Cleansing.	Mark 11:15-19
W. Hezekiah C. the T.	2 Chron. 29:1-6, 12-19
T. A House of Prayer.	2 Chron. 6:17-21
F. Insincere Worship.	Jer. 7:8-16
S. A Purifier.	Matt. 3:1-10
S. The Spiritual Temple.	1 Cor. 3:8-17

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CONFERENCES.

ANNUAL.

The Lord willing, the Western Conference of the Amish Mennonites will meet in the meeting house near Hope-dale, Ill., on the 14th and 15th of September. The ministers will meet on the 14th to arrange the questions and attend to other preliminary business. All questions to be presented at conference must be in the hands of the undersigned before the 14th. CHRISTIAN NAFZIGER.

For *Missouri*, in the Bethel M. H. in Cass Co., Mo., on Sept. 27 and 28.

The Annual S. S. Conference for Missouri will be held at the same place on Tuesday and Wednesday Sept. 25 and 26. All are cordially invited.

D. Y. HOOLEY.

The Annual Mennonite S. S. Conference for the U. S. and Canada will be held, the Lord willing, on Oct. 3, 4 and 5 at the Pleasant Valley (Forks) M. H., 5 miles south-east of Middlebury, Elkhart Co., Ind. The nearest station is Middlebury, on a branch of the L. S. & M. S. Ry., connecting with the air-line of that road at Goshen.

For *Kansas and Nebraska*, in the Spring Valley M. H. in McPherson Co., Kansas, on Friday, Oct. 5.

For *Indiana*, will be held the second Friday in October (12th) in the Yellow Creek meeting house, Elkhart Co., Ind. A cordial invitation is extended to all our bishops, ministers, deacons, and laity from other conference districts to attend.

SEMI-ANNUAL.

For *Waterloo Co., Ont.* in the C. Eby M. H., Berlin, on Thursday, Sept. 13.

For *Lincoln Co., Ont.* in the Moyer M. H. near Jordan on Friday, Sept. 21.

For *York Co., Ont.* in the Weidman M. H. near Markham on Friday, Oct. 5.

CORRESPONDENCE.

FROM THE WALNUT CREEK CONG., HOLMES CO., OHIO.—Sunday Aug. 5, eighteen young persons were received into full membership in the Walnut Creek Cong., by baptism on confession of their faith. Bish. Fred Mast of the Martin's Creek Cong. officiating. A large throng assembled upon the banks to witness the sealing of the solemn vow made by these young soldiers of the cross. The baptism was performed in water, "with water." May they ever rejoice in the rich outpouring upon them of the Holy Spirit that they may ever be found in the way of righteousness and true holiness.

VIRGIL CITY, MO., JULY 25, 1894.—Bro. D. D. Miller of Middlebury, Ind. and Bro. Miller of Cass Co., Mo. were with us in June. They preached two very interesting sermons which were enjoyed by all that were present. We were sorry that they made their visit so short, but even short as it was, their words will be long remembered. We hope they will visit us again and stay longer. May God bless the dear young brethren in their work. D. STUKEY.

FROM MILFORD, SEWARD CO., NEB.—Our Pleasant View congregation was recently favored with a very pleasant visit from Bro. David Zook, Sr., of Newton, Kansas. His words of encouragement and admonition were very much appreciated.

Bro. J. M. T. Miller who has been an invalid for several months is slowly improving and we hope he will soon be able to be out again.

Our Sunday school is prospering. The attendance is over two hundred, and the interest is good. COR.

ROSELAND ADAMS CO., NEB., JULY 19, 1894.—On the 8th of July 18 young people were received into church membership by baptism upon confession of their faith. They were all baptized in the water with water as that was their preference. It was estimated that about 500 people witnessed the ceremonies. May God bless these dear young souls, that they may be true followers of the meek and lowly lamb, Jesus, and ever remember their covenant made with God before many witnesses. D. G. LAPP.

MARKHAM, ONTARIO, JULY 24th 1894.—On the evening of July 13th the brethren, Bishop Elias Weber of Breslau, Ont. and Dea. Jacob Z. Kolb of Berlin, Ont. came to Markham and on Saturday afternoon held a preparatory meeting at Wide-man's M. H. for the converts. On Sunday forenoon the baptismal services were held, by the brethren Bish. Weber and S. R. Hoover. Three persons were received into the church by water baptism. May they hold out faithful to their sacred promises until they shall realize the fullness of joy in heaven. On Monday morning our brethren left for their respective homes. On their way to the depot they called at our place for a few minutes as I was sick and could not go to the meeting house. I was very glad to see them and for their kind words: May God bless them on their pilgrimage. A. B. RAMER.

FROM YORK CO., PA.—On July 28, 29 our dear brother in faith, Bish. Isaac Eby of Lancaster county, upon repeated invitations visited the Codorus and Gar-

ber congregations. He filled two appointments at Codorus, and on Sunday evening he preached to a large and very attentive congregation at Garber's. A number of our Hanover brethren, including their ministers Whisler and Myers were also present. The brother read for a lesson the 4th chapter of James, selecting for his text the 17th verse. "Therefore he that knows to do good and doeth it not, to him it is sin." We had the edification to listen to a very able and soul searching sermon by the dear brother. His appeals to the unconverted and sinner were in strong and unmistakable language and no doubt went to the hearts of many who are still out of Christ. May our dear brother visit us oftener is our wish and prayer. COR.

FROM OSBORNE CO., KANSAS.—July 20, 1894 Bro. J. M. R. Weaver and myself boarded the train at Newton, Kansas for Osborne county. Sixteen miles west and south near Killcreek P. O. a number of meetings were held in the Presbyterian church with exceedingly good interest, after which Bro. Weaver went to fill a regular appointment for services on every 5th Sunday of the month in the eastern part of the state near Holton, Jackson Co., where Bro. and sister Longanecker and other Pennsylvania friends are residing.

The writer remained here with the brotherhood yet another week visiting all the families and friends with whom a warm acquaintance was formed last fall while here with Bro. Noah Stauffer from Canada. It seems to me it might be encouraging to say just here that the regular visits with the special ones by our various ministers to this place are acknowledged not only by our people, but also by other Christian organizations of this vicinity as having been of great value to the community. This field is now whitening for the harvest and we have good reason to hope for an ingathering of some precious souls in the near future. The brotherhood are in nice harmony and all of them have expressed a desire to have communion services at the next regular meeting, when it is hoped that Bro. Schiffer of Nebraska will be present to officiate. We are glad to say that the brethren have agreed this week that they will assemble every Sunday in their private dwellings and encourage one another out of the Word as well as they can and teach also their children the ways of the Lord.

From what the brethren say and we ourselves have observed, they are now more deeply concerned and more fully determined to labor together than they have ever been, and by faith we see grand results following the efforts put forth at this place. The whole community is stirred up to a sense of duty. Some

families who have had but little concern for the church service heretofore have been recently attending the house of worship, much to the happy surprise of their neighbors. We feel moved to report the above that our ministers who come here may be of good courage and the Ev. Board still be satisfied to allow us the funds to send them.

If the Lord will, we hope to visit a brother and sister before we get home that we have never seen, Christian E. Greider and wife near Cawker city.

R. J. HEATWOLE.

Killcreek P. O. July 31st.

SUNDAY SCHOOL ITEM.

FLANAGAN, ILL., JUNE 24, 1894.—Acts 5:38, 39. "If this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it." The Nebraska Township S. S.'s met to hold a conference on the above date. It was well attended. Some of the leading topics were as follows, "Why engage in S. S. work?" "How much time do we devote to the Lord?" "The Model Teacher and Pupil," "The Officers and their Duties." The topics were well discussed by some of our brethren. We had a good time in the Lord and we believe we received "showers of blessing." May the good Lord help such S. S. work as a help in the church and for the advancement of the Kingdom of Christ. COR.

FREE WILL OFFERINGS RECEIVED DURING THE MONTH OF JULY.

MISSION.

A Brother, Canada, \$2.00; Lizzie Doney, (Pa.) 1.00; J. L. Rank, 5.00; Chr. Bomberger, 1.00; Barbara Bomberger, 1.00; S. W. Holde-man, .25; Jacob Burky, Shanesville, Ohio, 5.00; Horning family, Page Co., Ia., 2.50; Penna. Cong. (A. M.) Harvey Co., Kan., 8.50; Guilford Cong., Medina Co., O., 7.10; Spring Valley Cong., McPherson Co., Kan., 5.00; A. R. Fretz, Campden, Ont., 2.00; Paul Detweiler, (Pa.) 1.00; Zion Cong., Allou Co., Ohio, 20.00; Annie Hershey, (Pa.) 1.50; I. E. Hershey, (Pa.) 1.50; A. Metzler, Jr. (Pa.) 1.00; Henry F. Eshbach, (Pa.) 4.75; A. Sister, Lawrence Co., Pa., 2.00; M. Peachy, 2.00; Sister Primary S. S. Scholars, Ford Co., Ills., 2.15; Sunday school, Ford Co., Ills., 1.85.

TRACT.

Levi Martin, 2.00; Susannah Wenger, .50; Meunonite S. S. Harvey Co., Kan., 2.30; C. H. Brunk, 1.00; H. Dirks, .25; Spring Valley Cong., McPherson Co., Kan., .70; A. Sister, Bristol, Ind., 1.00.

Gratefully acknowledged,
GEO. L. BENDER, Treas.
Box 1268.

DR. DUFF once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

JUSTIFICATION.

We may toil, and struggle, and pray, and go to the holy communion, and fast, and weep, and spend hours in self-examination—the longed-for improvement will not come; there seems to be a difficulty that cannot be conquered. Other people seem brought to a life of peace, but that aching heart aches on as much as ever, and so it must do till the heaven-taught truth is realized, the Savior's Word trusted, and the Savior's gift accepted as a free gift freely given to those who have failed in all their efforts at self-improvement. How many have I known myself thus hopelessly toiling for some sort of improvement which may be a qualification for the gift of God! And how many have I known to whom the Lord has given rest through the simple question, "Must you be forgiven first or made holy first?" Again and again have I had persons say to me, "Of course, I must be made holy first." And again and again have I seen the difficulty melt away before the simple truth that a free forgiveness is presented in the forefront of the mercies of our God, so that although a man has not overcome his temptations, and before a man has overcome those temptations, he may in the utter ruin of his ruined heart throw himself in complete helplessness, just as he is, without waiting for personal improvement, and cry as David did, "For Thy name's sake, O Lord, pardon my iniquity, for it is great." May I not add that that same poor sinner, thus trusting Christ, and in trust receiving the gift, may have a new life flash into his soul, so that instead of distress there may be peace, instead of fruitless toil happy communion with God, and instead of a miserable struggle, always striving, and always failing, he may be raised to newness of life by the power of the Holy Ghost, and so walk with God to the end of his days a justified believer, accepted in Christ Jesus the Lord?—*Sci.*

THE Emperor Akbar, being once remonstrated with by the Mollahs for his friendship with the Portuguese missionaries answered: "I am not going to adopt their creed; it is not worthy of thought, that the Moslems spread their religion by shedding the blood of others—these Christians by shedding their own!"

"THE WATER WILL NOT HURT ME, BUT THE RUM WILL." This was the brave answer of one of the native headmen on Kusaie, Micronesia, when the American captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him. What a change it would make in the world if all men who regard themselves as civilized would choose to be overboard at sea rather than corrupted by strong drink!

TRAINING CHILDREN.

I will not say that the punishment of children can be dispensed with in every instance. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time striking a child should be employed only as the very last resort, whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it; boys grow resentful under it. We need only apply the lessons that come to us in after-life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements life long friendship; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as, for our little misdoings in childhood, we sought mercy and pardon, let not our children come to us, and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives, so let us now do unto others, that they, in turn, may likewise do unto those who follow us.—*Edward W. Bok.*

MR. CARTER, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

"MOTHER," said a little boy, as he rose from his evening prayer, "it's just 'Forgive,' 'Forgive,' 'Forgive.' I should think God would get tired of hearing us say 'Forgive'." And God would get tired of this prayer, if He were not God. But, being God, and being Love, God never tires of having His children come to Him in confession of their sins, asking for His forgiveness. How good God is, how tender, how loving! And if God does not tire of granting forgiveness to those who ask it, why should any who need forgiveness tire of asking for it?

CAPITAL PUNISHMENT.

Some people who have too much tenderness of feeling for murderers, want capital punishment abolished in Ohio. If the death penalty be not inflicted on murders by the State, it will surely be inflicted by the mob in many cases. Who shall do it? Which way is the best? Which way is the most creditable to our civilization? "Whoso sheddeth man's blood, by man shall his blood be shed."—Gen. 9:6.

The writer finds the above written article in the *Register* of April 10th, and inasmuch as the religious Society of Friends in Ohio was instrumental in securing the introduction of the resolution, to which the above article alludes, into the Legislature, by their presentation of a memorial thereto, I deem it due to the Society of which I am a member, as well as to the readers of the *Register*, through its courtesy and its columns, to define our position relative to the subject of this article. In the first, as professors of the religion of Jesus Christ, we find no sanction in the record of His life and teachings in the shedding of human blood by judicial process. The whole trend of His example and precept, was in the direction of love for the whole brotherhood of man. Revenge and retaliation had no place in the heart of the Redeemer, and if we are Christians or *Christ like* they can have no place in our hearts, and certainly should not have in the State. As we apprehend, the attitude of the state towards its criminals should be one of reformation, *coupled always with such powerful restraint as will insure the safety of the society.* That the substitution of life imprisonment for the death penalty is a step that may be taken with safety, is manifest not only from years of successful experience in those states where capital punishment has been abolished, but also in our own State where we have criminals serving life sentences in the penitentiary, whose crimes were as atrocious as those of others who were executed: Ira Marlatt is an example of this class. If society can be as well protected by life imprisonment as by the death penalty, then the latter is unjustifiable, unless some Divine law renders it obligatory. Let us examine the quotation cited in the article under consideration, with other similar ones from the Old Testament:

"Whoso sheddeth man's blood, by man shall his blood be shed." This language was addressed to Noah as he was about quitting the ark, and under circumstances wherein death might have endangered the perpetuity of the race. Eight and a half centuries later we have the same law delivered to the children of Israel. "And he that killeth any man shall surely be put to death. And if any man cause a blemish in his neighbor, as

he hath done so shall it be done to him. Breach for breach, eye for eye, tooth for tooth." Lev. 24:17 to 20. But Christ abrogates this whole principle. "Ye have heard that it hath been said, 'an eye for an eye and a tooth for a tooth,' but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

—Matt. 2:38, 39. Here He forbids in the most positive language the whole doctrine of retaliation, and introduces in its stead, the idea of the universal fatherhood of God and the brotherhood of man, and instructs His followers to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."—Matt. 5:44.

So far as the writer is able to see, the declarations above cited, authorizing the taking of life for life, are no more binding upon us to-day than are a long list of mandatory ordinances given to Moses for the observance of the Israelites, such as the killing the owner of an ox that had killed a man or woman.—Ex. 21:29. The putting to death of the Sabbath-breaker.—Ex. 31:14. The stoning to death of a blasphemer.—Lev. 24:16. The observance of circumcision, of the sacrifices and offerings, &c., &c. Doubtless these sanguinary laws had their place in the Divine economy, in the government of a people just emerging from the barbarism of long centuries of degradation and slavery, but,

"New occasions teach new duties,
Time makes ancient good uncouth."
And in Christ's sermon on the Mount, surrounded by the multitude, the sons of those who had received that "first covenant," He teaches to them and to mankind, a more excellent way, and in the fulfillment of His mission, "taketh away the first (covenant) that He may establish the second."—Heb. 10:9. In other words, through the coming and offices of our Savior, the first, or Mosaic covenant, has been removed, and the second, or Gospel covenant, established, by which, as professing Christians, we should be governed.

I will now turn to the practical working of laws forbidding capital punishment. In the four states of Maine, Rhode Island, Michigan and Wisconsin, where the death penalty is abolished, the number of murderers confined in their State prisons on June 30th, 1890, averaged 66.5 to the million of population, while in four adjoining States, New Hampshire, Connecticut, Indiana and Illinois, where capital punishment exists, the average of confined murderers was 83.25 per million of population. There is no doubt in the mind of the writer that, so far from the death penalty being deterrent of crime, it is actually the reverse, for exhibitions of cruelty or brutal-

ity, even if sanctioned by law, are doubtless demoralizing in their effects. If the sanctity of human life is violated by law, the vicious may more readily assume to violate it without law! The effect of law, as deterrent of crime, is not measured so much by its severity, within reasonable bounds, as by the promptness with which its violators are punished. As a natural result of the widespread and increasing opposition to the infliction of irredeemable punishment, it is much more difficult to secure conviction in capital than in non-capital States. This fact is exemplified by comparing convictions in Rhode Island and in the adjoining States of Massachusetts and Connecticut. In Massachusetts for twenty years passed, the convictions amounted to seventeen per cent. of its capital cases. In Connecticut, for thirty years, they amounted to thirteen per cent.; while in Rhode Island, for thirty years, they amounted to sixty-three per cent. of her capital cases. Gov. Washburn, of Wisconsin, said in a letter written a few years ago to my friend John D. Fowler, "If a man commits murder, he rarely escapes conviction, whereas in other States where punishment is capital, the accused are rarely convicted." He also further says in the same letter: "There is not, in my opinion, any country on earth, where human life is held more sacred than in Wisconsin."

This does not indicate that mob rule follows, in fact, or necessarily, the abolition of capital punishment. It follows more generally the miscarriage of justice, or its fear of being thwarted as is so often the case where a man's life is at stake. Another objection to the death penalty is the fact that mistakes are sometimes made in the administration of law. That innocent men have been hung has been proven beyond question, and can we perceive of anything more horrible than the relentless putting to death of a man for a crime of which he is innocent?

But with much more to say than has been said I must circumscribe the limits of this article. The Society of Friends is not standing alone for this reform. Many of our most noted men, philanthropists of this and other countries, our best thinkers and the intelligence of the masses are largely with us. Our own Governor, McKinley, in an interview with the writer a few weeks ago, said that he was not only opposed to capital punishment himself, but he believed a majority of the people of Ohio also were. As to the final result, I have no doubt, believing in the ultimate triumph of right, although,

"The years are slow, the vision tarrieth long,
And far the end may be,
But, one by one the fiends of ancient wrong
Go out and leave us free!"

JESSE EDGERTON.

Columbiana, O.

—Sel.

BAPTISM OF THE HOLY SPIRIT.

BY J. W. DALE.

"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Matt 3: 11.

Some systems of religion are made up of rite and ceremony and word. They make no appeal to our rational nature. Their demand can be met by outward act and verbal utterance. The Christian system of religion is not of this character. It is grounded in truth. Its teachings are addressed to the reason, the conscience, and to the heart. It requires that its teachings shall be apprehended by the understanding, so far as they are addressed to the understanding, and that its spiritual things shall be spiritually discerned. Only thus can the disciples of a system of truth receive benefit from it. The understanding must be informed, the conscience must be quickened, the spirit must be brought into living communion with spiritual things. All great, radical truths in a religious system especially, should, according to their nature, be clearly apprehended. The Christian religion has for its crowning aim toward man, a thorough change in his spiritual condition, regenerating his nature, remitting his sin, and reconciling him with God.

The passage before us very distinctly proclaims this great aim in declaring the "baptism of the Holy Ghost" to be the distinctive feature in the outworking of redemption under the Christian dispensation. It can hardly be necessary to say, that it is of the greatest practical moment that our views of this great announcement should be both true and clear.

It is important to notice what a glance at the passage before us reveals, that the baptism by the Holy Ghost is not presented as a sole baptism. There is, on the one side of it, a baptism by water, and there is, on the other side of it a baptism by fire, while there is an unstated, underlying baptism of Christ personally, which elsewhere, is thus stated: "I have a baptism to be baptized with; and how am I straitened till it be accomplished?"—Luke 12: 50. This constellation of baptisms, while widely diverse in nature, are not without very intimate relation. They all find contact with and existence thro' that one profound personal baptism of the Lamb of God. Out of this atoning blood baptism arises, the baptism by the Holy Ghost, as a central sun bedewed with crimson droppings, which have power on whatsoever soul they fall, "to cleanse from all sin." The baptism by water waits as a satellite upon this central sun, having no light nor vivifying warmth of its own but symbolically reflecting that which it receives from "the blood of sprinkling." The "baptism of fire" burns with a light of

its own kindling through rejection of the baptizing blood of the Lamb. Out of Christ "our God is a consuming fire." All of these baptisms are of divine authority, and claim our most thoughtful regard in their several relations, and for the ends they are appointed to subserve, but that baptism which claims our supremest regard and study, is the baptism which is distinctive of the Christian dispensation and gives to it divine glory, making it the wisdom of God, and the power of God to the salvation of men, the baptism of the Holy Ghost.

There are some difficulties, of more or less moment, which stand in the way of a clear and full understanding of the purport and power of this divine baptism. A consideration of these difficulties, and, if possible, their removal, will largely secure the object proposed by this Exposition.

The first difficulty which meets us is the use of a word taken from a foreign language, which must be determinate of the meaning of the phrase. What does this word mean? The difficulty does not lie merely or mainly in the fact that the word is not native to our language. There are thousands of such words in daily use, without the least embarrassment. The name of the first book of the Bible (*Genesis*) is such a word; the name of the last book (*Apocalypse*) is such a word; the name common to the collective book of inspiration (*Bible*), is such a word. The difficulty is special, arising out of the embarrassment or rather the impracticability of finding an English word which fairly reflects the conception and usage of this Greek word—baptize.

A certain class of persons, indeed, have affirmed that there is no difficulty in the case; that the idea of the Greek word is expressed in the most distinct and absolute manner by the English word *to dip*. If this were true there would indeed be no difficulty. No word is more precise as to its idea than the word "to dip." It expresses an act, a definite act, an act which can be performed in but one way—putting its object into a fluid momentarily and withdrawing it. This position has been maintained for many years and no extravagance has been spared in the interpretation of the usage of the Greek word in order to maintain it. The position has proved to be indefensible. Leaders among its defenders now confess that baptize never means "to dip."

These leaders, in seeking a substitute for the condemned "to dip," abandon the English language as too poor to meet their need, and resort to a Latin derivative, "to immerse." Immerse now, like "dip" aforesaid, is declared to be the absolute *ditto* of the Greek word baptize. About this word, with such claim it may be said, 1. Historically: It is remarkable that in these latter days we should go back to the Latin language to hunt up and adopt for such purpose a word dis-

carded by the Latins themselves, while in daily intercourse with the Greeks, as inept to express this Greek word. Some Latin writers did use both *tingo*, (to dip, to dye), and *mergo*, (to merge), to express limitedly, in some essential or incidental idea, the meaning of baptize; but when they translated the Scriptures they abandoned both these words and refused to adopt any other word of their language as an adequate translation; but to escape misrepresentation of the word of God in so important a point, they retained the Greek word as given by inspiration. Thus the Latins declare that their language, as we have found to be true of the English language, lacks the richness of the Greek, and cannot furnish a word which shadows the conception and usage of baptize. And the search in these latter days, among the graves of Latinity, for any such purpose, must be set down as a historical blunder.

2. *Ad hominem*; It is remarkable that the same parties who once exhausted the powers of language in affirming that "baptizing is dipping and dipping is baptizing," now tear away this their elect cornerstone, declaring that it is ground to powder under the weight of the system built upon it, and offer as a substitute the right opposite, in all essential points, to wit: "Baptizing is immersing and immersing is baptizing." Compare them together.

1. Dip always requires the doing of a definite act; immerse never requires the doing of a definite act.

2. Dip always requires the moving of its object, immerse never requires the moving of its object.

3. Dip always requires its object to pass into the fluid; immerse never requires its object to pass into the fluid.

4. Dip always requires its object to be taken out of the fluid into which it is put; immerse never requires its object to be taken out of the fluid within which it may be covered.

5. Dip always and by necessity of its word life perishes if there be no taking out of the fluid; immerse always and by necessity of its word life, perishes if there be any taking out of the fluid.

6. Dip always demands a form of act to be done, never tolerating any diverse form of action; immerse never demands a form of act to be done, always equally accepting the most extreme diversities in the forms of action.

7. Dip always expresses an act to which momentariness within a fluid is essential, is, in relation to effect, an essentially feeble word; immerse always expressing a condition of covering within a fluid, unlimited by time, is, in relation to effect, an essentially strong word.

When a wind, at a single burst, traverses the entire compass from North to South, that is a wind which requires watching. When men who would be

leaders of our faith in the word of God, affirm at one time that that word requires a sharply defined act to be done; and at another time affirm that that word requires no such act to be done, but a condition of covering, without limit of time, to be effected by any act whatever, such men require watching. And this none the less when it is shown that there is no limitation of time as to the continuance of the covering demanded by immerse; that any such limitation is destructive *ipso facto* of the immersion; that baptized ships and baptized men, among the Greeks, remained at the bottom of the sea for a thousand years; that baptize in the Scriptures never has any limitation of time attached to it, and that the present teaching (whirling around the entire compass from dip to immerse) must destroy life in all the baptized, except as the error of mistranslation be remedied by the more grievous error of boldly assuming the right to add momentariness to that Divine baptism which inspiration has left as unlimited as the ages of eternity. And what is the reply to this, that the facts are not as represented? By no means, they are admitted. But it is said, "Men being put under water, (by their error) it becomes necessary to save them from death to take them out;" that is by perpetrating another error in changing back the meaning of "immerse" (*pro hac vice*) into the confessedly erroneous and rejected dip. Thus, if not deluding themselves by an impossible interconversion of terms, yet deluding the many by an unacknowledged saying one thing while doing another thing.

(To be continued)

DON'T FRET.

Two gardeners, who were neighbors, had their peas killed by frost. One of them came to condole with the other on this misfortune.

"Ah!" he cried, "how unfortunate we have been, neighbor! Do you know I have done nothing but fret ever since. But you seem to have a fine, healthy crop coming up already. What are these?"

"These," cried the other gardener, "why these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes. While you were fretting I was working."

"What! Don't you fret when you have a loss?"

"Yes; but I always put it off until after I have repaired the mischief."

"Why, then you have no need to fret at all."

"True," replied the industrious gardener, "and that's the very reason."—*Ram's Horn.*

FIFTY THOUSAND A DAY.

Fifty Thousand a Day—When and How the Crisp Bank of England Notes are made.—In a picturesque Hampshire nook in the valley of the river Test stands a busy mill, from which is produced that paper whose crispness is music to the human ear all the world over. Since 1719 this Leverstock mill has been busy in the manufacture of the Bank of England note paper, and at the present time about 50,000 of the coveted crisp pieces of paper are made there daily.

To a careless observer there does not appear to be much difference between a Bank of England note of the present day and one of those which were first issued toward the end of the seventeenth century, but when looking into it it will be found that the present note is, as regards the quality of the paper and the excellence of the engraved writing, a much more remarkable production.

The fact is, the Bank of England and forgers of false notes have been running a race—the bank to turn out a note which defies the power of the forger to imitate it, and those nimble-fingered and keen-witted gentry to keep even with the bank.

The notes now in use are most elaborately manufactured bits of paper. The paper itself is remarkable in many ways: none other has that peculiar feel of crispness and toughness, while the eye (when it has satisfied itself with the amount) may dwell with admiration on the paper's remarkable whiteness. Its thinness and transparency are guards against two once popular modes of forgery—the washing out of the printing by means of turpentine, and erasure with the knife.

The wire mark, or water mark is another precaution against counterfeiting, and is produced in the paper while it is in a state of pulp. In the old manufacture of bank notes this water mark was caused by an immense number of wires (over 2000) stitched and sewn together; now it is engraved in a steelfaced die, which is afterward hardened and is then used as a punch to stamp the pattern out of plates of sheet brass. The shading of the letters of this water mark enormously increases the difficulty of imitation.

The paper is made entirely from pieces of new linen and cotton, and the toughness of it can be roughly guessed from the fact that a single bank note will, when unsized, support a weight of thirty-six pounds, while when sized you may lift fifty-six pounds with it.

Few people would imagine that a Bank of England note was not of the same thickness all through. It is not, though. The paper is thicker in the left hand corner to enable it to take a better and sharper impression of the vignette there, and it is also considerably thicker in the dark shadows of the centre letters, and under the figures at the ends.

Counterfeit notes are invariably of only one thickness throughout.

The printing is done from electrotypes, the figure of Britannia being the design of Maclaire the late Royal Academician.

Even the printing ink is of special mark, and is manufactured at the bank. Comparing a genuine with a forged note, one observes that the print on the latter is generally bluish or brown. On a real note it is a velvety black.

The chief ingredients used in making the ink are linseed oil and the charred husks and some other portions of Rhenish grapes.

The notes are printed at the rate of 3,000 an hour at Napier's steam press, and the bank issues 9,000,000 of them a year, representing about £300,000 in hard cash.

A TRIBUTE TO A GOOD WIFE

The following comprehensive inscription recording the virtues of an ancient Countess of Westmoreland, and written by her husband, was formerly to be seen in a large room at Budstone Place, in the county of Kent, once a seat belonging to that noble family. It is a portrait more beautiful than any of the elegant productions of Kneller or Reynolds, and would ornament with a peculiar grace a lady's dressing-room, thus inspiring the owner to emulate so exquisite a model:

Says the memorial in the quaint style of another century:

Shee feared God and knewe how to serve him: Shee assyned tymes for her devotions and kept them: She was a perfect Wife and a trewe Frende. Shee joyed moste to oblidge those neerest and dearest to her; Shee was still the same ever kynde and never troublesome; Often preventing my desires: Disputing none: Proventiile monaging all that was myne: Lyvinge in Appearance above myne estate while she advanced it: Shee was of a great spirit; swettie tempered; of a sharp wit without offence; of excellent speeche blest with silence; of a brave Fashion to winne respect and to daunt Boldness; plesynge to alle of her sex, entre with Fewe, delyting in the best: ever avoyding all places and persons if they honor blemished, and was as free from doing ille as giving the occasion: Shee dyed as shee lyved—well."

Says the *United Presbyterian*: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the Church paper taken and carefully read and the work of the Church often talked about." Every experienced pastor will say "Amen" to that.

For the Herald of Truth.

"WHAT SHALL I DO?"

What shall I do? This is a natural thought when we get into any difficulty. We see that question asked at different times, in different forms, by different persons. But I shall refer to Luke 12:17. This man asked himself, and answered himself what he was about to do, while the others sought advice from others. This man's answer, or conclusion, was not a wise one, for he was called "a fool." Why call him a fool when he is going to save the blessed gifts God so richly blessed him with? Indeed God would not have been pleased if he would waste His gifts. Still that was about what he was going to do, as he was going to take his ease, undoubtedly in excessive living; therefore it would have been wasted. This man was worldly, selfish, ungrateful. Probably he would have had enough if he had filled the barns he had and given the rest of his goods to the poor, but it seems he did not think of the poor, nor of thanking God who bestowed this blessing on him.

Whom do we imitate? This rich man or Jesus? When the blessings of God are gathered for the approaching winter, do we think of the poor? Are we willing to share part of our goods with them? "It is more blessed to give than to receive." "God loves a cheerful giver." Jesus says: "The poor ye have always," and if we want to we can do them good, and what we do unto the least of His children we do unto Him.

What good is it to the poor if we say, "God bless you, God clothe you," etc., and we have plenty and our "bowels of compassion" are not moved to giving? We are not to lay up treasures upon earth where moth and rust doth corrupt, but we shall lay up treasures in heaven, where no thieves break through and steal.

Thou rich man, when your ground brought or brings forth plentiful fruits, or if you are blessed in any way with earthly gifts, ask God the question, "What shall I do with this bounty that Thou hast bestowed upon me?" Then be obedient to His command. "Blessed is he that keepeth the command of God." He requires nothing from us that we cannot do. Some of us are too poor to give more than a widow's mite, but the widow's mite was precious in the Saviour's sight. He promises even to remember the giving of a cup of cold water. Thank God, in our land the poorest can give a cup of cold water.

How much are we willing to give to the Lord? The Israelites were to give the tenth, they even gave more at times. What a vast sum would there be to give to the poor, to carry the glad tidings to the spiritually poor, etc., if we would but give the twentieth.

A FRIEND.

A TOUCHING INCIDENT.

We heard a story told the other day that made our eye moisten. We have determined to tell it, just as we heard it, to our little ones:

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost:

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dear mother's love, and of the sad death-scene in the garret where she died, he covered his face with his hands, and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into a car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as the story is told and retold throughout the country, and many a prayer will go to God for the fatherless and motherless in all the great cities, and in all places. Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure, obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your willfulness or disobedience.

DR. PENTECOST certainly made a good point, and a sharp one, in a speech which he made last month, before the British and Foreign Bible Society, as follows: "A gentleman said to me, not long ago—a clever, cultivated man, a man not without a name in literature—'You know it is absolutely absurd, in this day, for us to accept as true any book the author of which is unknown. It is a mere fact, it is a floating bit of literature, it is the outcome of some religious dreams. But until you have settled the human authorship, you cannot expect anybody who has any intellectual self-respect, to accept it as an authority.' My reply to him was not altogether new. I said, 'My dear

friend, you doubt the authority of the five books of Moses, because you say that now it is quite a question of doubt as to whether Moses ever wrote the Pentateuch, and as to whether the whole of Isaiah was written by Isaiah. Did you ever happen,' I continued, 'to come across a little mathematical treatise, which was known to me when I was at school as the multiplication table?' He smiled, and replied, 'Yes; I think I know the multiplication table.' I said, 'My friend, is the multiplication table a work of authority on mathematics?' (Laughter.) He replied, 'Most certainly.' 'Do you happen to know who is the author of the multiplication table?' (Laughter.) In a moment he confessed his ignorance, and then I said, 'I suppose, as a matter of course, you never use it?' (Laughter.) 'Well,' he said, 'we know that the multiplication table is sound, and an authority on mathematics, because it works well.' I said, 'My friend, leaving aside all these questions and criticisms, let us say that we know that the Bible is an authority, whether or not we know the human authors, because it works well.'"

ITEMS.

— A RAILROAD running from Yverden to Saint Croix, Switzerland, ceases all traffic on Sunday.

— The laying of the largest trans Atlantic cable was completed on the 27th of July at Heart's Content, Nfld.

— Two great fires in the lumber districts of Chicago the last week in July created a loss of \$2,000,000 and three human lives.

— THE repair shops at Pullman, Ill., where the recent great A. R. U. Strike began, were reopened on the 2d of August. Pullman states that he will employ no union men in the future.

— THE close of July witnessed the commencement of hostilities between Japan and China. The Japanese attacked a Chinese vessel destroying it by means of a torpedo. Only 40 of the 2000 persons on board were saved.

— FOREST fires, undoubtedly of incendiary origin, have done enormous damage in Wisconsin. The town of Phillips was destroyed, thirteen lives were lost, and the loss of property amounts to about three and one half millions.

— AMERICAN MONEY AND ITS EQUIVALENTS. — A contemporary has figured out that the American double eagle of \$20 is equal to 20 patakas of Abyssinia, 30 kwans of Annam, 24 piasters of Arabia, 20 pesos of Argentine, about 44 florins of Austria, about 103 francs of France, 36 milreis of Brazil, 2 condors of Chili, 36 rigsdalers of Denmark, 400 piasters of Egypt, 14 of great Britain, 103 drachmas of Greece, 84 marks of Germany, 45 rupees of India, 103 lire of Italy, 20 yens of Japan, 50 scudi of Malia, 103 lei of Roumania, 50 guilders of the Netherlands, 27 rubles of Russia, 8 tomans of Persia, 251 piasters of Servia, 32 ticols of Siam, 103 psetas of Spain, 200 gwonsh of Tripoli, 7 tillas of Turkistan, 21 patacons of Uruguay and 25 pesos of Venezuela.

— SOME interesting facts have come to light concerning the methods of printing and the manufacture of paper in early ages, since the discovery at El Fayum of a collection of 10,000 Egyptian papyrus documents several years ago. They were purchased by the Austrian Archduke Rainer, and after being deciphered and scientifically arranged have been recently placed on exhibition in the Musee at Vienna. They show that printing from type was known to the Egyptians in the tenth century B. C., and that the manufacture of paper from rags was known in Egypt six centuries before it reached Europe. The documents cover 2,500 years, and contain a number of letters revealing the public and private life of the ancient Egyptians; there are also tax records, wills, contracts, novels, tailors' bills and love letters dating from 1,200 B. C. There are eleven different languages among the papers.

DIED.

BEARINGER. — Near Clearfork, Indiana, on the 20th of July, 1894, after four weeks of constant suffering, and repeated attacks of paralysis and infirmities of old age, Annie Elizabeth, widow of the late John Bearer, aged 80 years, 3 months and 27 days. Twenty years ago she was left a widow with her four small children, and no person to help her support them. She had many trials and temptations but she bore it all patiently. She was a kind and a brave mother, loved, and highly esteemed by all who knew her. She leaves 3 sons, 5 grand-children, and one great grandchild to mourn her departure. Her remains were laid to rest on Sunday in the Broadfording Dunkard graveyard, she was followed to her grave by a large concourse of relatives and friends. Services were held by Pre. David Long from Job 14:15.

Human hands have tried to save thee,
Tender cares were all in vain;
For an angel came, and bore thee
From this weary world of pain.

We were watching round her pillows,
For we knew that she must die;
And the hours are sad and lonely,
Since grandmother in her grave doth lie.

Oh, they think they hear her coming,
Coming through the open door,
Then they tearfully remember,
Grandmother will come back no more.

By a neighbor, K. HARTMAN.

JOHNSON. — On June 19th, 1894, near Woodside, Fayette county, Penna., Martha Eliza, only daughter of Bro. David M. and Sister Fannie Johnson, aged 1 year, and 1 month. Funeral services on the 21st by J. N. Durr at the Masonstown Mennonite M. H.

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OVERHOLT. — On the 16th of July, near Wooster, in Wayne Co., Ohio, at the home of Christian and Betty Overholt (two of her step-children), at the advanced age of 93 years, Nancy, widow of Bishop John D. Overholt. Her maiden name was Bixler. She was born in the state of Maryland. When but a child she went to York Co., Pa., where she grew up and lived until she was married to Pre. Conrad Rist. Soon after their marriage they moved to Fayette Co., Pa., near Pennville. A few years later Bro. Rist was summoned to come on higher, when she was left to fight the battle of life alone. She was however left without the care of any children. In the year 1843 she was married to Bishop John D. Overholt, of Westmoreland Co., Pa., with whom she lived in matrimony for 35 years, he preceding her to the spirit world 16 years. After his death (about 12 years ago), she and her two step-children moved to Ohio, where she died. She confessed Christ when young in years and became a member of the Mennonite church. She was earnest, devoted and consistent. Her daily life was an example of true, practical Christian piety. She was loving, generous and hospitable, charitable and

HORNING. — On the 27th of July 1894, near Bowmansville, Lanc. Co., Pa., Joseph Z., son of Pre. Benjamin Horning, aged 42 y., 11 m., 22 d. Buried on the 30th in the Bowmansville graveyard. The funeral sermon was preached to a large assembly of friends and relatives by Henry Good, John Zimmerman and Andrew Mack of Berks Co., from Matt. 24:44. The deceased leaves his wife and three daughters to mourn his death, yet not without a living hope. May God comfort the bereaved family.

BUCHER. — On the 21st of July 1894, in Lanc. Co., Pa., of brain fever, Landis, only son of Bro. Isaac and sister Ellen Bucher, aged 1 y., 10 m., 28 d. Service at the house by Jno. Kurtz and Bro. Christian Risser. Buried at Landis Valley where also short services were conducted by Bro. Jno. Bucher and Bro. C. Risser. Landis was a bright and lovely child, and is very much missed by the parents.

"The hour of departure's come
Pleasant God to call a little one;
Now, O Lord, they feel distressed,
But know their darling is at rest.

God is kind in these sad hours
And gives His grace with healing powers;
His will be done, O may they say,
Who took their precious child away."

H. W. S.

JOHNSON. — On the 23d of May, 1894, near McClellandtown, in Fayette Co., Pa., Sister Elizabeth, wife of Bro. Jacob Johnson, aged 60 yrs., 7 mo., 28 d. She was a faithful member of the Mennonite denomination for many years, a devoted wife, and good mother. The family realized the force of the words, "What is home without a mother!" The writer was to see her a few days before she died, and in conversation with her on her hope for eternity she said, "I am fully resigned to my Master's will; I am ready to go home." Our loss is her gain. She was buried on the 25th in the Masonstown Mennonite burying ground, followed by a large concourse of relatives and friends to pay their last tribute of respect to the departed. Funeral service by Thomas Neel and Jno. N. Durr from Prov. 14:18.

JOHNSON. — On the 4th of July, 1894, near Woodside, Fayette Co., Pa., Minnie Maude, daughter of Bro. George N. and Sister Ida May Johnson, aged 1 year, 5 months and 3 days. Funeral services on the 6th by John N. Durr, from 2 Cor. 12:9, at the Masonstown Mennonite M. H.

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kind to all around her, indeed "possessing her soul in patience." She was blind and had not seen the light of the sun for 27 years, nor looked upon the beauties of earth nor seen the faces of those who so tenderly, willingly and cheerfully attended and administered to her temporal wants and needs. Though deprived of the sense of sight and of the beauties which we can see and look upon and enjoy, she never murmured nor complained, but bore her affliction with such fortitude and patience as those only can who have their life "hid with Christ in God." She leaves five step-children, a large circle of relatives and friends to mourn her departure. Funeral services were held at the house in Ohio on the afternoon of the 18th, by David Hostetter, Adam Brenneman, Kirk Patrick, B. Brown and W. W. Chrysler, from 2 Tim. 4:6-8. The next morning, the 19th, at 2:20 A. M. the remains were placed on the train at Wooster, accompanied by friends and brought to Stonerville, Westmoreland Co., Pa., arriving at 11 A. M., where services were held for the edification of the many relatives and friends who had congregated to pay their last tribute of respect to the departed, Bish. Jonas Blough of Somerset Co., Pa., the former minister of the Stonerville congregation, Aaron Loucks of Scottsdale, and Bish. John N. Durr, preaching from the same text. The text was unintentionally used twice. Her remains were interred in the Stonerville Cemetery. Peace to her ashes.

SPEICHER. — Near Tub, Somerset Co., Pa., Aug. 1, 1894, Eliza Speicher, wife of Cyrus Speicher, aged 33 yrs., 11 mo., and 22 days. Deceased leaves a sorrowing husband (who has now for the third time followed the remains of a wife to the grave), and two small children. May these bereavements be the means of bringing the husband to Christ and make him willing to confess Him before men. Deceased had united with the Lutheran Church while quite young. Buried in the Folk Mennonite cemetery, services by D. H. Bender assisted by G. D. Miller, from Heb. 9:27.

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10 00	3 30	pm	6 10	10 55	am
9 13	3 45	pm	7 57	11 57	am
8 00	12 25	pm	8 10	1 20	pm
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Semi-Monthly.

ELKHART, IND.; SEPTEMBER 1, 1894. Vol. XXXI. No. 17.

JOHN F. HUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

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INVITATION.

South West, Ind., Aug. 20, 1894.

TO THE READERS OF THE HERALD
OF TRUTH:—Brethren and sisters in
Christ, Greeting:—In the name of our
congregation I herewith extend a hearty
invitation to all to attend the Indiana
Annual Conference at Yellow Creek Oct.
12. Meeting will be held on the 7th and
each evening during the week. Come
and help to make these meetings and the
conference profitable to the ingathering
of many souls and the glorifying of God.
Those coming from the West over the
Wabash Ry. will stop off at Wakarusa;
those coming from the East, at Foraker.
Any one informing me of their coming
will be met at either place.

NOAH METZLER.

NOTE.—We would add that for those
coming from the East over the "Air Line"
of the L. S. & M. S. Ry., Goshen will be
the nearest point to the conference; those
coming via the "Main Line" of the L. S.
& M. S. Ry. from the West or East will
stop off at Elkhart. Those coming on the
Grand Trunk Ry. east or west, will take
the L. S. & M. S. or the Elkhart & West-
ern Ry. at South Bend, Ind. for Elkhart.
—ED.

EDITORIAL NOTES.

AN "unruly tongue often makes as
cruel a thrust as a dagger.

BRO. D. H. BENDER of Tub, Pa. is at
present visiting the congregations in Lan-
caster Co., Va. May showers of blessing
attend his labors.

THERE are now over one hundred
pages of the new German Hymn and
Tune book ready for the press, and the
work is being pushed forward as rapidly
as possible. If nothing unforeseen occurs,
it will be ready for use before the end of
the year.

HARVEST meeting was held at Yellow
Creek, Elkhart Co., Ind. on the 16th of
Aug. The attendance was good and the
meeting was one of deep joyfulness and
of gratitude to God for the many benefits
received from His bountiful hand. Har-
vest meeting was held in the Olive Cong.
on the 12th of August with a large at-
tendance.

BRO. JOSEPH HOLDEMAN, well and
favorably known to the church in this and
other states, died on the 19th of August
at his home near Wakarusa, Elkhart Co.,
Ind. Though not in the ministry, his
voice on matters of moment in conference
deliberations was often heard, and his ad-
vice was sought and appreciated. He
was deeply interested in the welfare of
the church and the maintenance of gos-
pel simplicity in all her various channels
of Christian work. His death falls heavily
upon the entire community, but what is
our loss is his gain. The funeral occurs
to-day Aug. 22d at the Olive M. H.

BRO. NOAH METZLER of South West,
Ind. visited the DeKalb Co., Ind. congre-

gation Aug. 10—12, holding several
meetings there, one on Saturday being a
harvest meeting. On Sunday evening
one soul willingly confessed Christ. The
spiritual interest there is good and grow-
ing. God be praised for His reviving and
keeping power. The members of the De-
Kalb Cong. are desirous of having more
members settle there, and we are re-
quested to state that land there is very
moderate in price, the soil fertile and
easily tilled, and that prospective buyers
should come and see their country before
going further west.

In reporting the outrages committed
by the Chinese against foreign missiona-
ries in Chinese cities the daily papers
stated that while the Protestant missions
suffered much loss by the destruction of
property, the Catholic mission stations
were not molested. The Catholics in this
country made considerable of this state-
ment as showing that Catholicism is right
and that it is respected by the heathen
and protected by Supreme power. Later
reports show that the Catholic missions
were also attacked but the mob was met
with armed resistance and thus held in
check until the arrival of soldiers who
dispersed the mob. "We have not so
learned Christ," and mission work that
has borne and suffered most has always
prospered most in the end.

PASSED AWAY.—After many years of
suffering from rheumatism, culminated by
paralysis, our dear sister Emeline Nold,
wife of David Nold, passed away on the
15th of August at 9.30 P. M. Many of
our friends who visited Elkhart during
the last years will remember her as the
patient sufferer who in the midst of severe
pain was ever cheerful and pleasant to
those who cared for her or those who
came to visit her. To visit her and see

her patience and cheerfulness while lying there month after month sometimes in extreme pain, with sleepless nights and long days, was to learn lessons of Christian fortitude the parallel of which it would be indeed hard to find. She was truly one of those who possessed her soul in patience," waiting day by day for the summons of the Lord to come up higher. Hers was truly a case of home-sickness for heaven, desiring to be absent from the body that she might be present with Christ. Her loss is deeply felt in our congregation, yet her memory will long be cherished by the many lessons of Christian submission and fortitude she so nobly taught while with us. May a kind Father comfort the bereaved companion and lead him along the lonely path of life to the ultimate joys of the world beyond.

For the Herald of Truth.

OUR YOUNG MEMBERS.

The pastor of a church should have a warm affection and a deep concern for the young members of his flock. They have a right to expect of him a pattern of good works, a going before, leading the way, being an example. Then they have also a right to expect of him such instructions out of God's word from time to time as will strengthen them in the spirit and elevate them in their spiritual life; to be "fed with the sincere milk of the word" that they may grow thereby.

The majority of the young members do not get the necessary nourishment and insight into the principles of the doctrine of salvation from the regular sermons only. They should have special care and instructions both by "private conversation and special meetings for the young members," as suggested and earnestly requested by our dear aged Bishop J. M. Brenneman.

A true, faithful minister should by no means be satisfied with simply an increase in the number of his flock, but should carefully and prayerfully labor to have them all true sheep and lambs, in whom the holy fire of God's love is constantly burning; who are not satisfied with being simply church members, but who want a constant living witness that they are "fellow citizens with the saints and of the household of God;" who move forward in the good work, not "after the law of a carnal commandment, but after the power of an endless life." It is important that the young members be continually advancing, growing in all the Christian graces, becoming wiser, holier, more patient, more pious, more devoted, more humble, more earnest, more prayerful,

kinder, happier, and in every way more useful and exemplary in the Master's service. To this end a faithful study of God's word is a great help, in fact essential. Jesus says, "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

As a church then we should all be interested in this matter. Let the parents do what they can in the way of instructing and encouraging the young. Let the laity, the brethren and sisters, the deacons, the ministry, all be interested in the very important work of helping and leading "Our Young Members" on and up to the Gospel standard of holy living. *Elida, O.* J. M. SHENK.

For the Herald of Truth.

CHRIST'S SERMON ON THE MOUNT. Matt. 5, 6 and 7.

The sermon on the mount is the doctrine of Christ and is not only to be read and looked at, but it must be held as that which is practical by every true Christian.

The people came to hear Christ, and in this sermon He told the facts and forces of the Kingdom of God.

This sermon sustains a vital relation to all men and especially to Christians. Nothing is so erroneous as the idea that the sermon on the mount is unattainable, that it is a dead letter to this generation.

It is the letter and statute book of Christ and Christianity. It teaches us not only to love our neighbors as ourselves, but to love our enemies, to bless those that curse us, etc.

It also teaches us not to lay up treasure on earth, nor to take thought for to-morrow, what we should eat, drink, or be clothed with, for our heavenly Father knoweth we have need of all these things. But He commands us to seek first the kingdom of God and his righteousness, and all these things shall be added unto us.

Are Christ's teachings to be ignored or are they impossible of fulfillment? Of ourselves we can do nothing, but if we fully consecrate ourselves to God, He will "work in us both to will and to do of His good pleasure."

"Why call ye me Lord, Lord, and do not the things which I say?" "He that hears these sayings of mine and does them not, builds his house upon the sand." Can anything be plainer than these simple words of Jesus? Yes, there is one thing still plainer and therefore impossible to be misunderstood. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations," etc., "teaching them to observe all things whatsoever I have commanded you." That is the commission committed to His church after His resurrection, and His promise, "Lo I am with you always," directly follows it.

Oh! what a change the earnest teachings and practice of the Sermon on the Mount would effect if the church even earnestly applied it only within her own precinct. Her light, how much brighter it would be, where in many places it shines so dimly. "Ye are the light of the world. A city that is set upon a hill cannot be hid." What would the world soon become if only all professing Christians lived in accordance with Christ's teachings and commands.

Let us also look at the example and teachings of Jesus Christ in regard to the poor. By His very coming Christ made poverty no more a degradation. He who became poor was the well-beloved Son in whom the Father was ever well pleased. He lowered the greatness of wealth by passing it by, and uplifted and hallowed the life of poverty by deliberately accepting it.

But more than this—much more. The one supreme idea which Jesus Christ lived out to the full was this—*true brotherliness*. Everything in His life lights up His true love and brotherly kindness; it constantly meets us in all His actions and utterances.

In His prayer He teaches us to address God as "our Father," not *my* Father; "our daily bread," not *my* daily bread; "our debts," not *my* debts, etc. How thoroughly this prayer teaches the Fatherhood of God, and Brotherhood of man! "Whosoever does the will of my Father in heaven is my brother, sister and mother."

To utter this prayer in full sympathy with its meaning, is to clasp hands with the children of men as brothers, no matter how poor and sin-stained he may be, he is thy brother yet.

"Heir of the self-same heritage,
Child of the self-same God;
He has stumbled in the path
Thou hast in weakness trod."

Though the man be stamped and branded with vice, though he be too bad for earth, a thief, a murderer, and fit only to be nailed to the cross, yet is he so dear to Christ that such an one is reckoned worth dying for.

"Though your sins be as scarlet, they shall be white as snow," if we only accept Christ as our Redeemer, like the thief on the cross we shall be with Him in Paradise. "What shall it profit a man if he gain the whole world and lose his own soul?" As if He set up the balances and on the one side He put the round world and all that therein is, wealth, position, fame, honor, glory, all things—and the man's soul outweighs them all, as he was not redeemed by silver or gold, but by the precious blood of Christ. Behold what manner of love for fallen humanity!

God is love, and as every ray that touches the earth has the sun at the other end of it, so every act or ray of God's love upon earth has God at the other end

of it. The stream has close connection with the fountain and must be supplied by the Fountain head.

We pray, "Thy Kingdom come, thy will be done," but what are we doing for the furtherance of that kingdom on earth? Do we obey His commands and follow His example as the early Christians did?

They knew perhaps little of theories and theologies, but they had the love of God shed abroad in their hearts, and therefore had love toward all men.

What a great outburst of brotherly love fills the early chapters of the Acts of the Apostles! He who was rich and for their sakes became poor, was their example as well as their Savior. They could be Christians only as they had the mind which was in Christ and were willing to leave all and follow Him. Only as man wills and does what God wills, can God's will be done. Only as God's children work for His Kingdom can that Kingdom come, and be extended. God does not compel any one to become righteous, but is continually calling, and pleading with man to accept salvation.

Sister, brother let us consider the poor, think about them tenderly and help them as wisely and as well as we can. "He that giveth to the poor lendeth to the Lord," who also said, "The poor ye have always with you," etc.

We as a denomination are doing far too little, both in helping to supply the wants, and also to spread the gospel, among the poor and outcasts of our cities. May God speed the day when many more may see and feel the necessity of gospel work among the poor. I appeal to you as sisters and brothers in Christ, more especially in our Canada. Could we not as a church here establish a Home for the homeless, and help to gather them in, thereby helping to do God's will, and extending His Kingdom on earth?

"Arise let us go hence," to Gathsemane and hear our Savior praying in agony of spirit, His sweat falling as drops of blood; then follow Him up to Mount Calvary, see Him nailed to the cross, and hear His cry of, "My God, my God, why hast thou forsaken me?" then let us pause and think. It is impossible to fully realize what Christ has done for you, for me, yea for all mankind. Oh! how can we sit down and rest so contentedly under "our own vine, and fig-tree," while so many souls around us are perishing for the want of the knowledge of Christ dying to save them.

Dear Christian pilgrims, let us not only pray the Lord for more earnest workers, but let us also obey Him in all He teaches and commands us to do. I know there are many true hearted sisters and brothers who feel the need and importance of more being done for the poor. "Inasmuch as ye have done it unto one of these little ones, ye have done it unto

me." Let us show forth our "faith with our works, for faith without works is dead, being alone."

"Go to the hedges and broad highways,
Gather the lost ones in,
Hasten, the Savior's command obey,
Ye who are cleansed from sin."
Breslau, Ont. BARBARA SHERK.

For the Herald of Truth.

THE LOVE OF GOD.

He that loveth not, knoweth not God; for God is love. 1 John 4:8.

God is love indeed. Were it not so, long ago every human heart would have ceased to beat. Every soul would have been brought before the judgment bar of God. But in love and mercy has He spared our lives unto the present day, has watched over us and protected us from all danger. Yet how often are we willing to reject that love, to cast it from us in a cold and thoughtless way, never realizing how we are grieving that loving Father. How He is yearning to shield us from the snares of Satan and everlasting death. It is claimed by some that there is no place of everlasting destruction, that every soul, whether its deeds were good or bad, should inherit eternal life, that God is too merciful to let even one soul perish. So He is, and for that reason He has opened a way whereby we may all be saved. He has suffered to see His beloved Son nailed to the cross for our redemption. He has prepared a home for us in heaven. Hell was prepared "for the devil and his angels." Therefore bear in mind that *there is a hell*, and that Satan is doing all in his power to bring us to the very depths of it. But remember also that there is One who is yearning to rescue us from it, who is ever pleading in behalf of our souls, all for love.

But the question is, Are we appreciating that love? Are we heeding the words of our Savior when He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? Are we willing to forsake the world and the lusts thereof, for His sake? If we are, then indeed that love is ours. Then we have the promise of a peaceful life on earth, and a glorious home in heaven. When that love has once entered the soul, there is nothing half so precious as the thought of our Savior waiting to welcome us in the home above, where all is love, peace and unity. Oh! souls, who are yet away from Christ, why cling to the world any longer, why hold that so dear, when all it can give you is a short life of folly and sin, and when that is over, what must be your fate? Oh, the pain and agony that the soul must endure in that place of endless anguish and woe, where there shall be wailing and gnashing of teeth. Will you not flee from it? Will you not

accept that undying, that unchanging love, and receive a home as glorious as hell is dreadful? "For the gift of God is eternal life," but "the wages of sin is death."

It is sad indeed to see that so many souls are yet away from God, when He has so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. O, wondrous love! It is not even to be compared with human love. Should not even the thought of it cause every trembling soul to cling nearer unto Him to place the fullest trust and only hope in the Almighty God, who has prepared a fountain for the cleansing of the nations.

If you are not walking in the light of God, harden your heart no longer, but accept that love which is so free for all, for ere the dawn of another day our souls may be waived to eternity. Where would they land? SARAH STINEMAN.

Waukegon, Ind.

GOLDEN CALVES.

A PLAIN SERMON ON A GROWING EVIL.

1 Kings 12: 25—30. "Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein; and went out from thence and built Penuel. And Jeroboam said in his heart, Now shall the Kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam King of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one even unto Dan."

Upon the death of Solomon, 975 B. C. and the revolt of the ten tribes against Rehoboam, his son and successor, Jeroboam, the son of Nebat, was chosen to rule over the ten tribes—Israel; and for this purpose he had been recalled from Egypt, whither he fled from the wrath of Solomon five years before.

During these five years he had taken lessons from Shishack, the then pharaoh of Egypt, in administrative and executive affairs; and particularly in the management of men. This instruction served him in the high position to which he was called in Israel, especially that he might rule the people in his own interest.

The Scriptures tell us how cunningly he planned. He "took counsel," that is, he thought shrewdly and cunningly, and foresaw that he must invent something by which to hold the Israelites.

Bear in mind that these Israelites did not compose the whole population; 475

years had gone by since they had made conquests of the land, and set up the tabernacle in Shiloh, with its pure worship; but they had permitted immigration, and having failed to convert the foreigners who came among them, themselves were corrupted by the foreigners; they had brought with them their Baal and Astarte and set them up in "high places" over all the land so that there was no dearth of worshipping places, but cunning Jeroboam knew that the Israelites would not readily turn to Baal—they must be led gradually. He had learned in Egypt that humanity had ever shown a weakness for calves. He had learned from Scripture that at Sinai, Aaron had been importuned by the people to make a golden calf and had succumbed; and that the people worshipped it with great enthusiasm. So we read, Jeroboam "made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: Behold thy gods, O Israel, which brought thee up out of the land of Egypt." And the people assented. They were like many church members of our time, who never read or study the Scriptures, whose Bible lies on the parlor table in touch-me-not binding, and which — like an infant, troublesome awake, is left to sleep for peace and quiet's sake."

So was it with negligent Israel, they had heard the high priest talk about the exodus, and about Moses and Aaron, and the golden calf, but they did not remember whether he said it was Moses or the calf that brought them out of Egypt.

We read that of the "two calves" he set the one in Bethel and the other put he in Dan. And this thing became a sin (gradually), for the people went to worship before the one, even unto Dan. Mark the significance: Bethel represented the church; it was a place rendered sacred by Divine presence and manifestations; it was situated in the safe border of Israel, and had long been a favorite place for Jehovah worship. Dan represented the opposite border, being in the very edge of the adversary's domain, its sunny front facing toward Bethel and Jerusalem, while its back door opened into the enemy's camp.

Ninety years more have elapsed, during which, the Israelites still having neglected to restrain and discipline the foreigners in their midst, and foreigners had further corrupted them, "And they forsook the Lord God of their fathers, which had brought them out of the land of Egypt, and followed other gods the gods of the people that were among them, and bowed themselves unto him and provoked the Lord to anger."

Then, by God's command, Elisha appointed Jehu to destroy idolatry in Israel, and we read of the terrible visitation:—idolaters were slain, "and they brought forth images out of the house of Baal and burned them; and they broke down the image of Baal."* howbeit from the sins of Jeroboam the son of Nebat, who made

Israel to sin, Jehu departed not from after them, to-wit: the golden calves that were in Bethel, and that in Dan."

And here Jehu and his great mission suffered defeat, because he listened to philosophy and neglected a "Thus saith the Lord."

We see Jehu and his force approach the calf at Bethel, and for a moment he hesitates being questioned by some admiring Israelites: "What are you going to do, Jehu?"

"Destroy that calf."

"What? You don't mean to destroy that beautiful and valuable work of art? What for?"

"Because God commands it. He said *it leads the hearts of the people astray.*"

"Leads the hearts of the people astray," (mimicking) that pretty and innocent thing? Jehu, we like a religion that has some common sense in it, and if it has not, we don't want anything to do with it."

"Well," said Jehu, "I confess I can't see what harm *that* can do."

"Nor can any one else," said they, "who is guided by reason."

And Jehu, guided by reason, spared the calves. "And this thing became a sin, for the people went to worship before the one even unto Dan,"—beginning at Bethel they ended at Dan.

We are told that during the centuries there has been progress; progress means change, change in all things except human nature. Among the changes there has been change of calves, but worshippers change not. Calves have multiplied, and hold first place in the hearts of many who solemnly covenanted to discard them.

One asks, "What are they?"

"Well, one of them is *cards*."

Now comes a challenge: "Pray tell me, what *harm* is there in a pleasant game of cards?"

"Well, I never played cards, and cannot define the harm satisfactorily to myself; and confess that on certain occasions, for entertainment, they appear to be an excellent substitute for intellectual resources, but I have observed that 'this thing becomes a sin; that it leads the hearts of the people astray.' That it becomes a mania, and men squander business and property, even their homes; their families are reduced to want, and their children turned adrift upon the world. One such case, among many, I will relate,—that of a man of strictly sober habits, of genial disposition, member of a church, held prominent place in the worship; and who, one Saturday night at store closing time, took from the till the cash receipts of the day, except twenty cents, and went to the card room, where he lost all. After brooding over his misfortune and dissipation for the thousandth time he determined to return to his store room, get the twenty cents, and with it buy a bit of

meat for his family on Sunday. He got it and went directly back to the card table and lost it in the game.

A young man, prominent in society, one evening attended a gay and stylish party. Having indulged too freely in luxuries, upon going home, and to bed, he was seized with cramps, and greatly feared death. In his agony he begged that one would go for a minister to pray for him. "For whom shall I go?" was asked "Oh! any one but make haste." And when the messenger started, he recalled him and said: "Don't bring the preacher with whom I played cards last night."

A young man of education and marked executive ability, had once more discarded gambling, "his only fault," and the people again confided in him and made him superintendent of the little city's public schools. He was entrusted with \$800, with which to buy new furniture for school rooms. Leaving his wife and little children he went to a distant city to make the desired purchase, and on the evening of his arrival, visited a card room, lost all of the money, went thence to his room in the hotel, where in the morning his body was found with an empty pistol beside it.

But, another calf—*The Dance*.

"Now I expected you would say that next," comes in a feminine voice; "tell me what *harm* there is in a cult'ed company spending the evening in an exhilarating dance, and I'll dance no more."

"Well, now, my sister in Christ, (?) I cannot express in few words the harm in the act, but I have observed that 'this thing becomes a sin' in leading hearts astray. We read, 'By their fruits ye know them,' and I have looked in hundreds of cases for the fruit, and found only one kind—that marketable in Dan. I have never found a praying knee and dancing toe growing upon the same limb. And withal, I confess to a little prejudice ever since I learned that the 'cult'ed' heels of a certain young woman, danced the divinely cultured head off of God's 'great among the prophets;' and to this day dances defiance to the prayers and entreaties of more than one-half the successors of that prophet. One of these said to me, 'I have no time to look after sinners, for it takes all my time to keep my church-members within bounds,'—troublesome calves!

Here comes a champion who asks: "Does not the Bible say, 'Praise him with the timbrel and dance?'"

Yes, and they do so to this day where that was written. A lady who was born in Jerusalem, and resident for forty years, when questioned concerning it, replied: "Yes, but the sexes dance separately, the men in one place and the women in another."

"Why do the sexes dance separately?" was asked.

With a becoming blush she said: "For about the same reason that they dance together in America." See the point?

Another calf—*Strong Drink*.—and which, because of tipping, causes so many members of churches to withhold their voice and acts from helping in its suppression. "And this thing becomes a sin" of alarming magnitude, and casts its responsibility upon all who consent to its continuance.

And another—*Tobacco*. The nasty, disgusting calf.

And another—the *Theater*. Ah! you say you take exception to this. Well, since we cannot agree about these things, let us go from the church and inquire of one who knows: At night we go down street, and turn into a brilliantly lighted, superbly ornate room. We are cordially received by a neatly attired gentleman, of middle age, with a cheerful "good evening" and hand shake, and "What can I do for you, gentlemen?"

We hesitatingly, reply, "We came from the church seeking information. We have been told that this is the place where young men and boys are destroyed, and that you can tell us by what method it is done."

"Ah! very well, I will be pleased to serve you, if you will wait upon me for a moment," and he retires.

"What a pleasant gentleman he is! so cordial! He shook hands with us, though strangers. They did not receive us so at the church—they only stared at us."

(To be concluded.)

CHRISTIAN DUTIES.

ESSAY BY MOLLIE BENNER.

There are many duties which it becomes the Christian to perform, and sometimes they may seem a task to us; but let us look at the bright side and see if they will not appear to us as blessed privileges to help us on to God.

PRAYER.—Prayer is the language of the soul and when in distress or need, it is the means of communicating our thoughts and presenting our wants to Him whose "eyes are on the righteous and his ears are open unto their prayers." Our Savior knew the frailty of man, and commanded us to "watch and pray that we enter not into temptation," for the followers of Christ continually meet with temptations and enticements of this world. The enemy of our souls approaches us in various ways. It seems to me those who are nearing the eye of life and have traveled the way of righteousness these many years, have not so much to contend with, but to those who are young in years and service the temptations seem greatest, not only because the enemy of souls is going about as a roaring lion, but because he assumes also the form of an angel of light. But what a

glorious privilege that we can come to a throne of grace, and tell Jesus all our wants, casting all our care upon Him, having the promise that He will hear our prayers and grant our requests, for He hath said, "Ask, and ye shall receive."

SEARCH THE SCRIPTURES.—This is another command given to us by our blessed Savior and is the duty of every child of God. What a blessing that we are living in a land of Bibles! The Scriptures were given for our comfort, and our guide to eternal life. They are to be a lamp to our feet and a light to our pathway. We should be well versed in the Bible because it is the basis of our faith and hope and we should understand it so as to be able to give a reason of the hope that is in us. Our Savior said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Then again sometimes the Lord may tell us to speak a word for the cause of Christ, and we shrink from duty simply because we are afraid to stand up before our fellowmen and show our colors.

We read, Matt. 10:32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." What a precious promise to be owned by the King of kings and Lord of lords! We should be ready and willing to confess our Master at all times, not only in word, but in deed and in truth.

ZEAL.—To be zealous toward God is inevitably the duty of every true Christian, but it is necessary that the zeal be examined to see if it be "according to knowledge." The apostle Paul, in expressing a desire that Israel might be saved, said, "I bear them record that they have a zeal of God, but not according to knowledge." And again Paul testifies to a "zeal toward God" which he himself had in his Jewish faith. Acts 22:3. But in the very act of bringing that zeal into execution he found himself working against God and His cause. We are to be the followers of Christ, both by precept and example, and nothing short of a true zeal toward God in the hearts of His people will accomplish much good in the advancement of His cause. There are so many thoughts which present themselves to us on the subject of Christian duties that we cannot mention them all, but let every Christian know the importance of his own work, and let us respond to the Spirit of God which urges us forward to faithful service in the Master's cause. We are commanded to be doers of the Word, and not hearers only. Our heavenly Father calls us to labor in His cause and glorify His name. And happy are they who learn the way of obedience and fulfill the will of God. To them in that great day the Master shall speak His word of welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"WHAT ARE YOU STRIVING FOR?"

When I noticed the above named article, in Aug. 1. HERALD OF TRUTH, I stopped to read, with interest. I thought, here is one that is studying the *scriptures*, with care. But when I came to the end, I thought the dear brother or sister who penned that article had not yet learned fully the law of love or no reflection would have been cast on a neighboring minister or congregation. If we can say nothing good we had better not say anything.

In my mind I have something far better to tell of a minister of the church in question than that; it is this. We have for several years had the pleasure of being acquainted with a minister of the denomination named and a more earnest, devoted and consecrated Christian it has never been my lot to meet. I have heard him say time and again: I do not ask you, my dear friends, to join this (his) church; if you do not so feel satisfied, but I plead with you to join Christ; do not leave anything stand in your way, or hinder you." The consequence is a marked increase in all neighboring churches.

Let the dear friend that wrote the article study with care Paul's letter to the Galatians, where he tells them: "For the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." A SISTER.

THE MACEDONIAN CRY.

When I went to Ambrym, three years ago (1890),—at that side of the island where there is no missionary—says a writer in the *Northern Messenger*, we saw the people on the shore all lying under arms.

We hesitated to go near, and whenever we approached them, they would rush to the shore and draw up their canoes. For hours they continued doing this. At last two lads came off in canoes, with shaking and trembling limbs, and one called out: "You missionary?"

"Yes, I am a missionary."

"You true missionary?"

"Yes."

"You not got revolver?"

I bared my body and showed that I had none.

"You no come steal boys or women?"

"No, we have come to tell you about God."

Therefore he shouted:

"Yes. Me savvy (know) you! You true missionary. You bring Missi Gordon, who come here long, long ago."

I said "yes," and with one rush the two lads came in their canoes, and leaped into our boat, calling ashore—

"Miss! Miss! Miss! and something else that we did not understand. The cry was taken up and echoed throughout the whole island—you heard it everywhere—"Missionary! Missionary!"

The people laid aside their weapons and we soon landed—the natives rushing into the surf and taking the boat up on the beach.

As soon as I got out I saw a painted, forbidding looking savage making towards me. I kept my eyes on him, for I did not know what he was after.

He seized me by the arm, exclaiming in burning, broken accents:

"Me die for missionary. Me want a missionary. Me no got a missionary. Me die for missionary."

Oh, how the iron entered into my soul, as I felt the grip of that poor savage, and heard his pleading cry—for, alas! we had no means of helping him.

I said, "We cannot give you a missionary."

"Do, do, do!" he said, looking appealingly at the young men with us. I said they were for another island.

"No. You stop long of me. Me die; me die; me want a missionary to teach me."

If God's dear people could have heard and seen him with their own ears and eyes then, how soon his desire would have been fulfilled!

At length we went to the boat; and he said:

"When you come with missionary?" I said, "We cannot for a year."

"Oh," he pleaded, "not say twelve months. Me want missionary; me die for missionary. Not say year."

Three weary years have passed, and we have not one for them yet.

Such is the desire on many islands. Oh, to enter with the gospel and see its blessed effects!

THE CHILDLIKE SPIRIT.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Who soever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

The climax of spiritual attainment is the perfectly childlike spirit. Childhood is docile, is teachable, is eager to learn. Childhood is trustful, hopeful and loving.

The new birth gives the childlike spirit. We "become as little children;" fear gives way to filial assurance, willfulness to loving obedience, servitude and formalism to spiritual freedom; grief yields

to gladness, and pride is cast out by humility.

Heavenly crowns cannot be won by great talents; they cannot be bought by great wealth; great pretensions and great performances are equally powerless to obtain them. They are freely bestowed upon those who have the childlike spirit. God's kingdom is God's family. His sovereignty is fatherhood. All of His children, His "little children," are royal. Those who feel that they are nothing without God are the greatest in the kingdom of God.

The Christian who has the childlike spirit trusts not only God, but his fellow men. He sees what is best in men, not what is worst. The man who distrusts everybody is not himself to be trusted. The man who has the childlike spirit believes that to-morrow will be better than to day, that the golden age is before us and not behind us, that Heaven is better and more human than the life that now is.

The childlike spirit is full of love. It has the divine nature. It unites the lofty and the lowly, the learned and the ignorant, the genius and the dolt, the employer and the employe, the orthodox and the heterodox, the Jew and the Samaritan, the religious philosopher and the emotional enthusiast. Its discernment of divine truth surpasses the attainments of human reason, and it has large charity for those who seem to be in error. The believer who has a childlike spirit realizes that his best is but a beginning. He is quick to encourage others and slow to speak of his own attainments. He knows that he is little, but is glad that he can grow forever.—*Sel.*

A COLUMN FOR MOTHER.

A MOTHER'S VICTORY.—A woman once said, "As for me and my house, we will serve the Lord." She stood alone, the only Christian in the family, but she had faith in God. She prayed, and one was converted; they prayed, and another was saved, and they kept on until the whole household was brought to know and fear the Lord.

ANOTHER VICTORY.—There are difficulties in many a family which others little dream of, and one of the hardest things is divided counsel, where husband and wife are not one; and yet the one who has the deep spiritual life (and especially if she be the mother), will, I believe, win in the end. I read some time ago of a deeply devoted Christian mother, whose husband had become skeptical, and the mother endured untold agony as the father made sport before the children of what was to her most sacred and dear. Not one word passed her lips, however, as she would not lower him in their estimation. When they were in bed she took her New Testament, and read the life of

the Savior to them, making no comment on what they had heard from their father and the truth was the effectual antidote. She lived to hear three of her boys preach Christ, and all her children followed her into the church. She had religious life in her family.

Mother, hold fast to your anchor. Pray on and labor on, and you shall not pray and labor in vain.

A LYING MOTHER.—A little child was brought into the kindergarten for the first time. She absolutely refused to remain without her mother, a woman of wealth, and one who might have commanded leisure had she wished, but who preferred filling her time with charitable and social engagements. The timid little girl held her mother a prisoner the entire morning. The second morning the child was a little more accustomed to her surroundings, and did not cling so tightly to her mother's dress. The mother took advantage of this, and said: "If you let me go out for a little while, I will come back and bring you a box of candy."—"No, you won't," said the little girl, looking into her mother's face with perfect fearlessness; "I know you won't!"—"Oh, yes I will," responded the young mother; "if you just let me go for a little while, I will come back with a box of candy for you."

The child consented, but her expression made it very plain to the teachers in charge, that she had very little confidence that her mother would keep that engagement. She sat by and watched her little companions, and after a time joined in the games and work. When her nurse came to her, she was overheard to say: "Mamma said she would come back and bring me a box of candy, but I know'd she wouldn't." And the nurse gave no evidence of surprise. The mother appeared the next day apparently with not the slightest recollection of the stain which she had put upon her own character the day before.

If that little girl does not grow up a liar it will be because she does not follow her mother's example. "And all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death." Rev. 21:8.

The late Captain Cameron, when asked how he had been able to prosecute a journey of 3,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence.—*Central Africa.*

THE VOLUNTARY PRINCIPLE.

God rules by law, but service that we render only because we must, is not acceptable to God. The best service is spontaneous. We are not forced to give our hearts to God. Indeed we cannot be forced. We can be constrained. "My son, give me thy heart." "Come unto me." "Why will ye die?" It is the language of expostulation.

The same is true of entire consecration and full separation. It must be voluntary. I beseech you present your bodies a living sacrifice. No one goes this way unless he wants to. Hence the constant effort of the Holy Spirit to create a longing in us for inward purity. "Blessed are they which do hunger and thirst after righteousness."

The life which God puts into the seeking soul is a spontaneous life. No one is forced to pray or to sing, or to witness, or to give. If one does not like to do these things, there is yet something wrong. Peter said to Ananias about the land which he had sold and had kept back a part of the price, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?"

Money given grudgingly both loses its reward, and testifies to the lack of the spontaneity of the giver. Why does not every one professing to be Christ's, get filled with His Spirit? Involuntary or necessitated service is unacceptable to God, and is utterly destitute of salvation. Motive power in religion must be within. Wait on the Lord, then, mount up on wings, run and not weary, walk and not faint.—*The Christian Witness.*

SECRET SOCIETIES.

"The presence of church members in secret societies and the silent indifference or active encouragement of the church of God regarding them, is that which gives them respectability and constitutes the chief part of their strength, just as formerly was the case with slavery in this land."

The church cannot afford to occupy a neutral, much less a friendly position toward them; for, if they belong to the 'unfruitful works of darkness,' as I think can easily be shown, then she is bound not only 'to have no fellowship with them, but rather to reprove them.' If, as I think will be evident as we proceed, they belong to the world that lieth in the wicked one—the god of this world—then they are the enemies of Christ and His kingdom, from which she is bound to maintain a complete separation, and with which she must wage an uncompromising war. And what is the duty of the church is the duty of individual Christians.

The question is one of intensely practical importance, and nothing can be more amazing than the apparent apathy and indifference of the churches generally on

this subject, as formerly on the subject of slavery, unless it be the impudence and arrogance of these societies in claiming recognition and encouragement and at the same time resisting and bitterly resenting all investigation and judgment of the character and truth of these claims. Indeed the very attempt to screen themselves from public observation, and honest, candid investigation, is itself a confession of weakness and is the old cry of the demons, to which the enemies of Christ and truth have always resorted to stifle inquiry, saying, 'Let us alone, what have we to do with thee, thou Jesus of Nazareth?' But despite all these attempts by ridicule, defamation, and even persecution and violence to stop our mouths, we claim the right in the name of the Master, and are bound in faithfulness to Him—and to this point it must come sooner or later with all the churches, to inquire, 'Art thou for us, or for our enemies?'"

That intolerant spirit everywhere manifested by these orders which aims to fetter the freedom of speech and of the press, and which prevails to muzzle editors, publishers, and public speakers, and even the ministers of Jesus Christ, most of whom dare not utter their own convictions, and can hardly call their own souls their own."

"Surely Christians instead of having any fellowship with, ought to expose and testify against all such miserable pretenses as dishonoring to Christ and ruinous to the souls of men."

"This might be illustrated by the history of secret orders, from the Jesuits down to the latest, and in some respects, most dangerous, the grange."

"How is it possible that the ministers and members of the church of Christ, who are set as watchmen to give the alarm can without great guilt spare to cry aloud and lift up their voice of testimony like a trumpet against this great growing evil, to show men their danger, much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?"

"The obligation of secrecy, whether by promise or oath, is ensnaring to the conscience, and so contrary to the express command of God."—*J. G. Carson, Secret Societies.*

SUNDAY SCHOOL LESSONS.

LESSON XI.—SEPTEMBER 9

JESUS AND NICODEMUS

John 3:1-16.

Golden Text.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Time.—April A. D. 27. Soon after the last lesson.

Place.—The upper room or guest chamber of the house of a friend in Jerusalem.

INTRODUCTION.—CIRCUMSTANCES.—Among those convinced by the miracles, the teaching, and the bearing of Jesus, that He was the

Messiah, was a prominent ruler of the Jews, whose interview with Jesus is the subject of to-day's lesson.—*Felouzel.*

HOW DID JOHN KNOW?—It has sometimes been a question how John could so minutely describe this interview with Jesus. John was likely present. Many bible students believe this occurred at the house of John.

SALVATION THROUGH CHRIST FIRST DECLARED.—This discourse, on the plan of salvation, stands first, and in character it stands alone. You search in vain through all the later discourses of our Lord for any such clear comprehensive development of the Christian salvation. Not in the whole range of the apostolic epistles is there a passage of equal length in which the manner of our salvation through Christ is so fully and distinctly described.

DAILY READINGS.

M. Jesus and Nicodemus.	John 3:1-16
T. The brazen Serpent.	Num. 21:4-9
W. Natural and Spiritual.	Rom. 8:1-11
T. A New Creature.	2 Cor. 5:14-21
F. A New Heart.	Ezek. 36:22-27
S. Life by Faith.	John 6:28-40
S. Mighty Love.	Rom. 8:31-39

LESSON XII.—SEPTEMBER 16.

JESUS AT JACOB'S WELL.—John 4:9-26. *Golden Text.*—Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.

Time.—A. D. 27. December, about eight months after the last lesson.

Place.—The land of Samaria, at Jacob's well, near Sychar, at the foot of Mount Gerizim.

INTRODUCTION.—THE SAMARITANS.—The Samaritans claimed to be descendants from Joseph, with how much justice is a question debated. Some maintain that they were of purely heathen origin, although they were driven by calamity to unite the worship of Jehovah with their own idolatries; this view seems to be in strict accordance with 2 Kings 17:23-41. Others hold that they were from the first a mongrel nation, a mixture of heathen colonists with Jewish inhabitants, left behind by Shalmaneser.—*Cambridge Bible.*

JACOB'S WELL.—This is one of the spots about the position of which all travelers agree. Where the road turns directly to the west to enter the valley of Sichem between Ebal and Gerizim, here is "Jacob's field," and in the field is "Jacob's well." It is dug in the rock, and is about nine feet in diameter. The older travelers described it as more than one hundred feet deep, and with several feet of water. Modern travelers have generally found it dry.

Eastern wells are usually provided with a low curb to guard against accident (Exod. 21:33). On such a curb Christ probably sat.

INTERVENING EVENTS.—Soon after the interview with Nicodemus, as described in last lesson, in Jerusalem, at the time of the Passover in April, Jesus and His disciples left the city and spent the summer and autumn in the country of Judaea, probably in various places. Here He taught the people, and His disciples baptized them, the crowds leaving the ministry of John and flocking in large numbers to Jesus. This awakened the jealousy of some of John's disciples, and they reported the fact to John, who then bore his last and noblest recorded testimony to Jesus as the Messiah.—*Felouzel.*

DAILY READINGS.

M. Jesus at Jacob's Well.	John 4:9-26
T. John's testimony of Jesus.	John 3:23-36
W. Samaritans believing.	John 4:27-42
T. Come, ye thirsty.	Isa. 55:1-7
F. Christ's Invitation.	John 7:38-39
S. Water of Life.	Rev. 22:1-7
S. Whosoever will.	Rev. 22:8-17

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September 1, 1894.

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BRO. J. S. LEHMAN, our Business Manager, left Elkhart on Friday Aug. 31 for the Atlantic Coast. Continued close confinement for nearly 2 years has gradually impaired his health and such a change and rest will be highly beneficial. He will spend some time at Cape May, and on his return he will visit some of the congregations in Eastern Pennsylvania and Canada. We earnestly hope that his health will be entirely restored and that his visit among our people will prove a blessing.

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TO ALL WHO ARE INTERESTED.—*The Mirror of Baptism*—Translated from the German by Joseph Funk, and published by Joseph Funk and sons, in Virginia, in 1851 is out of print and we have made arrangements to print a new Edition. We ask the ministers in each church to present this matter to their people and see how many can be disposed of in their respective congregations. Send us a good list of subscribers for it. The book was originally written by Bish. Henry Funk, of Indian Creek, Montgomery Co., Pa. almost 150 years ago, and is an excellent treatise on the Gospel teaching on Baptism. Address Mennonite Publishing Co., Elkhart, Ind.

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CORRESPONDENCE.

FROM MAHONING CO., OHIO.—Bish. Joseph Bixler of Mahoning Co., Ohio left Aug. 16th, for Rockingham Co., Va., where he expects to remain for some weeks, visiting his daughter and other friends. He was accompanied by sister Emma and Daniel Blosser of Va., who returned to their home. COR.

GWINN, MD., AUG. 19, 1894.—The Lord granted us a blessing by moving Bro. Joseph H. Byler of Belleville, Mifflin Co., Pa. to visit us recently. He came to proclaim to us the love of God which he did effectually at five different appointments. The meetings were not as well attended as we would have desired on account of sickness in the brotherhood, Come again, brother. JOS HERTZLER.

WEAVERLAND, LANCASTER CO., PA., AUG. 14, 1894.—On the 9th inst. there were services at Groffdale M. H. where a lot was cast for a deacon. The lot fell on Bro. Michael W. Nolt; may the good Lord grant him grace to faithfully perform the duties required of him without fear or favor. Bish. Jacob N. Brubacher officiated at these solemn rites assisted by others of the ministering brethren. COR.

FROM MAHONING CO., OHIO.—Our aged brother Bishop Henry Yother of Blue Springs, Neb. arrived here Aug. 6th and remained a few days, filling five appointments while here. Although in his 85th year, he is quite active in body and mind, and certainly very zealous of his labors in the Lord's vineyard. To address an audience in a strong voice for an hour twice a day for several days in succession, does not seem to tax his voice or strength. He left for Pennsylvania on the 10th accompanied by his sister, both having attended the funeral of their sister who recently died in Medina Co., Ohio. The congregation here will hold a harvest meeting (the Lord willing) at the Oberholzer M. H. on Thursday, Aug. 16.

MOUNT PLEASANT, PA., AUGUST 17, 1894.—I am at this writing here at Mt. Pleasant. Left home on the 26th (July) was at my sister's funeral, left Medina on August 6th, came to Leetonia, Mahoning Co., Ohio, attended five meetings. On the 11th came to Scottdale, Westmoreland Co., Pa. Bro. Loucks was absent, attended meeting at Clearfield, Pa. Bro. J. N. Durr of Mazonow was with me at Scottdale and filled appointments. On Sunday I shall be at Alverton at 10 A. M. and in the evening 7:30 at Scottdale. On the 26th I shall, if the Lord will, be at Mazonow, Fayette Co., Pa. Perhaps, on my return homeward I may stop at

Elkhart. I cannot tell yet. This leaves me in usual bodily health. May this meet you all the same is the ardent wish of your well wishing brother and co-laborer in the Lord's husbandry.

HENRY YOTHER.

ALLEN, CUMB CO., PA., AUG. 21, 1894.—We were favored with a visit on Friday the 17th by Jacob N. Brubacher of Mount Joy, Lancaster Co. In the afternoon he preached at Churchtown. The congregation was not so large, but all listened attentively as the brother expounded the truth. It was the time of our harvest meeting. On Saturday afternoon he preached another harvest sermon at Slate Hill to a large congregation. In the evening he again spoke at Mechanicsburg to a full house from the words "My sheep hear my voice, and I am known of them, and they follow me." On Sunday morning at Slate Hill he spoke to the Sunday school; afterwards he preached from Rom. 12:1, 2. This was the regular appointment at this place, and the house was well filled. There was another appointment at this place for evening. We heartily thank the dear brother for this kind visit, and believe that by the blessing of God much good was done. COR.

SPARKLING SPRINGS, VA., 8-10, 1894.—Wife and I left our home at Elida, Ohio on the 7th of eighth month for Rockingham Co., Va., to spend several weeks at Sparkling Springs, Va. for our health and recreation. After spending several weeks at the Springs we expect to do some visiting among the brethren and sisters, and try to do some evangelizing work as opportunity will permit, and to this we desire the prayers of the brethren and sisters in our behalf, so that our visit to these mineral waters may be to the healing of our bodies so that I may gain strength physically, and thus become more able physically to attend to my ministerial duties; and also that the congregations here may profit by our visit. All our efforts, for doing good to the souls of men, or for the healing of the body are in vain unless God's blessings are upon or accompany our efforts and for this reason we should always ask God's blessings to attend us in all that we do, and do all to the honor and glory of God. All that we do thus we believe He will bless, so let us always be resigned to the will of the Lord, and let Him use us after His own way.

C. B. BRENNEMAN

WEAVERLAND LANCASTER CO. PA., AUG. 9, 1894.—We recently enjoyed a pleasant visit from Bro. ESASMUS C. Shank and wife, and Bro. Eshleman and wife of Augusta Co., Virginia. On Aug. 3, Bro. Shank filled an appointment

at Weaverland where a goodly number of brethren, sisters, and friends had assembled to hear him. He took his text from 1st John 4:9, and dwelt earnestly on the unspeakable love of God toward His people in sending His only begotten Son into the world to be sacrificed upon the cross for our sins that we through Him might live. In looking over the house and seeing many seats vacant, I thought within myself, why is this? Is it not perhaps because of greater love for the world than for Christ, that we are not willing to sacrifice our daily cares and labors, to attend worship in the house of God for Christ's sake, who sacrificed not only His time, but His life for *our* sake. We as Christians should be so bound together in love for one another and for Christ that we would at any time lay all our worldly labors to a side to meet together in the house of God at the time of public worship.

It is very encouraging and refreshing to us and to our dear ministering brother, John Zimmerman, to have brethren come here out of pure love to proclaim to the hearers the precious truth contained in the Gospel. Our prayers go with the dear young brother Shank wherever he goes. I hope others will follow him in visiting us to help to gather together the scattered sheep. On Sunday the 5th our refreshing was renewed by a visit from Bro. Benjamin Horning of Berks county. Although past three score and ten, he delivered a very forcible and impressive sermon from John 5:39 to the end of the chapter. His sermon was listened to attentively by a large congregation. Preparations are made to ordain a minister here in the near future, and our prayer is that the Lord will send us one that will gather, and not scatter.

The interest and attendance in our Sunday school is on the increase, there are at present 175 pupils enrolled. COR.

FROM AURORA, NEB.—Several years ago, some friction began to manifest itself in the congregation organized by Bish. Christian Rediger because Bro. Rediger was rather rigid in his discipline against encroaching pride and worldliness, and also because he had brought himself under censure for doing certain things without duly considering the steps he took, but which faults he immediately confessed. This nevertheless gave the dissatisfied members opportunity to bring harsh and uncharitable accusations against Bro. Rediger, the result of which was that, upon the advice of a bishop from Illinois who was there on a visit at the time, Bro. Rediger resigned his office, whereupon the congregation applied to a bishop who lived about 50 miles distant with no church in his charge, to administer communion, baptism, etc. which was accordingly done.

About two years ago another bishop from Illinois, Bro. D. D. Augspurger, settled there and united with this congregation, participating in the services and church work in general.

During the last year, however, the bishop that had been serving the congregation before Bro. Augspurger's arrival, entered upon the office and duties of Treasurer, in the Court House, which is in opposition to the teaching of the Gospel and the principles of our faith, and because the other minister in this congregation and some of the members defended this course, and desired his further services, it ultimately led to a division, inasmuch as Bro. Augspurger and 42 members in good standing, to which Bro. Rediger also belonged, withdrew themselves from further communion with the rest, and now hold their meetings in a schoolhouse near Bro. Augspurger's home.

Although the majority of the members had at different times requested the reinstatement of Bro. Rediger to his office, there was for some time no united voice in the matter. Now, however, since the division has been made this request became so pressing that Bro. Augspurger invited your correspondent to come there on the 5th of August to see what could be done. After due deliberation of the matter and upon the authority of the Holy Scriptures and the unanimous voice of the congregation, Bro. Augspurger and the writer reinstated Bro. Rediger to his former office of bishop, which he accepted and is now filling. Upon the request of Bro. Augspurger, the writer presents the foregoing acts for publication in the HERALD.

May God clothe the dear brother anew with courage and zeal and fill him with the Holy Ghost, that through his labors many souls will be brought to Christ and find pardon from their sins.

Henderson, Neb. ISAAC PETERS.

SUNDAY SCHOOL ITEM.

FROM NEWVILLE, PA.—The brethren Noah Byers and Amos Ebersole of Sterling, Ill. took an extended trip through the East visiting friends. They arrived at Newville, Camb. Co., Pa. Aug. 2d, remaining there till the 6th. On the 5th they attended service and Sunday school at what is known as the Diller's Mennonite church. Both brethren spoke in Sunday school. Bro. Byers spoke on the lesson very ably and was followed by Bro. Ebersole who addressed the school in a very impressive manner. He asked the school why they study the Bible, and showed the use of studying and how to study it; also referring to the Mission Sunday school at Chicago, and its needs. All were well pleased with the brethren's remarks. We wish them a long and happy and useful life.

CONFERENCES.

ANNUAL.

The Lord willing, the Western Conference of the Amish Mennonites will meet in the meeting house near Hope-dale, Ill., on the 14th and 15th of September. The ministers will meet on the 14th to arrange the questions and attend to other preliminary business. All questions to be presented at conference must be in the hands of the undersigned before the 14th. CHRISTIAN NAFFIGER.

For Missouri, in the Bethel M. H. in Cass Co., Mo., on Sept. 27 and 28.

The Annual S. S. Conference for Missouri will be held at the same place on Tuesday and Wednesday Sept. 25 and 26. All are cordially invited.

D. Y. HOOLEY.

The Annual Mennonite S. S. Conference for the U. S. and Canada will be held, the Lord willing, on Oct. 3, 4 and 5 at the Pleasant Valley (Forks) M. H., 5 miles south-east of Middlebury, Elkhart Co., Ind. The nearest station is Middlebury, on a branch of the L. S. & M. S. Ry., connecting with the air-line of that road at Goshen.

For Kansas and Nebraska, in the Spring Valley M. H. in McPherson Co., Kansas, on Friday, Oct. 5.

For Indiana, will be held the second Friday in October (12th) in the Yellow Creek meeting house, Elkhart Co., Ind. A cordial invitation is extended to all our bishops, ministers, deacons, and laity from other conference districts to attend.

In the so-called Peter's Cong. near Henderson, Neb. on Oct. 11—14. The ministers will assemble on the 10th to arrange the questions for deliberation at the conference. This conference, being for the benefit of our German brethren in Minnesota, S. Dakota, Kansas and Nebraska is conducted entirely in the German language. ISAAC PETERS.

Henderson, Neb.

SEMI-ANNUAL.

For Waterloo Co., Ont. in the C. Eby M. H., Berlin, on Thursday, Sept. 13.

For Lincoln Co., Ont. in the Moyer M. H. near Jordan on Friday, Sept. 21.

For York Co., Ont. in the Weidman M. H. near Markham on Friday, Oct. 5.

—DR. BARNARDO, in his annual report of the English homes for waifs and strays, said that since the foundation of the Barnardo Homes, 24,000 children had been trained in industrial pursuits. During the year 2,421 young people were started in life, of whom 834 were sent to Canada. Nearly 5,000 children are maintained at present in fifty-one separate establishments, or boarded out in rural districts. During the past year the contributions reached the unprecedented total of £134,054.

DID JESUS MAKE INTOXICATING WINE?

Christian preachers, teachers and laymen generally answer this question in the affirmative, although there is abundant argument and eminent scholarship in favor of the negative. The affirmative view is the strongest possible weapon in the hands of liquor dealers and drinking men. It is also a potent argument on the part of infidels and scoffers against the perfect character of our Lord.

The question seems to me so important and so susceptible of a satisfactory solution, that although an unlearned layman, I venture to give the result of my study concerning it, in the hope that we may not continue blindly to accept the popular theory, but may be led to investigate the subject.

The affirmative arguments, so far as I have gathered them, are three:

1. All wine is intoxicating. Therefore, the wine which Jesus made was intoxicating.

Our modern dictionaries define wine as the fermented juice of the grape. Cider, on the other hand, is defined to be merely the juice of the apple.

It is undoubtedly true that the juice of the grape, as now used, is generally fermented, and that this is what is ordinarily meant now by the word "wine." But the modern meaning of the word is not material in this discussion. It is material, however, to know what was the meaning, at the time they were written, of the words in the original Scriptures, translated "wine;" and what was the meaning, when John wrote the narrative of this miracle, of the word used by him?

Wine is sometimes mentioned in the Bible as something good, as in Deut. 11: 14 (R. V.), "I will give the rain . . . that thou mayest gather in thy corn and thy wine and thine oil." And in Psalm 104: 15: "Wine that maketh glad the heart of man." And in Isaiah 55: 1: "Yea, come, buy wine and milk." And in 1 Tim. 5: 23: "Use a little wine for thy stomach's sake."

On the other hand, it is frequently mentioned as an evil thing, a thing to be shunned. Thus in Proverbs 20: 1: "Wine is a mocker." And in Isaiah 5: 22: "Woe unto them that are mighty to drink wine." And in Isaiah 28: 7: "They also have erred through wine." And in 1 Tim. 3: 2, 3: "A bishop then must be blameless . . . not given to wine." And in Ephesians 5: 18: "Be not drunken with wine wherein is riot (R. V.)."

I know nothing of Hebrew, and very little of Greek, but I have been able to discover that the same Greek word is used in all the above passages from the New Testament, as also in the narrative of the miracle in question.

How shall we reconcile all the texts above quoted? The prevailing teaching is,

that intoxicating wine is meant in every instance, and the apparently conflicting texts are said to be harmonized by the theory that the Holy Spirit enjoins moderation, but not total abstinence. This teaching is acceptable to the natural man. It is plausible. And it seems to have some support in Titus 2: 3: "Not given to much wine."

But it hardly accords with our conception of an all-wise Being that He should commend even the moderate use of that which He describes as "a mocker," and as that which leads men to err.

There is another explanation, which seems to me far more logical, and which dispels all difficulty in harmonizing the various texts in which the word "wine" occurs. It is this: Wine in Scripture means the juice of the grape, whether fermented or unfermented. Where its use is commended, unfermented wine is meant. Where it is condemned, fermented wine is referred to.

This view seems to me to be established beyond all question by the words of Solomon: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright," Prov. 23: 31. This plainly refers to fermented wine, and just as plainly teaches that there is a stage in the wine's existence when it is not red (i. e., bright, sparkling red), when it does not give its color in the cup, when it does not move itself aright; in short, when it is not fermented.

2. Another affirmative argument is based upon the expression, "well drunk," in John 2: 10. It is said that the fair inference from this expression is, that some of the guests were drunk before Christ performed His miracle, and had therefore taken intoxicating wine, and that Jesus made the same kind of wine, but better. There are two answers to this argument.

First. It is a pure assumption that any of the guests were drunk. John does not say so. He quotes the governor of the feast as saying: "Every man at the beginning doth set forth good wine; and when men have well drunk (R. V. 'drunk freely') then that which is worse: but thou hast kept the good wine until now." If they had drunk freely of fermented wine, they were no doubt intoxicated; if they had drunk freely of unfermented wine, they were no doubt sober. But the narrative does not state which kind they had used.

Second. If it be admitted that the wine already taken was intoxicating, it does not follow that the Master made the same kind to intoxicate the guests still further. That conclusion seems revolting. It seemed so to Philip Doddridge, who does not discuss our question in his "Family Expositor," but says this much: "It would be very unjust and absurd to suppose that it implies here that these guests had already transgressed the rules of temperance. None can seriously imagine the evangelist so destitute of common sense

as to represent Christ as displaying His glory by miraculously furnishing the company with wine to prolong a drunken revel."

3. The third affirmative argument rests upon the phrase "good wine" in the verse above quoted, John 2: 10.

By good wine, people now generally mean wine that is old and strong. And it is said that the same criterion was applied when this miracle was performed. But I venture to affirm that it was not.

The grape was one of the principal products of Palestine, and wine was a common article of food. That the Hebrews used fermented wine is not to be denied, but it is also certain that they used the unfermented juice of the grape. In Smith's Bible Dict. it is said: "Sometimes it was preserved in its unfermented state, and drunk as must." "It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth." It required special care to preserve the wine in its unfermented state. It must therefore have been of more value than the fermented wine.

Moreover, it was purer. Fermentation is a corrupting process. Alcohol is a poison. Leaven produces fermentation in bread. In all offerings made to the Lord by fire, and at the feast of the Passover, the use of leaven was forbidden. Wherever the word "leaven" is used in Scripture in a figurative sense, it is the symbol of evil. The Hebrews being thus taught that fermentation was symbolic of evil, it seems logically to follow that good wine for them was unfermented wine.

And it seems that among the ancients generally, the same idea prevailed, contrary though it be to our modern notion. Albert Barnes, in his notes on the Gospels, says: "Pliny, Plutarch and Horace describe wine as good or mention that as the best wine which was harmless or innocent. The most useful wine was that which had little strength; and the most wholesome wine was that which had not been adulterated by the addition of anything to the must or juice. Pliny expressly says that a 'good wine' was one that was destitute of spirit, Lib. IV, c. 13." In a little tract on "Bible Wines," by Mary Allen West, Aristotle, Cato, Josephus and others are referred to, as authorities for the statement that unfermented wine was in common use in Bible times.

To this latter fact there is Scripture testimony. Pharaoh's chief butler, in relating his dream to Joseph, said: "And I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." If the fresh juice of the grape was acceptable to an Egyptian monarch, it was certainly "good wine" for the guests in Cana of Galilee.

Consider now some arguments for the negative view:

1. In the Annals of Hygiene, for June, 1894 (Vol. 9, p. 334), I find this quotation from Dr. S. McIsaac: "The Jews do not in their feasts for several purposes, including the marriage feast, ever use any fermented drinks. In their ablutions and libations, both public and private, they employ the fruit of the vine—that is, fresh grapes—unfermented grape juice and raisins as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and in science it is in itself, decay, rottenness."

2. Whatever comes fresh from the hand of the Creator must be pure. The Son of God would not have made a corrupt article. Hence "wine must be good when God makes it, and provides it, for there would surely be no leaven in it, no evil."

3. It is incredible that the Master made and furnished to the guests at this wedding, an intoxicating wine. He had created man in His own pure image. Is it possible that He created also at a wedding feast, an immense quantity of that which would destroy this image, an article which in all ages has been the means of turning men into brutes? John tells us that in this miracle Jesus "manifested forth His glory." Surely then, He made a pure wine, one that did not tempt the guests to sin.

4. Jesus could not consistently create an intoxicating wine for use at a feast. Had Satan tempted Him to do this, may we not well imagine Him answering: "It is written, Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

He told His disciples: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

I understand it to be a law of Scriptural interpretation that where a passage is susceptible of different constructions, that construction must obtain which best accords with other Scripture. It is utterly impossible it seems to me to harmonize with the words of Solomon, dictated by the Holy Spirit, the theory that Jesus made intoxicating wine. But the explanation that the wine was pure, unfermented, harmless; this accords perfectly with all Scripture.—Episcopal Recorder.

—VETERINARY surgeons of Indiana have begun a crusade against the tight check-rein which is becoming so common in this country. They claim that the position in which a tight check-rein holds a horse's head becomes exceedingly painful and unnecessarily cruel. From what we have observed in horses thus reined up we are led to believe every word of this claim, and the sooner the foolish and cruel custom is abolished, the better it will be.

BAPTISM OF THE HOLY SPIRIT.

(Continued)

TRUE MEANING.

The true idea of baptism may be surely learned by a careful consideration of its root and a discriminating study of its very varied usage. *Bapto* is the root of baptize. Two meanings, *to dip to dye*, belong to this word. This is now acknowledged by all. It is not unimportant, however, to say this two-fold meaning was once denied by these proposed leaders of the faith of the Christian world, because it was during this time of mental eclipse that they advanced and sternly maintained the doctrine, that baptize meant "to dip," being derived from and nakedly repeating the primary meaning of *Bapto*. This is now acknowledged to be an error, although not without some blurring in the confusion, and amid not a little chaotic thinking and writing consequent upon change of position in a light, serving only to shew "men as trees walking." The truth is, that baptize is rooted not in the meaning "to dip," but in the secondary meaning *to dye*. The objection made to this, that dyeing makes no appearance in the usage of baptize, while not absolutely true, yet so far as true is favorable to the derivation. The general law of derivation is that they do not repeat, but modify in some way the meaning of their root. Baptize thus modifies the meaning of its root by dropping application to dyeing and retaining the generic idea—changing condition, applies it to other conditions where the change is effected not by dyeing qualities, but by other agencies, without coloring qualities, yet operating analogously in the transference of their characteristic qualities to their objects. The idea in *Bapto to dye* is a thorough change of condition in its object in conformity with the characteristic color of the dyeing liquid. In effecting this change of condition *Bapto* sets no limit as to the manner in which it is to be effected. It may be by covering within the dyeing liquid, or it may be without covering. It sets no limit to the act used, except competence, to effect the changed condition, which is the *sine qua non* of the demand. In some cases the feeble *dip* (through help of a porous object and a tenuous dye) may suffice; but ordinarily that element belonging to the stronger *immerse* which affixes no limit to continuance within the dyeing liquid, is demanded. A suitable object immersed in a dye (unless the immersion be broken up by foreign interference) will issue in the thorough change of condition of the immersed object conformably with the specific color characteristic of the dye. But observe, immerse makes no demand for this characteristic change of condition. It does, indeed, demand changed condition for its object; but that changed condition is from an uncovered to a covered

condition, and when that is effected its demand is exhaustively met. It says nothing of a farther change of condition wrought by the characteristic of the covering element over the covered object. A sponge immersed in a purple dye, becomes *dye*d, changed in condition as to color conformably with the characteristic of the dye; immersed in clear water it becomes soaked, changed in condition conformably with the wetting quality of water; immersed in oil, it becomes *saturated*, changed in condition conformably with the oleaginous quality of oil. An immersion, a covered condition is present in each case; it is identically the same in each case; its distinctive demand is exhaustively met in each case by the covered condition of its object; but this demanded covered condition is only a means to a further change of condition of the object, namely a *dye*d condition, a *soaked* condition, a *saturated* condition, with which the exhausted immerse has nothing to do directly. Immerse belongs to the same genus of words with dye, soak, saturate, imbue, endue, as far as change of condition is concerned, but not to the same species, characterized by condition, limited by some quality conforming the condition to its own characteristic. Immerse, is a possible and very effective means for dyeing, soaking, saturating, imbuing, enduing, must not be confounded with these words which tolerate it as a means, but are not dependent upon it for the attainment of their demands. Dyeing, soaking, saturating, may be effected without covering, by pouring, sprinkling, dropping. Immersion can have no existence without a covering. There is a very intimate relation between immerse and dye; as the former is a very common means for effecting the demand of the latter, but their broadly, distinctive meanings are not hereby obliterated or in any wise brought into conflict. To immerse is no more to dye, or to soak, or to saturate, than is to *sprinkle*; both may be, and in fact are used in the same relation to these words, namely, as *forms of agency* to effect these several conditions.

This radical distinction of meaning between immerse and these other words (which does not admit of being merged) is thus distinctly stated, because baptize belongs to the same class of words with dye, soak, saturate, and therefore does not belong to the same class of words with immerse. To confound baptize with immerse, in meaning, because they are related in many cases as cause and effect, and, in some cases, as ships sunk in order to a destructive baptism in the sea, and men immersed in order to a destructive baptism by drowning, is as erroneous as to confound in meaning immerse and dye, because immersion in many cases is present, and in some cases (as of a fleece of wool) must be present in order to a dyeing. *Bapto, to dye*, is dumb with silence

as to any immersing; it demands a thorough change of condition as to color and indifferently accepts the service of any act or acts, agent or agencies, however diverse (immersing, dipping, pouring, sprinkling, dropping, squeezing, smearing, or even drinking by the "bibulous wool,") competent to meet its demand. Baptize rooted in *Bapto to dye* inherits all this freedom as to the form of agency meeting its demand, and extends it largely, because in dropping the specialty of *Bapto* (change of condition by dyeing) it adopts as its own, the greatly enlarged sphere which embraces thorough change of condition by qualities without color yet conforming the baptized object to their own characteristic, of hotness or coldness, sweetness or sourness, soporific or intoxicating, defilement or pureness. This increased breadth of application of the derivative over the root opens the way for a greater multiplicity of agency and diversity in the forms of their application.

In some baptisms (and in some dyeings) covering in the agency, is a necessity, while, in the baptisms, as in the dyeings the covering (immersing) is not the baptism any more than it is the dyeing. In other baptisms (as in other dyeings) a covering in the agency is a physical impossibility. And yet in other baptisms a covering is inadmissible, and if accomplished a covering would be utterly powerless to effect the baptism demanded.

There is nothing more untrue than the position—"Baptism is immersion, and immersion is baptism," unless it be the old position—"Baptizing is dipping, and dipping is baptizing." Both are extreme errors grounded in mistaking means for ends.

(To be continued.)

I MUST PRAY MORE.

Lately I was in company of one of our older ministers, who has labored long and with much success in some of the most difficult fields of the church. The object of my interview was to learn from him the secret of success with which it had pleased God to crown his ministry in positions and places where others have failed. Instead, however, of directly giving me the information I desired, he told me with great sorrow the reason why he had accomplished so little, and said with unaffected sadness:

"My young friend, the mistake of my life has been that I have not prayed more. I fell into the error of most ministers. I studied and preached. I worked and worried too much, and I prayed too little! Could I live my life over again, I would be more with God and less with men."

"I see it all now—what wasted years of unrest I have passed, how much of my life I was my own doing and how little of God has been in my active ministry! I can now, in the evening of my days, only

For the Herald of Truth.
LIFE.

ask God to forgive my shortcomings and to aid me in spending my few remaining years differently from the imperfect way in which I have served my Master."

I will not attempt to say how deeply humbled I was by this unexpected revelation! I returned to my own home greatly cast down in mind and also thoroughly ashamed of myself. For a time I could scarcely drag through my ordinary duties, so self-condemned and wretched was I.

The mistake of this father of Israel has been mine also, only a ten-fold greater degree. I, too, have asked forgiveness of God, and by His grace have amended my negligent ways. I have learned by this interview what I least of all expected, viz., how little prayer to God was mixed up with my own busy life. I see now why my failings have been so many and so manifest. The reason is apparent. God's work was carried on largely without God. The half or quarter of an hour's devotion in the morning and evening did not meet the real needs of the soul, much less the demands of the work which has been committed to my charge. Hence the weakness, the lack of spiritual power and the sad failures of my life! I see it all now and repent in dust and ashes! I can only pray to God for my pardon and send up the piercing cry:

"My soul cleaveth to the dust; quicken thou me according to thy Word."

INFLUENCE.

ESSAY BY JENNIE CULLER.

The meaning of the word influence is to move or affect by moral force: to lead or direct. There are two kinds: good and bad and we are constantly exerting either a good or a bad influence. Let none say they have no influence. This is not possible.

We will first notice the influence in the home. I sometimes think the greatest influence we exert is at home among brothers and sisters, and it is here we should be the more careful. If our conduct is all right at home, it certainly will be abroad. It is said a sister's influence is almost equal to the mother's. While a good sister may aid and strengthen the mother's work, a bad sister, being the constant companion of her brothers, may speedily destroy the best mother's work. An invitation to take a glass of wine, or play a game of cards may kindle the fires of intemperance which will forever burn. How many poor souls have been driven to ruin by the influence of companions. If we learn to love and respect some one we will be greatly influenced by their life. How careful then, ought we to be in choosing our associates. It is said influence may be compared to throwing a stone into the water. You may see the circle going out but you cannot tell how

far it is going. A joke given at the expense of religion, careless conversation or conduct in the house of God, may be the means of ruining a soul, for time and for eternity. How careful, then, we, who profess to follow Christ, should be in our actions, that we become not the means through which one soul will be forever lost.

ACCEPTED.

At a time when many were coming to Christ, a certain man said he wanted to be a Christian, but did not know how to come to Christ. A friend sent him a letter requesting him to call at his house at six o'clock that evening. He came promptly.

"You believed my invitation, I see," said his friend. "Well, here is another invitation for you from one who is just as sincere and honest as I was." And he handed him a paper on which was written, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." After reading it slowly the seeker asked:

"Am I to believe that just as I believed your letter?"

"Yes," said his friend: "as you came to me without waiting to change your clothes, accept the other invitation just as you are."

"I will, I do!" he cried. "Lord, here I am, ready for whatsoever thou dost want of me."—Selected.

BE YE SEPARATE."

The insulated Christian is not the isolated Christian. He does not stand aloof from those who need his sympathy or his help. With every righteous cause and every sorrowing soul he comes into the closest touch, but toward every sinful suggestion and every temptation he presents a non-conducting surface. He is cut loose from the earth like a man on an electric stool.

This kind of Christian life is vastly the most comfortable. There may be storms all about the insulated Christian of which he is unconscious, if only his insulation is perfect enough. Many a man has just enough religion to make him thoroughly miserable. It shocks him like electricity from the battery. The remedy is not to get less, but to get more; not to cut loose from the electric, thrilling force which flows into the soul united to Christ, but to insulate one's self from the world.

It is only half the story to say that the insulated Christian is cut off from the world; he lives in constant communion with God. It is because he is thus filled more and more with all the fullness of God that the process of insulation becomes more and more complete; the bonds which bind him to the earth are burned off, one after another. — N. Y. Observer.

Life is too profoundly wonderful in its nature or essence for us to have perfect knowledge of it in our present imperfect state, for its opposite, *death*, now holds us back from the fulness of its glorious fruition.

So now, let us first try to better understand the meaning of death, and this will, by contrast, help us to a better understanding also of the sublime meaning of Life—the only power that counteracts and overcomes death, which baffles the wisdom and researches of angels and men.

"There is no power but of God." So may it truly be said, There is no life but of God. For, "There is but one God, the Father," says Paul, "of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we, by him." As it regards all that is, even all having existence, and all who have life.

Between mere *existence* and actual *Life*, there is an infinite difference; the first being temporal, the last eternal; the one the *creationship* of God, "of whom are all things," the other the *SONSHIP* of God, the Father, even Jesus, the Life, the Light, the Wisdom, the Truth, the Way.

"In him was life, and the life was the *light of men*," says the Word. Notice—"the light of *men*." Then all men who have the light have also the life; but the men of this world have neither the light or the life; that is, they are dead while they live; for though they have the organs of life—eyes, and ears, and a heart—yet they neither see, nor hear, nor understand, as to the way and the truth, the life and light, because these are hidden from them. Though they may speak with the tongues of men and of angels, and understand all mysteries, and all knowledge of things temporal, yet they have not the charity or love which is an attribute of the life, and dwells in the hearts of the children of the light; therefore, whatever profession those may make, it will soon or late be made manifest by them that they have not the love of God dwelling in them, and that they do not truly love the brethren, the children of God, for whom Christ died.

This is all unknown, mysterious, and strange to the men of this world, those who are not of God, and who have not Christ, but who walk in darkness, and are natural; for they can not understand that there is any higher, better, or different life than that which they possess; and such a claim seems to them no better than presumption or fanaticism.

Nor is this to be wondered at by those who have the light of life; for how could it be expected that the blind could see, or the deaf hear. For Christ says in His

word, "If the blind lead the blind, they shall both fall into the ditch." Therefore the children of light should manifest their love toward the children of darkness, that this marvelous light would bring them out of darkness into this glorious light and life, that those who neither know the Father nor the Son, because they do not see and believe in the light, nor walk in the truth, may see, learn and experience what this life is.

We know with Paul, as he says in 1 Cor. 2:14, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Wherefore," Paul says, in Ephesians 5:14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Now, then, the HOLY SON OF GOD is the *acme* of life—the only true life, the God life; and He is in perfect communion with God, even the Father, and with the infinite environment of the holy heaven and all its holy inhabitants. And this is *LIFE*.

Death, then, in its ultimate meaning and extent, is *alienation from the life of God*, through the ignorance that is in the sons of men, because of the sinful blindness of their hearts, as Paul says in Eph. 4:18, 19, "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Such are alienated from the holy life of Christ and the covenant of promise and grace. With this higher and heavenly environment he has no correspondence and desires none, because he is natural or carnal only and "sold under sin," hence he can not know the things of the Spirit of God, neither will he receive them, because they are *spiritually discerned*, while he is *spiritually dead*.

But the life of light is *happiness and joy*. So, let us seek the things above where Christ our light and life is, not below, where there is death, sorrow and pain.

From this true and dark outline of death, we will now more readily see that *Life* is the opposite of this wretched state; and that it consists in the excellent knowledge of the blessed God and His precious Christ and holy fellowship or communion with them.

Jesus Himself thus defines life, saying, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17. This brings its favored possessor into blessed union and communion with both the Father and the Son; even so as to see Christ as He is, and to be like Him; John 3. And just so, before any inferior creature could know the things or estate

of man, it must first be endowed with the Spirit, as Paul shows in 1 Cor. 2. *Except a man be born again*, except a man be born of water and the Spirit, he can not enter the kingdom of heaven. "He that hath the Son hath life, and he that hath not the Son of God hath not life." Life must come from life. It can not spring up of itself. It can not develop out of anything that is not life. Christ is the source of life in the spiritual world; and he that hath the Son hath life eternal. "To be carnally minded is *death*." Salvation is of the Lord. Life is the gift of God. Amen. G. W. NORTH.

TWO IN HEAVEN.

Once God blessed us with a jewel,
Which to us was very dear,
Though we heard that Death is cruel,
We ne'er thought that he's so near.
How we loved our little Helen,
And prayed God her life to save!
But death has sent her soul to heaven,
And her body to the grave.

Chorus.

Farewell mamma, farewell papa,
I have now a heavenly home;
Yes, I'm happy now in glory,
Circling round the Father's throne.

Out in yonder silent city
Now is raised a sacred mound.
There stout hearts gave way in pity,
There has bled full many a wound.
There are other little tongues
Silent neath the emerald sod;
But they are singing heavenly songs,
Round the holy throne of God.
God have mercy on the childless,
Send Thy comfort from above,
Let Thy chastening be with mildness,
Manifest Thy generous love.
Wilt Thou bless us with another?
Let Thy will be done always;
For oh! 'tis joy to be a mother.
Send us peace, O Lord, we pray.
God has heard our humble pleading,
In His mansion in the sky;
And to heal our hearts sore bleeding
Gave us Elsie in July,
How we loved that little infant!
Mother pressed it to her breast,
Father has watched it every instant,
To his love his pride confessed.

In our home this little stranger,
Spent well nigh a half a year;
Then its life, too, was in danger,
There was shed full many a tear.
Death with cold and icy hand
Entered now our humble door;
And called our darling to that laud
Whence the soul returns no more.

Last Chorus.

Farewell, mamma, farewell, papa,
We have now a heavenly home;
Yes, we are happy now in glory,
Circling round the Father's throne.

Side by side there now are laid
Two cold, lifeless little forms,
Resting in the summer's shade,
Sheltered from the winter's storms,
Sacred mounds are two on earth,
Happy souls are two in Heaven,
Where of joy there is no dearth,
Where to them all things are given.

Last Chorus.

Married.

BURKHOLDER-FREYENBERGER.—On the 16th of August 1894, in Fulton Co., Ohio, by Christian C. Stuckey, Bro. David W. Burkholder to sister Lydia Freyenberger. May their life be a pleasant one in the service of the Lord.

"Still hand in hand their journey through,
Joint pilgrims may they go;
Mingling their joys as helpers true,
And sharing every woe."

DIED.

KRAUS.—On the 25th of July, 1894, in Wayne Co., Ohio of scarlet fever, Noah William son of Jacob and Lizzie Kraus, aged 2 yrs. and 8 dys. Services by Isaac A. Miller and Pre. Murray. I. A. MILLER.

YODER.—On the 5th of August 1894, in Wakarusa, Ind., of cholera infantum, Wave I., son of Nicholas and Clara Yoder, aged 9 m., 3 d. Funeral services were held at the M. E. church by Rev. Haring. Buried in the North Union cemetery.

"Farewell, farewell, O Wave dear,
Now in your grave you sleep,
Your loving form is resting there,
And o'er your grave we weep."

ESHELMAN.—On August 14th 1894, near Reid, Washington Co., Md., of a lingering disease, sister Susan Esheleman, widow of the late Bro. Jos. Esheleman (deceased), in the 68th year of her age. She was for many years a consistent member of the Mennonite denomination. Leaves seven sons and four daughters to mourn her departure, but they need not mourn as those who have no hope. On the 16th of August she was buried at Miller's M. H. The funeral was largely attended. Services by the brethren J. C. Miller and Henry Baer of this place and Erasmus Shaub of Augusta Co., Va. Text, Matt. 24:44. "Therefore, be ye also ready." I. W. EBY.

SHISLER.—Lydia Shisler was born in Stark Co., Ohio, Aug. 16th 1822; died in Wayne Co., Ohio, July 18th 1894, aged 71 years, 11 months and 2 days. She was married twice; her first husband's name was Joseph Burger. To this union were born four children, two of whom are still living. The second husband's name was Daniel Shisler; to this union was born one son, still living. She also leaves two sisters and one brother. One of the sisters has been in bed for over a year. Sister Shisler was a great sufferer with rheumatism for twelve years, and was helpless for the last five years. She was an example of Christian patience in her severe afflictions. She was a faithful follower of Christ for many years. Elias Shrock and J. C. Hoover conducted the funeral services from Psalm 119:50 and 2 Cor. 8:9. The day before she died she sang,

"O come, angel band,
Come around me stand,
O bear me away on your suowy wings,
To my immortal home."

She used to sing very much during the last five years, "O how I long to be at home." Now she is at home with her Jesus, forever at rest. T. L. MILLER.

HESS.—Aug. 6th 1894, at Martineville, Lanc. Pa., Barbara, daughter of Henry and Anna Hess. Buried at Byerland on the 8th. Services by Abraham B. Herr. Her age was 6 months and one day.

YODER.—On the 30th of July 1894, near Wadsworth, Medina Co., Ohio, of paralysis, Christina Yoder, in her eightieth year. Buried August 1st. Services at the house by E. Hunsberger; at the church by Bro. Kidder, M. Leatherman, and I. Good.

BECKLER.—On the 8th of Aug., 1894, in the Fairview Cong., near Milford, Seward Co., Neb., of summer complaint, Elmira, daughter of Peter and Lovina Beckler, aged 5 months and 1 day. Services by Jos. Schlegel from Job 14:1 and J. Stauffer from 1 Thess. 4:13.

GSELL.—On July 31st 1894, near Clear-spring, Md., of congestion of the lungs, Bro. David Gsell, aged 28 years, 1 month, and 24 days. A wife and two small children survive him. Funeral took place on August 2d. Buried at the Clearspring Mennonite M. H. Services by Henry Baer and Philip Parrett. Text Hebrew 4:9. I. W. EBY.

SHANK.—On July 31st 1894, near Greencastle, Franklin Co., Pa., Bro. David Shank aged 28 yrs., 8 mos., and 20 days. A sorrowing wife and two small children survive him. He was buried on the 2d of August, at Reid's M. H. Services by Bro. George S. Keener and Eld. Leonard. I. W. EBY.

SCHACK.—On the 8th of May 1894, in the Fair View Cong., near Milford, Seward Co., Neb., of lung fever, Christoff Schack, aged 50 y., 1 m., and 25 d. He lived in matrimony 12 years and leaves a wife and two children to mourn their loss. Funeral services by John Smith and Peter Summers of Illinois.

HERSCHBERGER.—On the 16th of July 1894, in the Fair View Cong., at Milford, Seward Co., Neb., Arthur, son of A. P. and Sarah Herschberger, aged 2 months and 19 days. Services by Jacob Stauffer from John 8:51, and Jos. Schlegel from 1 Cor. 15:45.

STAUFFER.—On the 1st of August 1894, in the Fair View Cong., near Milford, Seward Co., Neb., of summer complaint, son of J. and Mattie Stauffer, aged 1 year, 8 months, and 17 days. Funeral services by David Zook of Milfillin Co., Pa., from Mark 10:13, and Joseph Schlegel from 1 Cor. 15:42.

SUTER.—On the 7th of August 1894, in the Fair View Cong., near Milford, Seward Co., Neb., Jonathan son of Peter and Lena Suter, aged 8 months and 18 days. Services by Jos. Gesho from John 11:26, and Jos. Rediger from Ps. —124.

BEAR.—August 18th 1894, at East Lewiston, Ohio, Charles Franklin, son of Theodore and Mary Jane Bear, aged 11 years, 9 months and 17 days. He was buried on the 19th at the Oberholzer M. H., where services were conducted by Allen Rickert assisted by David Lehman.

METZLER.—On the 10th of August 1894, in Mahoning Co., Ohio, of consumption, Minerva, daughter of Solomon and Anna Metzler, deceased, aged 21 years, 8 months and 20 days. Interment on the 12th at the Metzler M. H. in the presence of a large assembly of sympathizing friends and neighbors. Services were conducted by Joseph Bixler and Allen Rickert. Sister Metzler was a devoted member of the Mennonite church.

HARNISH.—Aug. 2d 1894, near Baumgardner Lanc. Co., Pa., Benjamin B., oldest son of J. M. and Andrew Shenk. Buried on the 4th at Byerland. Funeral services were conducted by Benj. Hertzler and Abraham B. Herr. He leaves a wife, parents, 3 brothers and 3 sisters. His age was 39 years, 7 months and 16 days.

GRAEFF.—Aug. 10, 1894, at Linesville, Lanc. Co., Pa., Johnny, son of E. ana and — Graeff, aged 1 year, 1 month and 27 days. Buried at Byerland on the 12th. Services by John Harnish in German and Abraham B. Herr in English.

NOLD.—On the 15th of August 1894, after long suffering of rheumatism and leading to paralysis, at her home, 104 Kinzie St., Elkhart, Ind., sister Emeline Nold, beloved wife of David Nold, aged 55 years and 1 day. She was the youngest daughter of Christian and Magdalena Myers, and was born in Medina Co., Ohio. She united in matrimony with her surviving husband about 33 years ago. She was afflicted with rheumatism for about 15 years, the last two years and six months of her life being spent in her bed. Sufferings were at times intense, but in all her affliction she was cheerful and patient to a remarkable degree, her sunny disposition making even her sick-room a bright and pleasant place. Her faith and implicit trust in her Savior was unwavering, and to Him she looked in her greatest trials, and received comfort, so that she could continually be "rejoicing in hope, patient in tribulation; continuing instant in prayer," looking forward to the glorious home above. A funeral service was held at 7 P. M., Aug. 17, at the Elkhart M. H. by S. Yoder and J. S. Coffman from James 4:14, after which the remains were taken to Medina Co., Ohio, where funeral services were held on the 19th by J. S. Lehman from John 11:26, after which the mortal remains of sister Nold were consigned to their last resting place in the Mennonite burying ground in Wadsworth Twp. May God comfort the dear companion who so faithfully stood by and tenderly cared for his wife in all the years of her affliction, and bring them together again upon the fair shores of the heavenly Canaan.

HUBER.—Aug. 12, 1894, at Martineville, Lanc. Co., Pa., Verna, daughter of Jos. and Mary Huber, aged 1 year, 6 months and 22 days. Buried at Byerland on the 14th. Services by Benj. Hertzler, R. Hess and Abraham B. Herr.

SHRINER.—On the 21st of August 1894, of cholera infantum, Harry, son of William and Emma Shriner, aged 2 years and 3 days. He was buried on the 23d. Services by David Jones and J. F. Funk from Matt. 19:14. May the death of little Harry draw the dear parents nearer to Him who directs all things, and in whom we live and move and have our being.

BURKHART.—On the 18th of August 1894, near Bluffton, Ohio, of typhoid fever, Bro. Andrew G. Burkhardt, aged 24 yrs., 6 mos., and 11 days. Another living witness has been taken from us; another light has been removed up higher. Bro. Burkhardt, though young, has for a number of years taken a deep interest in the work of the church and Sunday school, and has been a worker in the Lord's vineyard; and as he increased in wisdom and knowledge, so he was enabled also to grow in grace. His consecration was especially noticeable in the last year of his life. Sometime before he took sick he said to his companion: "I have enjoyed my religion more in the last few weeks than in all the rest of my Christian life put together." He leaves a wife, one child and many relatives and friends to mourn his early departure. Buried on the 20th at the Zion M. H., in the presence of a large concourse of friends. Services by J. M. and Andrew Shenk. Text, "He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy angels." Rev. 3:5.

BUCHER.—On the 24th of July 1894, in Milford, Ind., Lizzie May, daughter of Synalus and Sarah Bucher, aged 12 years, 8 months. Buried at the Brick M. H. This was a severe affliction for the dear family. May God bless this affliction to their eternal good. Funeral services by Amos Bechtel and Noah Metzler.

MITSCHELEN.—On the 19th of August, in Elkhart Co., Ind., of a protracted illness, sister Maria, wife of Michael Mitschelen, aged 56 years, 10 months and 16 days. She was born in Richland Co., Ohio, and on the 30th of March 1863 she was married to her surviving husband with whom she had six children, five of whom are still living. She also had fifteen grandchildren, twelve of whom survive her. About three hours before she died she pointed upwards and said: "Oh I see so many stars—so clear." She had a desire to go home and be with Jesus. She was a great sufferer for many years, but endured it all patiently, and we feel that she has gone to her rest. She was buried on the 21st. Services by Noah Metzler, J. F. Funk and Amos Mumaw. Text, 1 Thes. 4:13. May the dear husband and children all be drawn nearer to God and so live as to meet the dear companion and mother again on that brighter shore where stars of eternal glory shall never set.

HOLDEMAN.—On the 19th of August 1894, near Wakarusa, Elkhart Co., Ind., of palsy, Bro. Joseph Holdeman, aged 71 yrs., 3 mos., 8 days. He was born in Bucks Co., Pa., on the 11th of May 1823, and came with his parents to Wayne Co., Ohio, in 1826. On the 24th of Sept. 1846, he was married to Anna Nushbaum who survives him. In 1850 he moved to Elkhart Co., on the farm a mile west of Wakarusa where he lived to the time of his death. He was the father of 15 children 4 of whom survive him. He had 14 grandchildren 12 of whom are still living. He united with the Mennonite church in 1851 and always manifested the warmest devotion to the church and her principles and teachings. He was a bold and active defender of his faith and the church at all times and under all circumstances and his place in the church when health permitted was never vacant. He manifested an implicit trust in God, and said: "Weep not for me; my work is done." He was buried at the Olive church on the 22d, where an immense concourse of people had assembled. Services were conducted by D. Burkholder, J. S. Lehman and J. F. Funk. Text, John 17:4. He will be missed in the family, in the church, and in the neighborhood, but our loss is his eternal gain.

HARNISH.—On the 29th of July 1894, in Piqua Twp., Lanc. Co., Pa., of cholera infantum, Enos H., son of Abram G. and Martha A. Harnish, aged 5 months and 25 days. Funeral Aug. 1, at the stone M. H. Services by Abraham Herr from Matt. 12:19. Just 6 weeks and 5 days before, little Enos died out of the same family, these being the only children. These deaths leave the parents very sad and lonely.

"Death has claimed our little Enos,
Set a seal upon his brow;
In the arms of our dear Savior
He is gently sleeping now."

B. H. P.

GRAYBILL.—August 5, 1894, near Petersburg, Lancaster Co., Pa., Bro. Peter Graybill, aged 77 years, 3 months and 29 days. Funeral on the 8th. Text, Matt. 24:13. Buried at Petersburg meeting-house. A large congregation assembled as a token of respect for the beloved brother and to sympathize with the bereft family. Bro. Graybill was a bright shining light to the world.

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12 17	4 39Goshen.....	5 00
am			8 40
11 25	3 51Warsaw.....	5 49
10 00	2 30Wabash.....	7 09
9 13	1 45Marion.....	7 57
	pm		11 07
8 00	12 35Lv.....	Ar. 9 10
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Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1894. Vol. XXXI. No. 18.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOBL.

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INVITATION.

South West, Ind., Aug. 20, 1894.

TO THE READERS OF THE HERALD OF TRUTH.—Brethren and sisters in Christ, Greeting:—In the name of our congregation I herewith extend a hearty invitation to all to attend the Indiana Annual Conference at Yellow Creek Oct. 12. Meeting will be held on the 7th and each evening during the week. Come and help to make these meetings and the conference profitable to the ingathering of many souls and the glorifying of God. Those coming from the West over the Wabash Ry. will stop off at Wakarusa; those coming from the East, at Foraker. Any one informing me of their coming will be met at either place.

NOAH METZLER.

Note.—We would add that for those coming from the East over the "Air Line" of the L. S. & M. S. Ry., Goshen will be the nearest point to the conference; those coming via the "Main Line" of the L. S. & M. S. Ry. from the West or East will stop off at Elkhart. Those coming on the Grand Trunk Ry. east or west, will take the L. S. & M. S. or the Elkhart & Western Ry. at South Bend, Ind. for Elkhart.—Ed.

EDITORIAL NOTES.

THE gifts and calling of God are without repentance.—Paul.

PURE and undefiled religion, like pure sugar, will neither sour nor freeze.

WOLVES are sometimes found in sheep's clothing, but a sheep is never seen in a wolf's coat.

SOME people are more ready to give a dollar to a theatrical company than they are to give a dime to help their church along.

LOYALTY to God means loyalty to our neighbor. Slander, backbiting, evil speaking have no part in the make up of Christian character, and he who indulges in any of these practices is, to that extent at least, in the hands of the enemy.

BRO. J. S. COFFMAN left Elkhart the last of August to engage in evangelizing work in Missouri during September, and to attend the annual conference there.

BRO. J. F. FUNK spent Sunday Sept. 9 with the brotherhood in the city of Chicago. There are at present a number of converts receiving instructions there and baptismal services will no doubt be held in the near future.

THE BRETHREN D. J. Johns of Goshen, and John Hygema of Wakarusa, Ind. perpetrated a very pleasant surprise upon the Elkhart congregation on Sunday Sept. 2. Neither knew of the other one's coming. Their presence was doubly appreciated from the fact that the brethren Coffman, Yoder and Lehman were absent, and Bro. Funk's throat trouble, although no longer serious, still renders him unable to undertake to preach a sermon.

THAT preacher had the true ring in his religious profession, who, when he had received a most tempting offer to become the president of a noted institution of learning at a large salary, and with every opportunity of becoming prominent in the world, in reply to the question "Of course you will accept the offer?" said, "No, I have declined it. My brother, I would rather preach Jesus to the simple hearted people living in these mountains, than to be the President of the United States."

CORRECTION.—We are requested to state that in our Meeting Calendar in our 1895 Family Almanac, the first meeting at Pleasant View, Stark Co., Ohio, should read "Jan. 13," instead of Jan. 6. The Calendar also omits the Salem (Jan. 13, every 2 weeks) appointment in Wayne Co., entirely. We wish such corrections had been sent in sooner, but will be glad to receive them for our prospective 1896 almanac. We might also state that in Medina Co., Ohio, the former appointment, "Baker's school house, Jan. 13, every 4 weeks," should now read, "Bethel, Jan. 13, every 2 weeks."

PASSED AWAY.—Again we are called upon to chronicle the removal of one of the pillars of the church militant to the church triumphant. After a long struggle against the grim monster, tired nature at last gave out, and our dearly beloved brother and collaborer, Bish. Samuel Coffman of Rushville, Va., father of Bro. J. S. and Bro. D. H. Coffman of this city, fell asleep in Jesus on the 28th of August. To him the word of God was a constant companion, and, being gifted with graceful delivery of speech, his sermons were not only profound, deep and logical, but eloquent and powerful in their impressiveness. Through his untiring zeal and watchful care, the con-

gregations placed under his charge were by the grace of God blessed with marked prosperity. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

THE SUNDAY SCHOOL LESSONS for the Fourth Quarter (which are now ready for delivery from our Publishing house) are a continuation of the life and works of Jesus. Full of interest to all, they are especially adapted for Sunday school work during that time of the year when much time can be devoted to study. We hope that wherever practicable, the Sunday schools will be continued at least to the end of the year, or where this is impracticable, that the lessons will be taken up and rehearsed in the home on Sunday at the usual hour of Sunday school. We know of places where this plan has been carried out with blessed results. A little home Sunday school can be made one of the most delightful, because one of the most useful and beneficial pleasures in home life, and we urge it because it offers Christian parents an opportunity for presenting Christ to the children and servants and others in the family.

DURING the last days of August and the first days of September forest fires raged in different states, principally in Minnesota, Dakota and Michigan, which for fierceness and awful destruction have been seldom equaled. Aided by the drought of August the fires spread in every direction and a number of woodland villages as well as many settlers' homes fell a prey to the devouring element, which at times assumed the speed of a race horse, overtaking man and beast in their efforts to escape. Millions of acres are laid waste, and hundreds of lives have been lost. Survivors describe the scenes as awful beyond description, and the agonies endured by many of the victims will never be told. Yet the agonies of these people, being but of short duration, are not to be compared with the torments of those who delay the salvation of their souls until they are overtaken by the all devouring element, death, and whose eternal sufferings are so vividly described by the Savior, Matt. 8: 12; 13: 42, 50; and by John, Rev. 16: 10; 14: 10, 11.

A SERMON ON HOPE.

"Which hope we have as an anchor of the soul, both sure and steadfast." Heb. 6: 19.

My Christian friends, when we talk of hope we talk of one of the grandest and most glorious themes in the word of God. There is not another Christian grace that stands a peer to hope, and more especially when that hope is a Christian's hope, when it is the anchor of the godly, who are the only ones that can truly quote the words of our text, "Which hope we have as an anchor of the soul, both sure and steadfast."

It is the Christian's hope about which we wish to talk, the hope that will never leave us nor forsake us. Here in this world our hopes are often blasted. In natural things, we are often disappointed in our hopes, but rejoice, O Christian brother, that you can say, "I have a hope that reaches beyond the valley of the shadow of death, a hope that is bliss to the soul." When storms of persecution arise, the Christian man and woman have a hope that is founded on the word of God, on the eternal Rock of Ages, on which the soul can lean with the utmost confidence.

The word of God says that the soul has an anchor on which to lean. The anchor denotes steadfastness and truth, and, my friends, the anchor is a strong one. Socrates says that to ground hope on false supposition is like trusting a weak anchor. But we say, that to ground hope on the word of God, on Jesus Christ, is trusting a strong anchor, which is what the Christian needs when he considers the fact that this world is a tempestuous sea.

"Where storms arise, and oceans roll,"

and the waves of trouble beat over us. Ah, friend, when we are tossed about with trials, and temptations, and disappointments, and all seems but one vast flood of distress, it is then that we need an anchor, and a strong one, to steady the soul, not the weak anchor of worldly hope and supposition, but that strong one, whereby we can say, "The Lord is my portion, therefore will I hope."

The child of God is on a voyage on life's tempestuous sea. He leaves the port of this sinful world; heaven is the harbor he wishes to gain. Sometimes, naturally speaking, a ship rides at anchor, and the tempest howls, and the waves beat in fury around and against her, but if she be seaworthy, that is, firmly and strongly built, and her cable is strong, and the anchor strikes her flukes in good holding ground, all will be well. The storm may rage, rocks and quicksands may lie to leeward, yet she is secure, being well anchored. True, she will bring down her topmast and yards and keep anchor watch, yet she will outlive the gale.

Thus we see the use of hope to the Christian. Hope keeps his soul calm in days of adversity, by which he can say, "I will both hope and quietly wait for the salvation of the Lord."

Hope does not remove trouble. It does not exempt the Christian from trials, tribulations, sickness, and death; but, friends, hope sustains the soul of the Christian and keeps his soul as calm in adversity as in the days of prosperity, because he has a strong hope in the Lord who is his eternal hope. The anchor does not dispel the storm; it does not quiet the roaring waves, or arrest the roaring thunder or vivid lightnings, but enables the vessel to ride on the fury of the gale. It keeps the soul from being driven on the rocks of eternal death. I have said, the Christian does not find that by hoping he is exempt from death. He is often tossed to and fro on life's raging billows, but he has in all his trials an anchor to his soul, both sure and steadfast, because his anchor is made of good material and has stuck its flukes deeply in good ground, even down through all treacherous ground and is fastened to the Rock, of which the word of God says that even the gates of hell cannot prevail against it, the rock Jesus Christ, the Son of the living God, which is the chief cornerstone of our faith. Ah, friends, whoever has this anchor to the soul can calmly wait for the salvation of the Lord, and look all trials in the face, yea, let come what may. Persecution may arise, trouble may come, sickness may take possession of his mortal body, and even death may stare him in the face, yet will he be of good courage, for his hope is in the Lord, and he will say, "I shall yet praise the Lord for the hope that is in me." His hope in Christ preserves him from being dashed to pieces against the rocks of temptation, destruction and despair, and at the same time imparts a delightful sense of security in the day of trial, a blessed sense of peace, amid a sea of trouble; it inspires fortitude and boldness in the cause of God. "Hope maketh not ashamed because the love of God is shed abroad in his heart," which by the Holy Ghost is given unto us.

Among the Arabians the watermelon is an emblem of hope, for they call it *Batech*, which in the Hebrew language is hope, and as the vine by its tendrils clings to whatever it can lay hold, just so the Christian's hope clings to God. His promises, His faithfulness and His love. The watermelon is cultivated on the banks of the Nile, says a traveler, and it serves the Egyptians for food, medicine and drink. It is eaten in abundance by the rich, and the poor eat scarcely anything else. Hence this affords a doubly good illustration. What indeed would life be without hope. The heathen had the same view of hope that the Christian

has, for in one of the old heathen fables it is said that Prometheus stole fire from heaven with which he animated mortal bodies. He gave Pandora a closely shut box, but her curiosity prompted her to open it, and out flew a multitude of plagues, and dispersed themselves over the earth. Greatly confounded, she at length shut the box when all the contents had fled, leaving only hope at the bottom of the box, which hope proved to be the only consolation for the plagues. Ah, friends, it is a blessed hope. It is composed of desire, expectation, patience, joy. It derives its origin from God, and centers in Him. It is called "lively" by Peter; it is also called "courageous" Rom. 5: 1; Thess. 5: 8, because it excites fortitude in all troubles in this life and yields support in the hour of death. It is a sure hope, both sure and steadfast. It produces a joyful anticipation of a complete deliverance from all evil.

The hope of eternal life is a true anchor to the soul, and when we blend faith and hope together we have a strong anchor to our ship. Faith sees heaven; hope desires and anticipates it. Faith works and holds fast, and shortly the soul enters into eternal repose, into the vale of which hope is an anchor. Take hope from the human race, and you take from it the enjoyment of prosperity. Deprive man of hope, and you take away his only solace in adversity. The happiest man in God's world would soon be the most miserable if he were deprived of hope.

Take hope from that sick man, and soon he sinks into despair. But you keep him in hope, and you can do him good with medicine and encouragements. But deprive him of all hope, and all the medicine known to science will never avail him anything, but he will sink into despair and languish and die because the anchor to his soul was gone and his ship went down into the quicksands of unbelief and despair. But the case is different with the Christian, who, thanks be to God, has an anchor to his soul, "both sure and steadfast," which will enter with him into the vale; for when adversity comes, the Christian's hope is in God, and when sickness comes upon him he always hopes for the best, and when he sees that he must walk through the dark valley of the shadow of death, does hope forsake him? Oh, no; he then has a hope in Jesus' blood and righteousness, in the resurrection of the dead, of a blessed immortality beyond the grave, and can truthfully say, "I know that my Redeemer liveth," and "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me," for "I know that my Redeemer liveth," and with Paul say, "If our earthly house of this tabernacle were dissolved, we have a building of

God, a house not made with hands, eternally in the heavens," and, "I know that there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me." Thank God, dear friends, that we can have such a hope, without which we would be miserable indeed, for

"Hope is the first great blessing here below, The only balm to heal corroding woe. It is the staff of age, the sick man's health, The pris'ner's freedom and poor man's wealth; The sailor's safety, tossing us on breath, It still holds on, nor quits us e'en in death."

Without hope what cordial should we have to soothe a thousand corroding cares with which this frail life abounds? It is when cares come upon us that we can and will avail ourselves of hope which leads us on by faith in the promises of happier days here and endless bliss beyond the grave. Hope is our best companion; it leads us through all the vicissitudes of this life, and it may justly be said that

"It is the cordial drop
Heaven in our life has thrown
To make the nauseous draught of life go down."

In every condition of man hope is an absolute necessity in this life, and it is highly important that we have hope of eternal life, for the Scriptures say, If in this life only we have hope, we are of all men most miserable. To deprive man of hope is to rob him of his dearest treasure and extinguish life, for who could live without hope? It shines when everything is put out. Quench hope and the gloom of affliction becomes the very blackness of darkness, cheerless, impenetrable. Then, dear friends, I would say to us whose hope is in Christ: Exercise a faith and hope in God and in Christ; a living hope which is in you, the hope of glory. Put on our heads helmets of salvation, and let us glory in tribulations, knowing that tribulations worketh patience; patience and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

In conclusion let me say to you who are out of Christ and consequently without this Christian hope, and have no anchor to your soul, What will you do when death shall come to summon you before the tribunal of God? What will your condition be? You cannot say, "I have an anchor to my soul, both sure and steadfast;" you cannot have a hope of eternal life beyond this time. Ah, yes, what will it be then, friend? But reflect one moment and imagine you can hear the awful trump of God sounding, "Come to Judgment!" and then ask yourself the question, "Is my name written there?" Have I that Christian hope? Can I meet my God in peace? Your own conscience will tell you, No. If God would call you to give an account of your deeds, you would be landed where hope is a stranger

and mercy could never reach you. You say you hope to be saved; you hope to forsake your evil ways and lead a Christian life, but you will wait for some other time. Beware! Before an other time may come you may be numbered with the dead. Dear friend, again I say, Consider your ways and forsake them. Fly for refuge to Jesus Christ who is the hope of our salvation. He never rejected any nor sent them away without fulfilling or strengthening their hope. You hope to be saved? Come to the Savior. You hope to lead a better life? Come to the great Leader and learn of Him, for He is "meek and lowly in heart, and you shall find rest to your weary souls, yea, you shall obtain the hope of a blessed immortality beyond the grave." Now, friends, I leave this subject with you for your consideration, but again I appeal to you, Consider well whether you possess this hope. If you have, bless God that you are a partaker of this best hope. If you have not, I say again, flee to Christ and obtain it, for when you come to leave this world you will want something to support your dying hours, and hope is that strong support. Oh, how infidels and atheists have groaned, and struggled, and writhed in despair, because they had no hope in, no hold upon a blessed immortality, as one of the disciples of infidelity said when his brother infidel wanted to encourage him in his dying hour by telling him to "hold on, brother, hold on." "Oh," said the dying man, "that is what I want to do, but I have nothing to hold on to," and he died in despair. But the Christian can look over the Jordan of death, with his countenance beaming with joy, and say, "Come, Lord Jesus, who has been my hope and my salvation, and take Thy servant home." Farewell earth! Farewell cares and sorrows, I bid you adieu; for to me death is a welcome messenger, and I gladly go with him. Consider now, friends, which death you would rather die, and act accordingly, for the wicked is driven away in his wickedness, but the righteous hath hope in his death, a firm hope unto the end. D. B. S.

GOLDEN CALVES.

(Concluded.)

"Now, gentlemen, said our friend, returning, 'please come this way,' and he led us back through the room, up a narrow stairway, and into a large room in which are a dozen tables and around them men of differing ages, mostly young, but some with many 'dead branches at the top.' These are engaged very strangely, and we observe some money lying on the tables.

"What are these?" we ask.

"Cards."

"Cards? please explain them." And he does, but we do not understand much about it.

"Do they buy of each other?" we ask, pointing to the money.

"No, no!" he answered, "those are merely little sti'ulants, just to make the game interesting. I don't keep a gambling house. I never allow gambling in my house."

"Well, it is very late in the night now, and they seem to be very busy yet; how long will they continue?" we asked.

"O they do not get tired, they will play nearly all night."

"But these men will be unfit for business to-morrow," we said.

"That's not my matter he answered. 'I believe in men doing as they please. I believe in liberty.'"

Now we pass to another room. What a sight! Strange furniture, richly and elegantly made; many men walking around, coatless, and manifesting intense interest in their employment.

"What is this?" we asked.

"Billiards." And our conversation about it was similar to that in the card room.

We were led through a long hall and into a large, elegant, brilliantly lighted room, and instantly were bewildered with the dazzling sight and commotion; neatly and gaily dressed—and half dressed—ladies and gentlemen in a tumultuous whirl. High-titty! roundy-roundy! they went, the gentlemen trying to keep pace with the ladies, and at the same time doing their utmost to keep them from falling.

When we had recovered our breath, we asked "What is this?"

"The dance!" exclaimed our courteous friend, catching its spirit.

"My! this is wonderful!" we said. "And see how hard those ladies work. Why do they not hire yet another maid to perform this hard work? But we suppose they could hardly find any working girls who are stout enough. How fortunate that they are so buxom and strong. How long will they keep it up?"

"Nearly all night."

"Is it possible that they can endure this nearly all night? Just then a couple came whirling near, and I caught a song in under tone, 'O we won't go home till morning.' And on the other side I heard one enthusiast say to another, as they stood aside to rest:

"We'll dance all night, till broad daylight, And go home with the girls in the morning!"

Now we were taken into a side-room an entirely different scene: Gentlemen were standing in small groups, and a number stood before a handsomely enclosed alcove in which was a glitter of elegant glassware, some of which exhibited contents of rich, warm colors.

"And what is this?" we asked.

"The saloon."

"What do they play here?"

Smiling at our ignorance, he answered, "This is the place to which gentlemen retire when they become fatigued and need

something to revive their energies," pointing toward those at the alcove.

Observing that money was laid down, we asked, "Do they have to pay for it?"

"Why, yes, of course. Do you suppose we would give it to them?"

"Ah! excuse us, please, this is new to us. How much do they pay?"

"Ten cents, or fifteen, or twenty-five cents, according to the drink."

"Indeed! so much? It must cost them a great deal," we said.

"That's their own matter," he responded. "The money is their own, or—I suppose it is." And, for the first time, I detected a shadow of suspicion passing over his countenance.

"Come in here," he said, as he went toward a closed door, a twinkle playing in his eye, the while.

In he went and out we came! in short metre. "What kind of a place is that?" we asked, when we had recovered our breath. "That is the nastiest place I ever was in."

"That's the smoking room," he answered, laughing. And resting a few minutes, I told of an incident in travel: Riding with a gentleman farmer in Kentucky, he had shown me the beauty of his blue grass country, the variety of crops on either side of the road, protected by high fences; and passing into an open wood, we came upon a few acres of luxuriant growth and green a pleasing contrast with its surroundings, when I questioned, "What is that? for it was new to me."

"Tobacco,"

"How is it," I asked, "that hogs are permitted to roam here, while that tobacco is without fence?"

"They are turned in here," he said, "because they hunt and eat the big worms that damage the plants; but, a hog will not touch tobacco." Bah!

We were next taken to a large building, and passing into a rear entrance, were taken to a position from which the grandest sight of the night opened before us. *What a room! What a crowd!*

"Wonderful! What is this?"

"The theater." And we listened to a glowing description of the place and its purposes.

"You are very good to your friends," we said, "to provide such grand entertainment for them."

"But they pay well for it," he replied. "Ah! do they? how much?"

"Those in the choice seats \$1.00; those front, near to us, 75 cents; others 50 cents and 25 cents."

"But how is it," I asked, closely scanning the crowd, "that I see so many on the front seats whom I saw over at the church, and they all were on the back seats there?"

"I don't know how they do at church," he answered, "but when they come here

they would get on top of the big drum if we would let them."

"And you say they pay 75 cents and \$1.00 when they come here? Over at the church I noticed that when the collection was taken, some gave a penny, some a nickel, and many did not give anything. How is it?"

His attention being turned, I answered my own question. "Ah! I see. Over at the church they do just as they please, while here they do just as Satan bids them. By long association with calves it comes to be that one can't distinguish which is calf and which is imitation, and they get a ring in their own nose, to be led wherever Satan pleases."

Upon leaving the theater we soon found ourselves at the place from which we started, and our courteous conductor said, "Well, gentlemen, I believe I have shown you about all."

In surprise, we answered, "You have shown us wonderful sights, but we think you did not understand our request. It was, to be shown or informed by what method or means young men are destroyed."

"Well, gentlemen I have shown you."

"You astonish us!" we said, "Do you really mean that the devil has no other tools than cards, and billiards, the dance, and strong drink, and tobacco, and the theater?"

"I do. And all the young men, and many of the young women, in any community, can be destroyed with them."

"But, sir, we are puzzled in this: that the Church has all these."

Now we begin to understand the word of the Lord: Jeroboam, the leader in society, "set the one in Bethel, and the other put he in Dan. And this thing became a sin, (gradually) for the people went to worship before the one, even unto Dan," to wit: Went clear to the devil.

And the movement is progressive. Devotees are lured by sugar-coated, dudish devices. We read that "Aaron fashioned it with a graving tool after he had made it a molten calf." The people would not worship a "common calf," and Aaron must needs grave a scarabæus upon its protruding tongue, a star upon its forehead, and the spread wings upon its loins, as per "regulation." And so at the present, "society" will not countenance euchar, which is vulgar and has its place, but grave it "progressive," and society "raves" for it. Note how captivating the mark. The appointment was made, the "prizes" (stakes were bought, the cakes were baked, the punch was being made when all were startled with the cry: "Death has suddenly preyed upon the loveliest of the flock!" "What shall we do?" Had it occurred a year or two earlier there would have been no indiction, but—what did they do? There gambling proceeded—beside the corpse. It

is "progressive," you know, getting nearer "unto Dan."

Roland Hill said, that journeying upon a highway in England, and nearing a town, he observed a drove of hogs going before him, apparently without a driver. Upon drawing nearer to satisfy his curiosity, he saw a man going before them, who had a bag of beans hung upon his neck, and at every step would cast a bean, and the hogs eagerly gathered them. He followed, and saw that the man led them into a slaughter house. And so, by casting a bean of cards, of dance, of drink, or other bait, the devil toles the unwary, "even unto" his slaughter house.

We cannot have anything to do with the devil without being smirched, for there is no good in him. One said, "I will cut his head off, and then he will be harmless."

Let us try it, and see what we have in the "harmless" remainder. We will put him upon our blackboard—

"Devil"

Now we strike off his head, and what have we left?

"evil"

The whole make-up is evil. Let us strike off another piece, and see what we have—

"vile"

Only that which is vile. And now another piece—

"ill"

And we have that which is ill. So we see that the devil is made up of that which is ill, and vile, and evil. Let us cut off another piece—

""

And we have only the tail left—only one letter. And if I ask one of our English friends to name that letter, he will tell me "Hell."

And that is the end of a life of flirtation with the devil.

GRUMBLERS.

In the improved definitions of our times we speak of "pessimists" rather than grumblers. It is a term that takes better with ears polite and is much more grateful to those who complain of everything that is and prophesy only evil of all that will be. A man who would be indignant at being called a "grumbler" will accept without disfavor the name of a pessimist. Nevertheless, most pessimists are, after all, only chronic grumblers.

Pessimists, as they prefer to be called, or grumblers, are a very ancient stock. They, probably, were evolved with the beginning of the human race, and they have never failed of succession through all its generations. Pharaoh had his plagues, dire and dreadful; but if Moses escaped them in Egypt, he found enough plagues after he left, to weary his spirit. The people were perpetually "murmuring.

In other words they were always grumbling and pessimistic in spirit. Down through the ages the same discontent, complaining, moaning spirit has shown itself. David had to combat it and other ancient worthies suffered frequent annoyance from it. Discontent and despair constantly weakened the Lord's hosts. Under the New Testament dispensation there have always been people with a keen vision for discouragement and possessed of a ceaseless disposition to complain. Our Lord had to rebuke men for their little faith. Paul has to write, "Do all things without murmurings or questionings," and James tells us of "murmurers and complainers."

The bane of many households is found in grumblers—forever murmuring over what they have and unhappy for what they have not. But it is the grumblers, murmurers, and pessimists in the churches that especially awaken our aversion and call for rebuke. There are people whose vocation seems to be to complain of fellow-members. They can always find a lack of brotherly or sisterly love. Every-one around is cold and distant. The pride and self-importance of their fellow-members is a perpetual eyesore to them. There are others whose function of grumbling is bemoaning the inconsistencies of their fellow-members. In their keen perception of the defects of their brethren they find the best evidence of their own religion. Other grumblers, especially if a contribution is asked of them, expect a church to be carried on without expense, and any application for money is a grievous infliction. Some find a constant annoyance in any movement by their brethren. They are forever crying out, "Stop!" and would be better pleased if they could stop the brakes on all real work.

Now, it need hardly be said that the grumblers and pessimists see everything with regard to the church as on the downgrade and rapidly tending to destruction. The pastor is constantly criticised and censured. His prayers are stereotyped and cold. His sermons never feed his hearers. He visits too little. He shows favoritism among his people. He is blamed for this and that, and direful prophecies are uttered as to the consequences, for his church and home. Some people are naturally splenetic. Their lives are one prolonged grumble. With them the disposition has been cherished when it might have been repressed. Yet, if such would carefully investigate themselves, they would be convicted of their sin and folly. Such Christians only need to see themselves as they truly are to see things very differently. If we will only look for the best in all with whom we meet, exercise charity and large heartedness, we shall find far less reason for grumbling and pessimistic railing.—*The Christian Inquirer.*

BAPTISM OF THE HOLY SPIRIT.

(Continued.)

But it is said, the use of the preposition *en* in this passage vindicates the claim for an immersion. This claim is neither true nor plausible, except as the preposition is disavowed from its relations.

1. As related to baptism, this claim is inadmissible, because baptize *en* is never used by Greek writers to express the passing of the object out of one medium or condition into another medium or condition; which is the representation here and everywhere else in connection with Christian baptism.

2. As related to the Holy Ghost, this claim is no less inadmissible, because the Scriptures never represent the Holy Ghost as a quiescent medium into which men are immersed by some third party in order to come under his influence; but on the contrary, is always represented as the active, personal, divine agent giving efficiency to the scheme of redemption in the souls of men.

3. This leaning upon *en* in its abstract power in one (local) of its meanings, is inadmissible, because it rejects another (instrumental) of its established meanings. In this same Gospel of Matthew, the Baptist version translates this preposition not locally but instrumentally (*with, by, through,*) more than thirty times; and in the same identical relations (1 Cor. 12:13) it rejects the local and adopts the instrumental meaning: "For *by* one Spirit were we all immersed into (*eis*) one body." On this translation may be predicated the further statement,

4. When the preposition *en*, or the dative case without a preposition, appears in the statement of a baptism in connection with the preposition *eis*, the latter preposition always indicates the element (complementary of the idea in baptize) *into* which the object passes for conformity to its characteristic, while the former preposition (or the case without a preposition) always indicates the agency by which this transition takes place, securing a thorough change of condition in the object in conformity with the characteristic of the element into which (really or ideally) it passes. Therefore it is, that this translation of the Baptist version does, with perfect accuracy, represent the Spirit (with *en*) as the divine Agent by which the souls of men, antagonistic to each other through reigning selfishness, are brought into (*eis*) the one spiritual Christian body, and so subjected and conformed to the one animating spirit of Christ reigning in that body as to be brought into unity of life and action with all their fellow members. This principle in translating the prepositions connected with Christian baptism invariably applies and should be invariably observed. The translation by the Baptist version in another respect essentially fails, namely, in

representing "baptized" by *immersed*. Such representation is as erroneous as to translate "dye a fleece of wool into murex" by *immerse* a fleece of wool into murex. This is ignoring the end commanded (thorough change of condition as to color) and substituting a means, not commanded, nor expressing the thing commanded, in its stead. And when God teaches an end to be secured (thorough change of spiritual condition) through baptize, and men substitute for that end a means (above all an utterly impossible means) through immerse; they substitute for the teaching of God the commandment of men; 5. Finally: This claim is shown to be inadmissible, because of its incongruous and impracticable working. It is said (essay read before Baptist ministers, Philadelphia), that the fire baptism of the text is an immersion in fire for eternity—"He shall immerse the impenitent in the fire of hell."

The writer of this essay is right in rejecting the interpretation of the baptism by fire as a purifying baptism, or as the fire-like baptism of Pentecost. He is also right in making "his immersion in fire" unlimited in duration; for there is no self limitation in "immerse," and there is no statement of limitation or taking out by other agency in the passage. It is an utterly destructive baptism as to all hope for eternity. But how does it happen that this characteristic of unlimited duration which inheres in immerse, so that it can never part with a slave through robbery and murder of its word life, as shown in this baptism by fire, became completely revolutionized and metamorphosed into "dip" under "immersion in water?" It is said "a human being would be murdered if immersed in water and not taken out." That is true and it is a good argument against the groundless assertion that God ever commanded any such thing; but it is a very poor apology for those who make such assertion to murder the word (which they say God has ordained), instead of the man, blotting out the divine word (so claimed) and substituting (the aforetime confessed humanistic error)—to *dip*. Whether immersion in the Holy Ghost is an honest immersion, long as eternity, or an evanescent dipping—something which is and is not, which perishes in the doing—we are not told. Incongruity and impracticability in application unite with every other consideration in condemning the word *immerse* as an utterly impossible synonym with *baptize*. Baptism *by* water, baptism *by* fire, baptism *by* the Holy Ghost, baptism *by* the atoning Lamb of God, are the rational, clear, consistent, and worthy, inter-related baptisms taught by inspiration in the passage before us.

BAPTISM BY WATER, AND ITS RELATION.

The interpretation of Christian baptism by water, in a religious rite, needs to be

guarded lest it should be confounded with other baptisms by water outside of the religious sphere. The danger to be guarded against is not so much as to baptize and any change in its meaning, as it is in relation to the water in its position and office toward the baptism. A hasty inquirer after the water baptism of the New Testament might conclude that all water baptisms must be the same and therefore turn to the water baptisms of heathenism to determine what is unknown in the water baptism of Christianity. In doing this he meets with water baptism of ships, sunk in the depths of the sea for a thousand years and the water baptism of men, drowned at the bottom of rivers and lakes, the water baptism of wine, by which its intoxicating quality is destroyed; and in all these baptisms there are material diversities, but passing them by let us consider the particular in which they agree, namely, all these varied baptisms are effected by some physical quality of water. The danger is of hastily concluding, that the water in Christian baptism is also to operate through some of its physical qualities, overlooking the vital fact that these baptisms outside of Christianity are also outside of the religious sphere, while the water in Christian baptism is exclusively used in a religious rite, therefore, it may be, for a religious end with which the physical qualities of water have nothing, directly, to do. All will admit, that the water used in the Christian rite is not for the purpose of baptizing ships through its physical quality by which it should cover and destroy them. All will admit, that this water is not used for baptizing men through its physical quality by which it may immerse and suffocate them. A like admission will be made, that this water is not used for baptizing wine through its physical un-intoxicating quality overmastering the intoxicating quality of wine to which it is added. None will affirm that this water is used to baptize through its physical quality to cleanse by washing the body from the "filth of the flesh." Who will say what physical quality of water operates in the Christian rite? Who will declare that any physical quality of water is executive in Christian baptism? We enter in this direction, a preceptory and absolute denial, affirming its position to be that of agency and its power and office that of a symbol. Let us hear what John, the Forerunner, has to say upon this point: John seeth Jesus coming unto him and saith, "Behold the Lamb of God, which taketh away the sin of the world: that He should be made manifest to Israel, therefore am I come baptizing with water." (John 1:28-31). John here explicitly declares the position and office of "water" in the divinely appointed rite; the water *makes manifest* the power of Jesus, the atoning Lamb of God, *to take away sin*." Therefore John declares that the water is present in the

rite not for the exercise of any of its physical qualities, but because its physical qualities giving it power to take away physical defilement, therefore it is chosen of God "to make manifest," as a symbol, the power of the Lamb of God to take away spiritual defilement. This power of symbolization is in "water" as an element in its entirety, not in the manner of its use, nor in the quantity employed; therefore it is always spoken of simply and abstractly as an element in which character, and not by any manner of use, its functions as a symbol are exhaustively fulfilled and the power of the Lamb of God to take away sin "made manifest."

The only manner of using the symbol which has divine authority, (not by command but by clear inference) is, 1. By sprinkling: this is the mode chosen by inspiration to represent the application of the blood of the atoning Lamb—"Elect through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). No surer divine authority could be given authorizing, (not necessarily limiting), the use of the symbol of this cleansing blood. 2. By pouring: this is the form, divinely chosen, to represent the gift of the Holy Ghost by whom the atoning blood of Christ is made efficacious to cleanse the soul from sin, and may therefore, in like manner with sprinkling, be, with divine authority, employed in using the symbol. Beside these specific forms of using the symbol water there is neither divine command nor authority by word or example. The word baptize has no more to do with commanding or declaring, or in any wise controlling the manner of using the water, than the words to dye, to soak, to saturate, to imbue, have the power to control or to indicate the manner of using the fluids with which they may be associated. Baptize belongs to this class of words, and not to the class to which "immerse" belongs, much less to the class to which "dip" is attached. Christian baptism by water is a divinely appointed rite in which, by a visible symbol the baptism of the Holy Ghost which invisibly cleanses the soul through the blood of Christ is "made manifest." This is the sure and positive teaching of the word of God.

(To be continued.)

—DARK AFRICA is being opened up. There is navigation for 120 miles up the Congo, to the head of tidewater. Then from Stanley Pool there is navigation for 1000 miles into the centre of Africa. The only break is between Stanley Pool and tidewater, where the river is broken by cataracts. A railway is being built over this part, 25 miles of which is already completed. There will be steam communication by water and rail from the central region of the Dark Continent to the sea. Could Livingstone but have seen to-day! May we not say that he saw it afar off and was glad?

SUNDAY SCHOOL LESSONS.

LESSON XIII.—SEPTEMBER 23.

DANIEL'S ABSTINENCE.—Dan. 1:8-20.

Golden Text.—Daniel purposed in his heart that he would not defile himself.—Dan. 1:8.

Time.—B. C. 605-603.—The beginning of the 70 years' captivity.

Place.—Babylon, on the Euphrates, 500 miles east of Jerusalem.

INTRODUCTION.—DANIEL.—Among the captives led away from Judea by Nebuchadnezzar, B. C. 605, was the future prophet Daniel. He was born at Jerusalem, it is supposed, of noble parentage. He became a great statesman, a learned man, a true prophet and a servant of God of the strongest and noblest character. He lived at Babylon all the 70 years of the captivity, and died at the age of 85 or more.

THE MAGI, OR WISE MEN.—These were a numerous and important class. They were the priests of the Chaldean nation, and they taught the worship of the sun, moon, and the planets. In their creed they acknowledged one Supreme Being, the maker and governor of the world; but practically this truth was lost under the popular notion of many gods.

THE CAPTIVES.—We learn from the verses previous to the lesson that King Nebuchadnezzar ordered that from among the captives should be selected a number from the highest families, and such as should give the best promise of talent and ability, to be trained in the language and literature of the Chaldeans. Four were selected from the Jewish captives, the chief of whom was Daniel. The others were the Shadrach, Meshach, and Abed-nego, who afterwards were cast into the fiery furnace and escaped unharmed.

DAILY READINGS.

M. Daniel's Abstinence. Dan. 1:8-20
T. The King's Meat. Dan. 1:1-7
W. The Rechabites. Jer. 35:1-10
Th. The Rechabites (Con). Jer. 35:12-19
F. Appearance of Evil. 1 Thes. 5:14-21
S. A Stumbling block. Rom. 14:13-21
S. Not Expedient. 1 Cor. 10:15-23

LESSON XIV.—SEPTEMBER 30.

REVIEW.

SCRIPTURE READING.—John 1:14-34.

Golden Text.—The kingdom of God is at hand: repent ye, and believe the Gospel.—Mark 1:15.

Time.—The time to and including lesson 12 extends from the birth of our Savior B. C. 5, to the end of His first year's ministry, A. D. 27.

Places.—Bethlehem, Egypt, Nazareth, Jordan, Wilderness, Jerusalem, Cana, Jacob's well.

DAILY READINGS.

M. The Birth of Jesus. Luke 2:1-16
T. Visit of the Wise Men. Matt. 2:1-12
W. The Youth of Jesus. Luke 2:40-52
Th. The Baptism of Jesus. Mark 1:1-11
F. First Disciples of Jesus. John 1:35-49
S. Jesus and Nicodemus. John 3:1-16
S. Jesus at Jacob's Well. John 4:9-26

NOTE.—Let the Titles, Golden Texts, etc., as presented in the following table, be thoroughly learned, so they can be readily repeated by the classes or by the whole school in concert.

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	The B. of J.	Unto you is born
II.	P. in T.	A light to lighten
III.	V. of W. M.	They saw t. y'g child
IV.	F. into E.	The Lord shall
V.	The Y. of J.	And Jesus increased in
VI.	The B. of J.	Thou a. m. belov'd Son
VII.	T. of J.	In all points tempted
VIII.	F. D. of J.	We have found the
IX.	F. M. of J.	This beginning of
X.	J. C. the T.	Make not my Father's
XI.	J. and N.	God so loved the
XII.	J. at J. W.	Whosoever drinketh of
XIII.	D's A.	Daniel purposed in

TIME.	PLACE.	PRACTICAL LESSON.
B. C. 5	Bethlehem	Jesus brought peace to all the world.
B. C. 4	Jerusalem	The faithful are taught by the Holy Spirit.
B. C. 4	Bethlehem	God will guide aright the faithful, trusting soul.
B. C. 4	E. & N.	God will save us troubles if not from them.
A. D. 9	Nazareth and Jerusalem	Obedience to parents is followed by obedience to God.
A. D. 27	Jordan	God answers from heaven our faithful obedience.
A. D. 27	Wilderness	God makes a way to escape every temptation.
A. D. 27	Bethabara	The truly converted disciple brings others to Christ.
A. D. 27	Cana	No marriage is perfect without the presence of Jesus.
A. D. 27	Jerusalem	The heart must be cleansed before Jesus dwells there.
A. D. 27	Jerusalem	To get into the kingdom we must be born again.
A. D. 27	Jacob's Well	The heart brought salvation for the lowest sinner that believes.
B. C. 605	Babylon	To do a noble deed, it must be purposed in the heart.

FOUR GROUPS.

The eleven lessons of this quarter on the life of Christ naturally divide themselves into four groups.

I. THE INFANCY OF JESUS, embracing the first four lessons.

Lesson I. A Promised Savior; proclaimed to the shepherds of Bethlehem.

Lesson II. A Consecrated Savior; presented at the altar in Jerusalem.

Lesson III. A Royal Savior; honored as a king by the wise men from the East.

Lesson IV. A Protected Savior; preserved from the hate of King Herod.

II. THE YOUTH OF JESUS. The 5th lesson stands alone on this subject.

Lesson V. An Obedient Savior; subject to His parents in His home.

III. THE INAUGURATION OF JESUS. The sixth, seventh, and eighth lessons relate to this.

Lesson VI. A Divine Savior; attested as the Son of God at His baptism.

Lesson VII. A Victorious Savior; Overcoming Satan in the temptation.

Lesson VIII. An Attractive Savior; drawing men to Him as disciples.

IV. THE EARLY MINISTRY OF JESUS. Four lessons belong to this group.

Lesson IX. A Social Savior; Jesus at the wedding feast at Cana.

Lesson X. A Purifying Savior; cleansing the Temple.

Lesson XI. A Transforming Savior; imparting a new life to the soul that trusts Him.

Lesson XII. An Almighty Savior; able to save even the lowest sinner.

MATHEMATICAL REVIEW.

Multiply the number of the Gospels (4) by the age of Jesus when He conversed with the learned men in the temple (12); divide by the number of His temptations in the wilderness (4); multiply by the age of Jesus when He began His ministry (30); divide by the number of miles between Jerusalem and Bethlechem (5); add the hour at which John's disciples first went to see Jesus (9); add the hour at which Jesus sat by Jacob's well and conversed with the Samaritan woman (1); multiply by the number of John's disciples who first went to talk with Jesus (12); add the number of the apostles (12); and the result will be the number of cities and towns in Galilee with more than 15,000 inhabitants at the time of Christ, according to Josephus;=204.

TELL SOMETHING.

Of the coming of the Son of God to save the world; His nature; why He came. Of Jesus as a boy, growing, improving, beloved; in the temple, in His home. Of Providence as seen in the life of Jesus. Of how Jesus was prepared for His work. Of hard work; small beginnings; slow progress, but faithful perseverance. Of things to imitate in those who were with Jesus.

MEMORY PHRASES.

Tell what scenes and events are suggested by the following phrases, and to which lessons they belong.

An angel's song—A manger—Jesus pointed out—A river—A wedding—A night visit—A weary traveler—A wondering woman—A new demand—A want—One man alone—A crowd—Witnessed to—Some travelers—The court of a tavern—Praise to God—A shining star—Willingly followed—A voice—Great hunger—A dove—A miracle—A proof of love.

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1896—First half: The Gospel of Luke.

1896—Second half: 1 Samuel to Division of the Kingdom.

1897—First half: The Book of Acts.

1897—Second half: Epistles.

1898—First half: Division to Captivity.

1898—Second half: The Gospel of Matthew.

1899—First half: Captivity to conclusion of the Old Testament.

1899—Second half: The Gospel of John, and Revelation.

How many of us shall not live to finish this course of study! It matters not, only that we are truly in Christ Jesus, and labor nobly for Him as long as we are left in this world of sin. May those who study these lessons be found faithful when the Lord shall call them from labor to reward.

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DURING THE MONTH OF
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MISSION

Bureau Co., Ill., Cong., \$20.00; Nancy Zook, (Pa.) 5.00; Abraham C. Cressman, 1.00; Salem and Pike Cong., Allen Co., O., 24.02; Interest on time deposits, \$24; Jno. D. Showalter, (Va.), 1.00; Freeport Cong., Stephens n Co., Ill., 42.00; Barbara Stauffer, 35; A Sister, Berks Co., (Pa.), 5.00; Isaac L. Gehman, (Pa.) 7.00; S. Sa. and Congregations, Columbiana and Mahoning Cos., Ohio, 28.20. GEO. L. BENDER, Treas.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—On the 9th of August a deacon was ordained in the Groff Dale congregation. The lot fell on Bro. Michael Nolt. May the good Lord bless the dear brother in the discharge of his duties.

SHICKLEY, FILLMORE CO., NEB., SEPT. 2, 1894.—On the 26th of August we had a pleasant visit from Bro. John Nunemaker and Bro. Jacob Ebersole and wife, of Adams Co., Neb. During their stay in our neighborhood we had three very interesting meetings, in which we were faithfully admonished by our young brother. He showed the necessity of the regeneration of the heart and daily walk in newness of life. May God bless our young brother in his responsible calling.
P. P. HERSHBERGER.

FROM MILTON GROVE, LANCASTER CO., PA., AUG. 24, 1894.—I am glad to report that seven persons were recently baptized in Dauphin Co., Pa., and there are others to be baptized in the near future. We have meetings in Elizabethtown, Lancaster Co. We had a very welcome visitor in town last Sunday, Bro. D. H. Bender, of Somerset Co., Pa. He preached an earnest sermon for us. He had several other well attended meetings in our district. Let us follow peace and true holiness, without which no man shall see God.

BENJAMIN LEHMAN.

FROM EPHRATA, PA.—Bro. D. H. Bender of Somerset Co., Pa. was with us the 27th of August and held a very interesting meeting that evening. About fifty people had gathered and the evening was enjoyed by all. Bro. Bender selected for his text Luke 11:30. The sermon was nourishment to our souls. May God send us more such refreshing showers through the dear brethren. We cannot do too much for Jesus but very often we are attached too much to the world and forget our daily duties. O brothers and sisters, let us be more earnest in well doing that we may make this world a more beautiful place, for God's word teaches us we can make a heaven here below if we love one another with a pure heart. We would be pleased to have the brother come soon again.
HETTIE W. STONER.

FROM WEAVERLAND, LANCASTER CO., PA.—August 30th, 1894 is a day long to be remembered by the large congregation that met in the Weaverland M. H. to witness the ordination of a brother to the ministry. The services were conducted by Bish. Isaac Eby, of Kinzers, and Bish. Martin Rutt of Maytown. The sermons were very impress-

ive and plain, in both English and German languages, so that all could understand our duties toward our laboring ministers, also the minister's duty toward his flock, and toward everybody. Nine brethren had been selected by the congregation as candidates, and the lot fell on Bro. Samuel Witmer of Reidenbach's Store. The whole congregation was deeply and visibly affected, and felt sympathy for the dear young brother and his wife, and many an earnest prayer was offered in his behalf, that the good Lord might give him strength and wisdom, that he may fulfill willingly, faithfully and earnestly the mission whereunto he is called.
COR.

FROM SALUNGA, PA.—On the 4th of August we had our harvest meeting in the Salunga M. H. Bro. E. Shank of Augusta Co., Va., was with us and preached from Psa. 107:21. Sunday the 5th he was at Landisville with us at our regular meeting, where he had for his text Zech. 4:10, "Who has despised the day of small things." On both occasions he spoke very plainly and appropriately. On the 18th Bro. D. H. Bender of Somerset Co., Pa., came into our neighborhood and filled an appointment the same evening at Bossler's M. H. Next day, Sunday, he spoke at Kraybills in the morning, in Elizabethtown in the afternoon, and at Florin in the evening; Monday A. M. at Landisville; P. M. at Kauffman's; evening at Manheim; Tuesday, A. M. at Petersburg; P. M., Millersville; Wednesday, A. M., Habeckers; P. M., Stone House, thence through the eastern part of the county. He returned and filled an appointment at Salunga on Saturday evening the 25th, when he spoke to a full house from the text, "What wait I for?" On Sunday A. M. he spoke at Brubaker's; P. M. and evening in Lancaster City. These meetings were all well attended, some to overflowing. May the good Lord give the increase to this work.
COR.

FROM LARNED, PAWNEE CO., KAN.—Aug. 13th Bro. J. S. Hartzler arrived in our midst and remained with us till the 20th, during which time he preached a number of times. We were earnestly admonished to our duties in the Christian life and the necessity of a continual growth in grace and unity in the church. We trust his admonition will not soon be forgotten. He also gave us a short talk in S. School, which was practical and interesting. Monday, the 20th, we held communion in commemoration of the sufferings of our blessed Lord and Master. From here Bro. Hartzler went to West Liberty, McPherson Co., to labor there in the vineyard of the Lord. May God richly bless him in his endeavor to bring souls to the fountain of life. Brethren and

sisters, let us be earnestly engaged in prayer in behalf of the salvation of souls. We are as yet without a minister at this place, and kindly invite our traveling ministers to come and see us. We have been much encouraged in the last eighteen months by the visits we have been privileged to enjoy, and we trust we have been built up and strengthened in the divine life. We ask the prayers of all God's people that we may ever go onward and upward, looking for the crown that awaits the faithful.
D. S. KING.

FROM HERSHEY'S CONG., LANCASTER CO., PA., AUG. 27TH, 1894.—We were kindly favored with a visit by Bro. D. H. Bender, from Somerset Co., Pa. He came to Lancaster Co. on Saturday, the 18th inst., and commencing in the western end of the county, he filled appointments at over twenty different places in a little over a week's time, quite a number of them being in the evening. He had two meetings in our district, on Friday the 24th at Hershey's M. H., selecting for his morning text Acts 2:37; afternoon at Paradise M. H.; text Rev. 21:7. We had large and attentive audiences, and powerful sermons. It was the writer's privilege to be present at quite a number of his meetings, and it certainly was soul-refreshing to hear the young brother boldly declare the whole counsel of God, encouraging us to more active and aggressive church work, and our own dear ministering brethren (some of them with heads blossoming for the grave) kindly and earnestly giving testimony to the same. May God help us all to apply the precious truths with the sincerity that he gave them. The brother also intends holding meetings in Lebanon, Dauphin, and Cumberland counties before going home and taking charge of his school. May God richly bless his efforts.
COR.

FROM JOHNSTOWN, PA.—Our fall communion meeting in the Blauch Cong. will be held on the 14th of October. All our brethren and sisters who desire to be with us are welcome. Those coming on the B. & O. Ry. will stop at Bethel and inquire for Bro. Emanuel Eash. Those coming on the P. R. R. will write to Levi Blauch to meet them at Johnstown. On the 13th of Aug. Bro. Aaron Loucks of Scottsdale, Pa. came to us, and while here he preached eight sermons in our four meeting houses. On Monday the 20th myself and wife and two children, accompanied by Pre. Samuel Gindlesperger and Dea. S. G. Shetler started with Bro. Loucks across the Alleghany mountains to Shellsburg, Bedford Co., Pa. We reached my uncle, Bro. Jacob Thomas' house that evening at 5:30. After supper we went to the Mullen schoolhouse near by, where Bro. Loucks

preached to an attentive audience. On the 21st we visited our beloved sister, Mary Miller. She has been sorely afflicted with rheumatism, and for almost nine years she has not made a step, and is helpless as a child. She seems to bear it patiently. Let us remember her in our prayers. That evening we had meeting again at the Mullen schoolhouse. The next morning we left for home, stopping en route with our aged brother George Barnhart, who lives on this side of the mountain. His age is now eighty-one years, and his health is failing. He is also poor in earthly store, but rich in God. He reads much, and I was glad to see him take the *HERALD OF TRUTH* and read therefrom in a heart-touching way. After a season of worship with the dear brother, we started home, and to a meeting at the Roxbury Mount Zion M. H. where Bro. Loucks preached. Next morning, the 23d, he left for home. May God bless his and our labors.

LEVI BLAUCH.

FROM PALMYRA, Mo.—It was my pleasure to come to Palmyra, Marion Co., Missouri on Saturday, Sept. 1st. Here I found Bro. Daniel Kauffman of Morgan Co., Mo. earnestly holding forth the Word of Life. He had held meetings each evening since the previous Monday. On Sept. 3, he went to Shelby Co., to begin meetings with the little brotherhood at Cherry Box, while I staid in Marion Co. and continued the meetings till Saturday, Sept. 8th.

There are only two families of our denomination in this county, J. L. Rohrer, and J. M. Hershey, both of which moved here from Lancaster Co., Pa. There are several other families here who also came from Lancaster Co., Pa., whose sympathies are with us, but who have not united with any church. There are others here who are in harmony with us in faith and practice.

The meetings were as well attended as could be expected under the circumstances. The brethren and sisters appear to be much in earnest in their efforts to live Christian lives and to contend for the doctrine they believe. They express good hopes that arrangements can be made for them to have regular times of worship, and that our evangelizing ministers will visit them frequently. They believe if this is done there are some families here who will unite with them in the good work.

The country here is a very desirable one for our people to locate in, yet there are some objections as there are in every place. The land is of good quality and is very productive. Almost every variety of crops does well here. The seasons are not so dry as in places farther west—the crops seldom fail. The corn however is somewhat light on the up-

lands this year on account of the unusual drought. The markets and railroad facilities are excellent. This is a point that is easily reached by our people, especially our traveling ministers, as they pass east and west. The society is very good compared to many other places; yet the close proximity to the Mississippi River brings an element into society that is not the most desirable. This is one of the greatest objections to this county. But even this is not so serious for our people where a community of them can be formed. This country is favorable to the settlement of a number of families near together. There are large farms here for sale of from 300 to 600 acres, which could be bought by several men of limited means and divided up into a number of farms quite large enough for convenient homes. It seems to me if some of our younger brethren in some of the Eastern churches, where they are crowded near together and the farms already divided up very small, would take advantage of a place like this they could better their financial condition, and possibly their spiritual condition, and could be instrumental in building up a vigorous church in some waste places without any material loss to the churches from which they remove. It is not a disadvantage for brethren who are strong in the faith to remove from the home churches if they go to places where there is a small church of our people or where one can soon be built up. But it is unwise to go where they would be almost or entirely alone. I am anxious to see some of our brethren in the East settle here with the few we already have at this place, as I believe they would be pleased and profited by the change.

J. S. COFFMAN.

SUNDAY SCHOOL ITEMS.

FROM MILTON GROVE, LANCASTER CO., PA.—Our Sunday school at Risser's M. H. is doing quite well. The attendance and interest are good. We will try, by the help of God, to work in earnest and build on the Rock and old Cornerstone that was laid over eighteen hundred years ago.

COR.

FROM SALUNGA, LANCASTER CO., PA.—On Sunday, the 26th of August, your correspondent, in company with our young brother Pre. Hiram Kauffman, and wife, visited the church at Mellinger's in the morning and in the afternoon the Sunday school at the same place. It was good to be there. The school is one of the largest in the county, over two hundred and fifty being enrolled. It is also one of the best conducted schools that I have attended, there being plenty and willing teachers, and all appeared to be

punctual and all classes seemed to meet their teachers with a friendly smile which says much more than words could express. The officers are all kind and courteous. May God's blessing be with them.

COR.

CONFERENCES.

ANNUAL.

For Missouri, in the Bethel M. H. in Cass Co., Mo., on Sept. 27 and 28.

The Annual S. S. Conference for Missouri will be held at the same place on Tuesday and Wednesday Sept. 25 and 26. All are cordially invited.

D. Y. HOOLEY.

The Annual Mennonite S. S. Conference for the U. S. and Canada will be held, the Lord willing, on Oct. 3, 4 and 5 at the Pleasant Valley (Forks) M. H., 5 miles south-east of Middlebury, Elkhart Co., Ind. The nearest station is Middlebury, on a branch of the L. S. & M. S. Ry., connecting with the air-line of that road at Goshen.

For Kansas and Nebraska, in the Spring Valley M. H. in McPherson Co., Kansas, on Friday, Oct. 5.

The conference for brethren who are strong in the faith to remove from the home churches if they go to places where there is a small church of our people or where one can soon be built up. But it is unwise to go where they would be almost or entirely alone. I am anxious to see some of our brethren in the East settle here with the few we already have at this place, as I believe they would be pleased and profited by the change.

For Indiana, will be held the second Friday in October (12th) in the Yellow Creek meeting house, Elkhart Co., Ind. A cordial invitation is extended to all our bishops, ministers, deacons, and laity from other conference districts to attend.

In the so-called Peter's Cong. near Henderson, Neb. on Oct. 11—14. The ministers will assemble on the 10th to arrange the questions for deliberation at the conference. This conference, being for the benefit of our German brethren in Minnesota, S. Dakota, Kansas and Nebraska is conducted entirely in the German language.

ISAAC PETERS.

Henderson, Neb.

The Southwestern Pennsylvania Conference will be held in the Folk M. H. at Tub, Pa., on the third Friday in Oct. (19). Bishops to meet the day previous to arrange conference work. The nearest R. R. station is West Salisbury, on the B. & O. Ry. Those coming by rail will be met at the station by addressing D. W. Maust, Tub, Pa.

SEMI-ANNUAL.

For Lincoln Co., Ont., in the Moyer M. H. near Jordan on Friday, Sept. 21.

For York Co., Ont. in the Weidman M. H. near Markham on Friday, Oct. 5.

The Semi-Annual Conference for the state of Virginia will be held at the Bank Church in the Middle District in Rockingham Co., on the 1st Friday in October. Brethren from abroad are cordially invited to be present. The nearest railroad station is Harrisonburg, on the B. & O. If written to in time, parties can be met at the station by Samuel Brunk, whose address is Harrisonburg, or Elias Brunk and the writer at Dale Enterprise.

L. J. HEATWOLE.

EVANGELIZING MEETING.—The Annual Meeting of the Mennonite Evangelizing Board of America will meet on Wednesday October 10 at 9:30 A. M. at the Yellow Creek M. H., Elkhart Co., Ind. An invitation is extended to the brotherhood to attend. Bishops, ministers and deacons who purpose attending the Indiana Annual Conference, to be held at the same place two days later are especially invited to come in time for this annual meeting. A sermon on Evangelizing will be preached in the morning after the opening exercises. For routes and accommodations see Indiana Conference announcement.

HERMAN YODER, Pres.
A. B. KOLB, Sec'y.

PRINCIPLE AND POLICY.

There are two grand lines of action along which men are moving—the line of principle and the line of policy. Principle says, "Find out what is right, and do it." Policy says, "Ascertain what is safe, proper, politic, and do that. Do not be rash, do not give offence, do not alienate friends; do as near right as you can conveniently without offending any one; do as other people do, follow the usages and customs which prevail. Do not be too strenuous nor over-particular as to measures, methods, or men."

The methods of policy are methods of compromise; the methods by which large bodies of men, some selfish, others scheming, some dishonest, others simple and guileless, are moved in one direction in obedience to the guidance of some controlling spirit, who, for purposes of his own, makes use of men of differing tastes and desires, flattering one, purchasing another, coaxing here and plotting there, until he attains his end. Some yield through weakness, others through fear, others still through hopes of personal advancement and pecuniary gain. In this way great parties are sold out, and success is attained, though at the expense of personal integrity; things are liable to go from bad to worse; until at last everything becomes utterly corrupt, and a general overturn is necessary to extricate honest men from the machinery in which they have become entangled and ensnared,

and begin anew the great struggle between right and wrong.

Departures from the strict rule of principle are generally unnoticed at first. They often begin in the turning aside of trusted leaders from the paths of right and integrity. In dealing with the church of Christ, which is founded on a rock, and which, through the word of God's grace is built up, there is a natural reverence for prominent men, and an inclination to follow them, with a conviction that everything they do must be right, whether it be brought to the test of divine revelation, or not. Starting on this basis, it is not difficult to substitute the commandments and ordinances and regulations of men for the plain, unvarnished declarations of the Word of God. Things which God has not commanded are introduced as "expedient," and things which He has forbidden are tolerated as "non-essential." Departures from the Word of God are justified by custom and usage.

Men who protest against such perversions are reproached as cantankerous, quarrelsome and unreasonable. A hue and cry is then raised, denominational loyalty is pleaded, men are whipped into the traces by the most effective arguments available; flatteries and pecuniary inducements are held out to those who can be affected thereby; and under the shrewd manipulation of men who find their interest in following lines of expediency, men depart from the faith, drift away from their old moorings, pervert the gospel, crush out the few who boldly stand for the right, and introduce the reign of expediency rather than that of righteousness.

In after time they frequently have occasion to lament their course. The lessons which they have taught, others are not slow to learn; and they shortly find that instead of being surrounded and buttressed by devout, conscientious, experienced, discerning men, they have around them a class of men of slight convictions, limited range of thought, little power, but much craft, who, having been made tools by the ambitions of others, soon learn to scheme on their own account and for their own advantage.

The theories of expediency may work with some success when there are no battles to be fought, sacrifices to be endured, or victories to be won. It is a comfortable doctrine for ease-loving and easy-going souls; but it affords little chance for a minority, and little chance for right or righteousness. When a man has fixed it in his heart that he will do right, he becomes strong. One such man with God, is a quorum and a majority. He is ready for anything which is right, and he can stand like a rock against assaults and assailants, can turn the tide in day of battle, and can prove himself more than conqueror through Christ who has loved him. The man of expediency has

no strength of principle. He is just as strong as the majority, and no stronger. If he can wheedle, persuade, deceive, or cajole a sufficient number of men, he will carry his point. Some go with him from habit, others from interest. Some are blinded, others flattered, others perplexed and frightened. Out of all he carries the day; frequently by the votes of incompetent, insignificant, or unprincipled men, who follow the multitude to do evil, who go with the crowd and do not see beneath the surface.

The man of principle stands for the right. He may be in the minority; he may be alone. His rebukes of wrong may be resented. His attacks on abuses may provoke revenge. If he stands in the way of parties or partisans, it may be necessary to party success to put him out of the way, either by fair means or foul; but yet he has strength, and his foes do not like to measure words with him. If they can gag him, stifle him; silence him, they are glad to do it. If they can out-number him, outvote him, they are content. They win the victory, shout the triumph, and divide the spoils. He turns to his God and finds his refuge at the Mercy Seat. They triumph for to-day, but he has the joy of knowing that he has stood for the right and battled against the wrong, and when they have run their course and finished it, in the midst of corruption, wreck and ruin, they look back and find him standing where he ever stood—steadfast for the right, honored, blessed, and appreciated when they are forgotten.

The principles of expediency often rule in the struggle for existence, and in the struggle for the survival of the fittest, bodies of men often suppose that they shall gain by following the lead of expediency. They do err. So long as they stand firmly for the right, the weakest are strong, and no matter how small their minority, they are anchored to the Rock of Ages, and can hold their position and resist their foes; but when they yield to expediency and have educated their votaries upon that principle, they have lost all anchorage. When they turn from the Word of God to the guidance of human leaders, it is by no means certain that they will be contented with one class of leaders, or with those who have led them into that particular style of thought or position. If they abandon the Word of God for sectarian leadership through expediency, they may through the same expediency forsake their present leaders for those who have greater popularity or can present stronger inducements. So long as they believe that they are in the right, and doing right, and have their feet on the solid rock, so long they stand firm, but when they can be persuaded to abandon this vantage ground, and yield to be led by the traditions of men, there is no knowing where they will stop, or

what will be the end of their career, as they go down at last into obscurity and darkness.

The easiest path for the multitude is the path of policy and expediency. The best way for the individual is the *right way*. The man who lives for to-day may prosper under the lights of expediency, but the man who has his eye on to-morrow and the day after, must *stand for the right* and hold fast the principles of righteousness. So doing, he will serve his generation by the will of God and receive at last the Master's word, "Well done."—*Sel.*

WRONG-DOING is a road that may open fair, but it leads to trouble and danger. Well-doing, however rough and thorny, surely leads to pleasant places.

JUSTIN, the martyr, declared that the prophecy was fulfilled. "For," said he, "we who used to kill one another, do not now fight with our enemies."

QUALIFICATION FOR THE MINISTRY.

The photograph of him who serves Christ acceptably in the "office of a bishop" is given in 1 Tim. 3: 17. In considering its fifteen different lineaments it must force one to cry "who is sufficient for these things." And the same consideration must lead to gratitude and thankfulness that He who gave the ministry (Eph. 4: 8-12) said, "Lo, I am with you always."

The godly Adolph Saphir, lately deceased, said that in this time of religious declension one should be careful as to what he reads, that it is as in an epidemic when only "filtered water" is used. And should not believers everywhere be careful about the men who are inducted into the Christian ministry to feed the flock? The Lord's truth is in little danger from the "pew." It is in the pulpit where the mischief begins and is fostered.

Church buildings are large to-day, the expenses are constant and heavy, competition, alas, even enters into the question and the result is a demand for leaders of ability to draw, for smartness and attractiveness. Paul's qualifications for the eldership or the bishopric are forgotten. It is well to look at each of these items separately to gather their significance:

1. *Blameless.* The Revised Version says, "without reproach." It is rather more than this. At the time of the man's entry upon the sacred functions he is to be irreproachable. It is certain that men of the worst character and reputation may be truly converted to God. But generally the ministry suffers except from men of diamond purity.

2. *Husband of one wife.* Students of the Bible have found this injunction not

so easy of interpretation. And yet practically it is clear enough. He is disqualified for the ministry on whose matrimonial relation there rests any doubt. A remarriage after a common law divorce certainly excludes from the ministry, or this Scripture means nothing.

3. *Vigilant.* The variety of translation here shows some question as to the meaning of this word. Ellicott contends that it means literally sober. Hence, sober-minded.

4. *Sober.* Here again the translations vary. But they explain each other. The candidate for the ministry must not be light in thought nor hasty in judgment or action.

5. *Good behavior.* This is the supplement of the last quality mentioned. Sobriety will show itself in chaste and orderly conduct.

6. *Given to hospitality.* Hospitality costs both in time and money. But it is the minister's blessed privilege to tax himself thus that he may entertain the saints and under his own roof do them good and receive good from them.

7. *Apt to teach.* He must not only know and believe the doctrine which is according to godliness but he must have the ability to make others know it. The first requisite of the teacher is an acquaintance with God and His Word. The next is mastery of fit speech. This does not necessarily mean eloquence in the popular sense of the word. It is apt in *teaching*, not apt in *talk*ing.

8. *Not given to wine.* The Bible everywhere preaches temperance.

9. *No striker.* "The servant of the Lord must not strive." 2 Tim. 2: 24. A violent man is unfit for the ministry. His patience will often be sorely tried, and if he has had the reputation of giving way to his temper and resorting to blows he is debarrd from the pulpit.

10. *Patient.* When Jesus was arrested Peter in mistaken loyalty became a striker. But He who could call twelve legions of angels to His aid did not do so (Matt. 26: 53), but meekly submitted.

11. *Not a brawler.* He who does not love peace above the having of his own way is not intended for the ministry.

12. *Not covetous.*—The gospel laborer is worthy of his reward, 1 Tim. 5: 18. But his reward is not perishable silver and gold but the unsearchable riches of Christ. The minister who becomes covetous for worldly gain or applause, disgraces and degrades himself. He labors for souls, not money, and while a minister's needs should be supplied when necessary, his calling is not a mercenary one, nor a race after popularity. His calling is to preach the gospel, money or no money, fame or the stake.

13. *One that ruleth well his own house.* No, he does not "rule" either his house or the church. The Lord rules the church.

The word "presides" is much better. This injunction clearly implies that the minister is to be a man of a family. If a man has not skill sufficient to bring up his own household in the "nurture and admonition of the Lord," Eph 6: 4, so that they may at least respect the Lord's way and shun all questionable diversions, how can he guide God's house? It is most unseemly in the father to be leading a meeting while some of his own family are that very hour at the opera or theatre.

14. *Not a novice.* Not a new convert. It is not because the novice may not be able to lead, to interest, to edify. It is not because it is unseemly that a man of but recent experience should be put in a position where he must guide old and experienced saints. The apostle has a care for the salvation of the novice himself. To put him in the pulpit may foster that pride which overthrew Satan, and converted him into the arch-enemy of God's people instead of their assistant. When inexperience begins in the pulpit it may end in badness.

And yet what a cry there is to-day for young men to lead in the church.

15. *Good report of them that are without.* He may not be able to maintain such a report, Paul did not, Jesus did not, but he must begin with it or not begin at all, and for the weighty reason given here by Paul. The devil, who is the minister's chief enemy and the only one worthy of fear, will have an advantage over the man who comes with ill repute into the ministry. Christ's cause is never so needy that it needs men unsound in character and spotted in reputation.

Such are the fifteen items which the Holy Spirit gave as marks of worthiness in the minister. They would surely occasion trouble in some ordaining if insisted upon.

This inspired direction is remarkable not only for what it prescribes but also for what it omits. It plainly contemplates a man somewhat mature in years, or he could not have a family, a man well known so that the church need be in no doubt about his habits, and a man who is an acceptable teacher so much is clear. On the other hand the qualifications here given are not specially religious. The man must of course be a member of the church for he is spoken of in contrast with them that are "without," but with this exception the qualities mentioned might be found in any dignified, thoughtful moral man. There is nothing about zeal, about the possession of the Holy Spirit, about soundness in the faith. Compare here the demand in Acts 6: 3. But these three qualities, zeal, the Spirit, and soundness, are contemplated in the phrase "apt to teach." For in the twin passage on ministerial qualifications Tit. 1: 7-9, where this phrase, "apt to teach," does not occur, its place seems to be supplied

by another, "holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers." Paul in his address to the Ephesian elders (Acts 20) or bishops, for both words refer to one and the same office, first reminds them how he had fulfilled his office among them. Then comes the lesson of his own example (verse 28), "take heed to yourselves and to all the flock among which the Holy Ghost has made you bishops to feed the church of God which he has purchased with his own blood." The first care is of themselves that they be "blameless," "not contentious," "not covetous," etc., and secondly, care of the flock to feed and tend it. The Holy Spirit in giving these fifteen points has not forgotten Himself. May the churches not distrust His wisdom. Zeal in the candidate for the ministry may be of the flesh, soundness in the faith may be assumed, spirituality may be mere sanctimoniousness but a good character and a good reputation and ability to feed God's people cannot be assumed or counterfeited. They are themselves the product of the Holy Spirit and definitely show whom He has made fit to 'feed the church of God which he has purchased with his own blood.'—*Sel.*

DEVOURING ONE ANOTHER.

One of the most discouraging times in the Christian Church is when the spirit of hatred prevails so that the purpose and calling of the church is hindered rather than promoted. That such a state of things should and does exist outside of the church is not surprising at all, since that ground is conceded to the powers of darkness and therefore fruits of the *works* of darkness are the legitimate outcome. But Satan is aggressive, and like the ancient warriors who lived by invasions and new conquests, claiming all that lay before them as the lawful sphere for the gratification of their warlike spirits, so he, never content to remain within the bounds of his own kingdom, is continually on the march with his hosts, insinuating his presence and influence wherever he can, not sparing even the most sacred precincts of the church.

One of the stratagems of ancient warfare was to get the opposing army confused so that they would turn upon each other and slay every man his brother. By this means whole armies were sometimes destroyed. While this method of warfare has long ago become obsolete because too well understood among all nations, it is still however a method which Satan employs quite successfully to the present day. When the great *World's Missionary Conference* was held in London, in 1888, the subject of "missionary comity" was one of the leading

topics of discussion. It was stated by many of the missionaries that one of the leading causes by which the work of saving the heathen was hindered was the lack of the spirit of comity between the mission fields operated by the different churches. The heathen were quick to discern that these missionaries did not deal with each other as they preached to them, which had the effect of greatly hindering the cause of Christ among the heathen.

By proper observation we find that the same hindrance has its foothold among the churches everywhere, and not in heathen lands alone. Truly, there is need of a revival of ecclesiastical comity throughout the whole world that the world may know that the Father sent His Son into the world, because He loved the world, that whosoever believes on His Son should not perish but have everlasting life.

Satan is not satisfied to have the different denominations at sword's point with each other. His aim is to get each denomination fighting among themselves. A few years ago the sad spectacle of two sections of our own country at war with each other, whereby nearly a half million of lives were sacrificed, shocked the civilized world. In this war members of the same family were on opposite sides and aimed the missiles of death at each other; parents, children and brethren seeking each other's destruction. But shocking as this spectacle was, whereby men of one flesh and blood destroyed each other's bodies, it is no comparison to the scenes of carnage which are constantly enacted under the generalship of Satan whereby men's souls are destroyed by one another!

The devices by which Satan sets his plans of destruction into operation are exceedingly crafty, so that his purposes are generally well on the way before he is detected as the agent; and often he succeeds in keeping men blindfolded until the work of destruction is completed. Whole churches are thus set upon each other, biting and devouring one another until they be consumed one of another. What a sad spectacle this is!

Some years ago I visited a zoological garden in the city of New York, and while there, I frequently heard the snapping of teeth, snarling and growls of anger among the wild animals, and though they were so secured in their cages that they could not harm each other, yet the disposition was there, and it was only for the lack of opportunity that they did not devour one another. Occasionally there was heard the tremendous roar of a big lion, whose glory it would have been to destroy all other beasts around him if he had not been restrained by being confined in his cage. I thought then, and have often thought since, how much the feelings of these animals toward each

other resembled the conduct of Christians when they become jealous of each other, and then resort to all manner of crafty schemes to injure each other's reputation, and while such contentions are going on the old devil is in their midst accommodating himself to the demands of the circumstances, sometimes as an angel of light, urging on the fight as though it were a holy work, and then when the opportunity comes, he becomes a roaring lion, seeking whom he may devour; and under such circumstances of contention, he usually finds many who are in a condition to be devoured.

Paul, after he had warned the Galatians against "biting and devouring one another, lest they be consumed one of another," advises them to be filled with the Spirit, "and ye shall not fulfill the lusts of the flesh." So then this work of biting and devouring one another springs from the lusts of the flesh wrought out by the devil; and the sure way to avoid it is to be "filled with the Spirit," and that will lead to harmony and peace among the saints.—*Evangelical Messenger.*

SECRET SOCIETIES.

"Were the church only an aggregation of individuals, and each one of these had only a personal responsibility to his God, then might one member, on conventional grounds, be in sworn identification with a Christless organization and still retain his standing. But when the members are parts of an organization formed in and through the body, mutually liable in organic responsibility, then what poisons one member vitiates the whole."

"Can that, therefore, that is Divine in form and fashion, in law and ordinance, in the comings in and goings out, admit with impunity, and welcome to her privileges, the man that by a shocking oath is sworn to set the lodge above the church, and obey Masonic law whether it conflicts or not with the law of God, revealed in and through the church? But there is the specific statute of the Divine code given to the church with reference to such associations of secrecy. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret.'"

"But if the church nourishes and feeds, if she protects and builds up such institutions, she closes her own lips, she puts her light under a bushel, she blunts her arrows of truth, she weakens her strength, and fails in her design to be a reflector of God's truth and character, to be the city set upon a hill, that cannot be hid. The church is God's organism to reflect the light of heaven upon a dark world, and if her light be darkness, how great is that darkness?"

"Shall the church, then, so weaken her power, so counteract her influence, so forestall her testimony for Christ and holiness of life, as to take into her communion one already sworn and resworn to companionship with Chinese, wild Arabs, Savages, Jews, and Heathen, and Infidels of every kind? But these fraternities, when committed to the church, cripple her energies."

"If churches, who are known to have examined the subject withhold their testimony, if they continue to receive persistent and intelligent Freemasons, if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action or testimony."—H. H. George.

ITEMS.

—It is stated that for sixty years the Hawaiian race has been dying out at the rate of one thousand a year. Only 33,000 natives of Hawaii are now living.

—The cotton seed mills of the South turned out cotton seed oil worth \$11,000,000 last year. \$6,000,000 worth of oil cake and meal and over \$5,000,000 worth of other grades of oil.

—The company which built the railroad between Jaffa and Jerusalem in Palestine has failed, and the road is fallen into the hands of the banking house of the Rothschilds of Paris.

—SEPTEMBER 1st sees the revival of many industries in the United States. The railroads report a great increase in the demand for freight accommodations for the shipping of all kinds of products.

—At the International Hygienic Congress at Judd Pesh, Austria, on Sept. 9, Dr. Ernest Hart in an excellent paper on cholera, showed that the hot bed of this disease is in the valley of the Ganges in India, where the people habitually drink polluted water and disregard all laws of health.

—MULHALL, the great English statistician, shows that the average annual deficit of the sixteen continental European countries for the past nine years has been \$320,000,000. The gross debt of these countries by reason of their expensive armaments maintained in fear of war, is twenty billion dollars. "No wonder," the *Congressionalist* adds, "socialism flourishes and anarchy's fangs protrude."

—TORONTO, ONT., AUGUST 31.—Forest fires are raging in various parts of the province. At Grand Valley many acres of crops have been burned. Bush fires are devastating Bruce County near Marham, where a fifty acre swamp has been burning two weeks. Around Dundalk whole fields of grain and miles of forests are destroyed. In Melancthon and Amaranth townships near Shelburne, forty miles of territory is on fire and twelve farm houses have been burned. The whole mountain range north of Wilton has been burning three days. Hundreds of men are fighting flames. If the drought continues the damage will be tremendous.

—DAVID BARON, a very intelligent Hebrew, estimates the number of Jews in the world to be at least twelve millions.

—THE crop reports for August in England and Western Europe indicate an unprecedented harvest. The wheat, barley, oats and grass rate from 90 to 110. The Argentine Republic has millions of bushels of wheat for export; and Siberia, by her new railroad, will flood the markets of the world with her six million bushels of surplus wheat. Our Western farmers are likely henceforth to be obliged to compete with these distant producers. Siberia has immense wheat belts, and the Argentine, with American machinery, can bring wheat to New York cheaper than the farmer in Nebraska and Dakota.

—A NEW church, under the name of "The American Catholic Church," was recently organized in Cleveland, O. Archbishop Vlatte of Wisconsin was appointed the ecclesiastical head of the new organization, but he is to be without arbitrary powers. All nationalities will be admitted to the new organization and bishops subordinate to the archbishop will be elected. The separate churches composing the society are to control and possess their own property and special provision is to be made for the general church. Free seats and parochial schools will be features. It will maintain allegiance to the Pope.

—TACOMA, WASH., AUG. 31.—Forest fires continue to rage in the Puget Sound country, and much valuable timber was destroyed. Lumbermen think damage in the State will aggregate many hundreds of thousands of dollars. The summit of Stampede Mountain and other foothills of the Cascades along the Northern Pacific Railway are ablaze. The railroad has had men at work with two mountain engines and hose to protect snowsheds and other property. The fire is raging near the mining town of Wilkeson, and the St. Paul & Northern Pacific timber Company has a force of men fighting it. At noon to-day the sun appears only as a red ball of fire.

—It takes 3200 mail-cars to distribute the U. S. mail, and the New York division alone requires 819 railway post-clerks to handle it. Last year these clerks handled 1,207,220,577 pieces of mail bound past their division, of which 753,976,835 were letters. To get a clear idea of the immense amount of mail matter in this number of letters, suppose they average four inches in length and are laid end to end. They will stretch over a line 2975 miles long. All railway post clerks must be quick and intelligent and have a thorough knowledge of the geography of the whole country. In the second division there are 18,000 post offices, and the clerks know every one. This system of railway post-offices has proved so valuable that it is now being operated on the transatlantic steamships.

—FOREST fires destroyed nearly five hundred lives, and property to the amount of \$12,000,000 in Minnesota and Wisconsin, August 30th and 31st. The flames rushed through the forests and swamps at great speed, sometimes making great leaps forward over wide gaps, and many who had fled to supposed places of safety across streams and into swamps and morasses, were suddenly enveloped in the flames and perished. Many families were thus overtaken, and all perished, the bodies usually lying in little groups, the mothers' arms or the charred remains of arms still fondly clasping infants in death. About 200 residents of the little town of Hinckley are dead, and the surrounding country was dotted with their remains after the fire.

IN REMEMBRANCE

of ANNIE M. HORST who died in Hagers-town, August 23d, 1894, aged 16 y. 9 m. 7 d.

Farewell my parents near and dear,
I know you love to keep me here;
But Jesus calls, I must obey,
And angels welcome me away.
Sisters and brothers fare ye well,
Farewell my friends and neighbors all;
Here with you all I could not stay
For Jesus called me far away.

Farewell my friends so dear and kind,
On earth I leave you all behind;
Indulge no tears of grief for me,
For what I am you soon must be.
I am now in my eternal home
And hither you shall also come;
Oh friends, come and serve the Lord
And enjoy with me the rich reward.

By a SISTER.

DIED.

STUTZMAN.—On Aug. 16, 1894, in the Fair View Cong., near Milford, Sevier Co., Neb., Magdelene, daughter of Sanford and Elizabeth Stutzman, aged 11 months and 28 days. The remains were laid to rest in the Fair View cemetery. Services by J. Gasbo from Heb. 9:27, 28; and J. Rediger from Psa. 3:8-15.

LESHER.—On the 19th of August 1894, in Franklin Co., Pa., of typhoid fever, Daniel L. Leshner, aged 33 years, 10 months and 7 days. He leaves a sorrowing wife, one child, parents, two brothers and two sisters, and many friends to mourn his sudden death. We have the hope that he was accepted of a kind and merciful God as one of those that believe in Him. He was buried on the 21st at the Chamberling meeting house. Services by P. H. Parret and P. Wadel to a large and sympathizing congregation.

ZOOK.—July 23d, 1894, near Mount Tabor, Champaign Co., Ohio, Sister Mattie A., daughter of Benjamin Zook, aged 24 years, 4 months and 16 days. Funeral services were conducted on the 25th at Oak Grove M. H. by J. Swank in English and D. Plank in German.

KING.—Rachel King was born in Stark Co., Ohio, Jan. 21st, 1821, died in Wayne Co., Ohio, Aug. 22d, 1894, aged 73 years, 7 months and 1 day. She was never married, lived with her brother-in-law T. L. and sister Fanny Miller for the last seventeen years. She was on her bed of affliction over fourteen months. She was a faithful sister in the U. B. church for many years. Funeral services on the 24th by Elias Shrock, David Hostetler and T. C. Wiand, from Prov. 12:28, at the Paradise M. H.

HILDEBRAND.—On the 12th of August 1894, near Rushville, Rockingham Co., Va., Sister Sarah C. Hildebrand, aged 29 years and 10 months. Funeral services on the 12th at Weaver's M. H. by Simeon and Emanuel Heatwole. Text, 2 Tim. 4:6, 7.

ALWINE.—On the 8th of July 1894, near the Sentinel M. H., Conemaugh Twp., Somerset Co., Pa., after 7 years of suffering of spinal disease, the last 15 weeks of which time he was confined to his bed most of the time, Josiah Alwine, aged 40 y., 6 m., 18 d. Buried at the Sentinel M. H. on the 10th. Funeral services by the Evangelical minister and S. Gindlesperger.

MILLER.—Aug. 21st, 1894, near Bainbridge, Lanc. Co., Pa. Sister Anna Miller, widow, aged 86 y., 5 m., 28 d. Funeral on the 24th. Text, Rev. 22:13, 14. Buried near Good's meeting house. A large congregation assembled as a token of respect for the beloved sister. Sister Miller was the mother of fourteen children, of whom twelve are living, and grandmother of 81, and great grandmother of 41. She was a faithful "mother in Israel."

ESHLEMAN.—August 11th, 1894, of old age and general debility, at the residence of her son J. K. Eshleman, in Sterling, Ill., Magdalena (Kauffman) Eshleman, aged 84 years and 14 days. She was born in Lancaster Co., Pa., July 28th, 1810. Was married to Jacob Eshleman in 1828, and with her husband and children moved to Whiteside Co., Ill., in 1857. Eight children were born to them; two died in infancy and her husband died six years ago. She was buried at the Science Ridge cemetery. Funeral services were conducted by Rev. Philip Nice. A loving mother, a good friend, a Christian woman, has gone to her reward.

BRENNEMAN.—Deceased on the 14th of May 1894, in Pequena township, Lancaster county, Pennsylvania, Bro. Jacob Brennenman, aged 74 years, 10 months and 6 days. Buried on the 17th in the Byerland graveyard. The funeral sermon was preached at the Byerland M. H. to a large assembly of friends and relatives by Benjamin Hertzler, Abraham B. Herr and John B. Harnish, from Heb. 13:14. The deceased leaves his wife and four daughters to mourn his death. Peace to his ashes.

My husband is dead, and I am alone,
'Tis the debt which all mortals must pay,
Yet of all sorrows I've felt in my life,
I never knew grief till to-day.

Nearly fifty years we walked side by side,
Each a staff to the other always;
But the angel of death has taken my help,
So what can I do now but pray.

S. M. MYLIN.

SHARER.—On the 25th of July 1894, in Rapho Twp., Lancaster Co., Pa., Bro. Sharer, aged 79 y., 1 m., 19 d. He leaves a widow who with her sons and daughters and grandchildren mourn his death. He was a member of the River Brethren denomination. Buried at Hernly's Mennonite M. H. near Manheim. Funeral text, Rev. 14:12, 13.

DETWEILER.—On the 25th of Aug. 1894, near Huntsville, Logan Co., Ohio, of consumption, Bro. Jacob H. Detweiler, aged 67 y., 4 m., 29 d. The dec. was born in Huntingdon Co., Pa., March 26th, 1827. He was married to Erie Hartier in Millin Co., Pa., Jan. 12th, 1853. This union was blessed with 9 children, 5 sons, 4 daughters—one daughter is dead. He also leaves 6 grandchildren. He was buried on the 26th in the North Salem burying ground, followed by a large concourse of relatives and friends to pay their last tribute of respect to the departed. He was a faithful member in the Amish Mennonite church for many years. Funeral services by A. Miller in English and John Weyer and J. C. Yoder in German. Text, Isa. 38:1. May God comfort the bereaved family.

How blest the righteous when he dies,
When sinks a weary soul to rest,
How mildly beams the shining eyes,
How gently heaves th' expiring breast!

Life's labor done as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies.

HARSHBERGER.—On the 9th of August 1894, in Somerset county, Pa., of dropsy, Bro. Henry Harshberger, aged 75 yrs., 8 mo., and 8 d. He was buried on the 11th in the family graveyard. Funeral services were conducted by L. A. Blough, Sam. Gindlesperger and Henry Hostetler. Bro. Harshberger had a great deal of sickness in his later years sometimes confined to his house for several years, then improved again so that he could go about in the open air. Of his twelve daughters seven survive him. His wife died nearly three years ago. We believe that he died with the hope of eternal life beyond this vale of tears.

HOOVER.—On the 29th of August 1894, at Mongolia, York county, Ontario, of diabetes, John Wesley, only son of Enos R. and Deliah Hoover, aged 44 yrs. and 15 d. Funeral on Thursday the 30th at 2 o'clock from his late residence to the Mennonite graveyard at Whiteside. Funeral services were conducted by Samuel Wideman from 2 Pet. 1:24, 25, and John G. Hoover, from Psa. 103:15. A very large congregation assembled to sympathize with the bereft family, and as a token of respect for their beloved son. His favorite hymn was No. 123 H. and T., "One sweetly solemn thought," which he sang as long as he was able to do so. It was also sung at the funeral. We have reason to believe he is now "safe in the arms of Jesus," where pain and suffering cannot come, and where the weary are at rest.

EBV.—On the 7th of August 1894, in Mt. Joy Twp., Lancaster Co., Pa., sister Eby, widow of Peter Eby, aged 89 y., 3 m., 24 d. She was a faithful member of the Mennonite church for many years, and was a widow for 47 years. She leaves several sons and one daughter to mourn the loss of one gone before. Funeral text, Phil. 1:21. Buried in the Oberholzer family graveyard near Campbellstown, Lebanon Co., Pa.

HARRINGTON.—Mother Mary Harrington died Aug. 22, 1894, near Wakarusa, of paralysis, aged 81 years and 7 days. She was born in the city of Lancaster, Pa., Aug. 15, 1813. At the age of 8 years she emigrated with her parents to Waterloo county, Ontario. October 25, 1832, she was married to John C. Harrington who preceded her to the spirit world Aug. 6, 1886, at the ripe old age of 83 years, 1 month and 2 days. Of this union there are yet to children—4 sons and 6 daughters alive. In April, 1864, she, with her husband, moved to Elkhardt county and settled in Olive township, where she resided to her death. She was a consistent member of the Mennonite church, unassuming in all her Christian traits of character. Her funeral took place on Friday from the residence of her son David Harrington and interment at Shalum's where two able discourses were delivered to a large concourse of friends and relatives by Pre. Lehman and Mumaw.

CRESSMAN.—On the 21st of August 1894, near German Mills, Waterloo Co., Ont., of paralysis, Bro. Isaac Cressman, aged 64 y., 1 m., 15 d. His remains were buried on the 24th in Strasburg at Weber's M. H. Funeral services in the C. Eby M. H. Berlin. The funeral was very largely attended. The services were conducted by S. Gehman, Noah Stauffer and J. Gingrich. Bro. Cressman was one of the descendants of the oldest settlers in the country and was highly esteemed as a neighbor, friend and brother in the church in which he has been a member for many years. He leaves a widow and a large family of children, all grown, to mourn a kind and loving companion and father, and we believe that our dear brother has gone home to the mansions of eternal rest.

SHERK.—On the 26th of August 1894, at the residence of her son, Bro. Benjamin Sherk of Breslau, Waterloo Co., Ont., of general debility and dropsy, sister Elizabeth Sherk, maiden name Betzner, aged 83 y., 3 m., 16 d. Her husband, Pre. David Sherk died a number of years ago. They lived for many years on the old Sherk homestead opposite the village of Doon, in a neighborhood where almost the first ground was broken for cultivation in the backwoods by our brethren who came from Pennsylvania over a century ago. Sister Sherk seemed like one of the connecting links that bound the past to the present, and her interesting accounts of the pioneer days, the meeting of the Mohawk Indian braves in council on the opposite bank of the Grand river every fall, the gradual settlement of the country, the building of villages that have since grown into towns, the gradual growth of the church from a small body to a large membership, and the gradual disappearance of the red man of the forest, always found ready listeners. Her faith was unwavering, and as she slowly passed down to the river of death she realized the presence of that "one that sticketh closer than a brother," and with such companionship, death had no terrors for her. She leaves 2 sons, Bro. Benjamin and Isaac W. B., and two daughters, sister Gingrich, wife of Pre. J. B. Gingrich, and sister Barbara, who was the constant and loving companion and stay of her mother in her declining years. The burial in the family graveyard, as also the funeral services at the Cressman M. H., Breslau were very largely attended.

HERSHEY.—On Aug. 27, 1894, near Gray-bills Station, York Co., Pa., Anna M., daughter of Aaron and Mollie Hershey, aged 13 years, 8 months and 27 days. Funeral on the 28th. Services conducted by Martin Whistler.

MILLER.—On the 20th of Aug. 1894, near Forsker, Elkhardt Co., Ind., of dropsy and paralysis, Elisabeth, wife of David E. Miller, aged 40 years. She suffered very much during her sickness, but bore it all with Christian fortitude, and was desirous to be absent from the body and be present with the Lord.

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make you to become fishers of men." Mark 1:17. It is very seldom indeed that the editor and proof reader of the Lesson Helps are "caught napping" at the same time, but, like the repentant little boy, we suppose they "won't do it again." In this instance however they were misled by *Peloubet's Notes*, which has also the same text for Oct. 14 and 21.

On the 5th of August a service was held in the Roman Catholic church at Burlington, Vt. which was attended by many distinguished Catholic ecclesiastics, it being the occasion of the presentation by Bishop De Goesbriand, of an old iron link which was represented as part of the chain by which Peter was bound in the Mamertine Prison in Rome. Hundreds knelt at the altar and kissed the link in the hope, no doubt, of obtaining some benefit therefrom. There is no historic evidence that Peter ever was in Rome, much less that he ever was bishop of the church there, and the claim of the Romish popes, of "apostolic succession" through Peter is based on a supposition. However, to give a supposition the appearance of fact, in the eyes of ignorant people, perhaps no better method could be used than that of pretending to produce relics, of this or that historical event, and to doubt that these things presented as relics are really relics, is to a Catholic, a sin. But what virtue is there in a link of Peter's chain, supposing the one presented at Burlington were really part of a chain by which Peter was bound? Why make such a fuss about it and then forbid Peter's and the other apostles' writings to be "read everywhere in the churches" as the apostles desired it? Would there not be more virtue in living out the noble example set and the immortal principles taught by the apostles than in worshipping such perishable things called relics, which have no more virtue in them than the worship of idols and fall under the same condemnation? These relic "fakes" are, like the miscellaneous articles of an auctioneer's stock, "too numerous to mention," and are likewise of precious little virtue or value. The blood of Christ and the principles of the gospel are the only real virtues we can lay hold of, and if we hang our hope of salvation on anything or anyone else, we will be disappointed.

A QUESTION.

In 2 Cor. 12:2 Paul speaks of the *third* heaven, from which we necessarily infer that there is also a first and second heaven. An explanation is desired through the columns of the HERALD, where are the first and second heavens, or in what stage does the Christian enjoy them?

A BROTHER.

After recounting the trials through which he had passed, and the escape he had made from Damascus, Paul, no doubt remembering that Jesus had promised persecution to those who followed Him, was going to remind the Corinthians that God would and did reveal Himself in these "light afflictions" to cheer and comfort and encourage His faithful, suffering children. Hence Paul says, 2 Cor. 12:1, "I will come to visions and revelations of the Lord." Then he speaks of "a man in Christ," no doubt himself, who above fourteen years ago, "either at the time of or after Paul's conversion, had been 'caught up to the third heaven.'" Whether he was carried up bodily to heaven or only in a vision he could not tell. However, if we take into account what Paul taught, that the corruptible flesh and blood could not "inherit the kingdom of heaven," nor corruption inherit incorruption" (1 Cor. 15:50), it may be inferred that it was simply a vision. But whether it was a vision or not, Paul *knew* that the man was "in Christ," and that he was "caught up to the third heaven, and 'into paradise and heard unspeakable words which it is not lawful for man to utter.'" This language evidently proves that the apostle most firmly believed the soul to be distinct from the body, and capable of perception, activity and enjoyment, in a state of separation, 1 Thess. 5:23—28, especially verse 23. Many commentators suppose these to have been two distinct visions; that paradise is a different place from "the third heaven"; that in the latter he saw Jesus at the right hand of God, and in the former he conversed with departed saints. The language is indeed varied, yet whether there was one vision or two he doubtless had "abundance of revelations." The vision seems to have been vouchsafed to him, especially for his own support and encouragement, amidst his various labors and sufferings; and as no revelation of divine truth, needful to be known and believed by Chris-

tians or ministers, was made to him, it was not only *impossible*, but even *unlawful*, if it could have been done, to relate what he had heard and seen. As two distinct words are used, it is most natural to suppose that they were intended to convey two distinct ideas.

Concerning the "third heaven" of which Paul here speaks, it may be said, in explanation, that the Jews, in the apostolic age, divided the heavens into three. 1. The aerial, including the clouds and the atmosphere. 2. The sidereal, including the stars, planets, etc. 3. The habitation of God and His angels.

Concerning the "paradise" of which Paul here speaks, it is thought by many to have been another vision. Our Waldensian and Mennonite forefathers believed it to have been the place of departed souls. In this view some of the highest authorities on Bible exegesis concur, and there certainly is much in the Bible to substantiate this belief, as for example, Jesus on the cross told the penitent thief, "To-day shalt thou be with me in paradise." Then after His resurrection He told Mary that He had "not yet ascended to the Father," etc.

The things *unspeakable and unlawful* or impossible to utter were so because they belong to heaven, not to earth, and besides, Peter says we have a more sure word of prophecy than visions and revelations 2 Pet. 1:19. The fact that on this account Paul refrained from speaking more of these revelations, should be a check to our curious desires after forbidden knowledge, and teach us to improve the revelation God has given us in His Word. Paul himself, who had been to the third heaven, did not publish to the world what he had heard there, but adhered "to the doctrine of Christ," on that foundation the church is built, and on that we must build our faith and hope.

And while we notice these things, let us notice also the modest, humble manner in which Paul speaks of these revelations. Instead of speaking thereof at every occasion he deemed it as *not expedient*, and hence said nothing about them until *above 14 years after*, and then only when he was well-nigh forced to do so, (V. 11) and then he speaks of himself in the third person. It is an excellent thing to have a lowly spirit in the midst of high advancements, for those who humble themselves

shall be exalted. Paul had nothing of which to glory, but of his infirmities, not his sinful infirmities, it is true, but of his "reproaches," "necessities," "persecutions," and "distresses" "for Christ's sake," and if this was right and proper for Paul, it surely is not wrong for us to do the same when it becomes necessary.

We have not confined ourselves simply to answering the brother's question, but have taken the whole of the circumstances into consideration which led Paul to speak of the "third heaven."—E.D.

For the Herald of Truth.

FINDING HELPERS AND SUCCESSORS.

Thou wilt surely wear away, both thou, and this people that is with thee, for this thing is too heavy for thee; thou art not able to perform it thyself alone.—Exodus 18:18.

No man is able to do everything. Helpers are needed in the church, in the Sunday school and in business. When our Savior began His work He chose disciples and apostles to be associated with Him in His work. When the work of Moses, the great leader of God's people, became too great for him, he accepted the wise advice of Jethro and divided and subdivided the work, keeping the most important for himself and assigning the other work unto "able men, such as fear God, men of truth, hating covetousness."

No man can remain forever at his work. Bodily powers will begin to fail, the memory will lose its retentiveness, the power of discernment will lose its clearness, and enthusiasm and hopefulness will wane. The old bishop and the old Sunday school worker may be more wise and experienced than the younger and middle-aged people, but wisdom and humility will clearly teach the old workers to look out in time for helpers and associates who may take up some of the work and by God's blessing gain fitness to be their successors. When the middle-aged and the young are wise they will duly weigh and regard the counsel and the restraints that may be offered by the old and experienced. Allow me to use this simple illustration: If the team is all colts, it may go too fast and wreck everything; if the team is all old horses it may be so weak and slow that you will never get through; hitch up the colts with the old horses and the colts will learn to work and gain strength, the old horses while giving the needed restraint will move along more speedily and cheerily because of the contagious liveliness of the young.

When churches are controlled by men who repel the young, who let it be un-

derstood that they want no helpers, no associates, and who make no provision for successors, the result is disastrous. It is a sad day in the church and the Sunday school; when the old workers become disabled and die, and there are no trained workers to take up and carry on the work.

Humility is willing to make room and welcome younger workers. Wisdom looks out for successors. Love, looking through old eyes, views kindly the mistakes of the inexperienced. Love, looking through young eyes, is patient with the seeming slowness and cautiousness of the old. The Holy Spirit, when welcomed into the hearts of old and young, banishes narrowness, selfishness, and harshness and so fills the heart with His sweet and holy influences, that all can live together and work together in love and harmony.

Leaders in the church who neglect to look out for helpers and successors may wake up some day to the fact that their church and Sunday school is going down, losing life and that they are forsaken and a failure.

It is possible for uncharitableness and self-righteousness to so blind the eyes of a leader that he cannot see suitable helpers among his flock, even when they are there. The love of authority and the pride of position may creep into the heart of a leader in the church quite as easily as treachery crept into the heart of one of the Savior's chosen twelve.

Let us who are getting up in the fifties and sixties, try to keep in touch with the young people, and let us give an example of humility, not only in the plainness of our attire and the simplicity of our manner, but also, like John the Baptist, let us say of our successor, "After me cometh a man which is preferred before me," or in view of increasing age and failing strength let us say: "He must increase but I must decrease."

Mc Veytown, Pa. J. K. HARTZLER.

For the Herald of Truth.

GOD'S CLAIM UPON US.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

God claims our first and best service. To my mind there is no scripture more often disobeyed than these words of the Savior: "Seek ye first the kingdom of God, and his righteousness."

The divine order of things is: Spiritual matters first, and temporal affairs second. But alas! how often the order is reversed. God should reign supreme in our hearts, and His service be done in willing obedience, regardless of temporal matters. How can we hope to be accepted of God if we give our time and talent to the promotion of things pertaining to this life only? If we serve Satan first, and

instead of seeking righteousness we seek riches, and honor, and popularity, and worldly pleasure, what right have we to expect a reward? If we would win His smile of approval we must give our time and talent and possessions to His service. And this is not all, He wants our first thoughts, our honor, our praise, and our deepest affections. We must first seek God and then we can seek His righteousness, which is nothing less than to seek to praise and honor Him; to seek to be pure, obedient, cheerful, and zealous in good works. We must give Him the best of our time by setting aside all unnecessary labor that would hinder us when there is work to be done for His cause.

We must give Him our talent by speaking words of comfort or encouragement; by singing, teaching, praying or exhorting. We may have no other talent than to be prompt or attentive, but be it great or small, every talent must be given to Him. We must give Him our possessions by using them as He directs; by giving to the poor; by aiding the spreading of the gospel; and by looking upon them as belonging to God and given to us to take care of only.

We are not seeking the kingdom of God when we give part of one day out of seven to His worship and devote the remaining six entirely to secular matters. We are not seeking His kingdom first if we give five cents to the contribution box and ten dollars for some luxury or speculation. We are not seeking His righteousness if we give more encouragement by word or presence to some gathering of worldly pleasure than we do to a Christian work.

Now comes the second part of our text: And all these things shall be added unto you. "These things" means all things necessary to the sustenance of this life. This promise from the lips of Jesus Himself is many times ignored by word and action. We worry and fret because we think we ought to have this and need that, and so on, not pausing to think that God knows better than we, what we need. All our complaining will not procure those things even if it were best to have them. Worry even lessens our chances to provide them, even if God should see fit for us to have them. If all the precious time wasted in thinking and wondering what we will do next day, next week, or next year, were spent in seeking God and His righteousness, we would all no doubt be blessed more abundantly both spiritually and temporally. Why not take God at His word and seek only to do His will, thus gaining a heavenly inheritance and feeling assured that He will grant all the necessities of life? He has promised it. Whatever man's order of affairs, let us take God's order and attend to spiritual matters first. CLARA BRUBAKER.

For the Herald of Truth.

TEMPTATION.

This is so common and familiar to mankind, and so often spoken of, yet there are so many people if they are asked what temptation is, their answer is somewhat in this way, "Well, it's something common and occurs daily, but is above my knowledge to explain to you." Dear readers, I will draw your attention to this subject, for it is necessary to take this subject in consideration, for almost every body should know how to explain it. I will draw your attention to three principal points. 1. What is temptation? 2. Who is the tempter? 3. How to escape.

We learn and see, and I can say from my own experience, that when we attain to the years of accountability two ways open before us, and they lead into opposite directions, and God gives us the privilege to choose what we will, the road that is thickly lined with pleasures of this corrupt sense and body, whose end is destruction, or the narrow way that leadeth to eternal life. These worldly pleasures and lusts of corruption just suit our carnal body, because the outward body of mankind will corrupt as well as the pleasures of this world, and they are very closely related with one another. We have however a spiritual body which lusteth against the flesh. In Galatians 5:17 we read, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Now, while we are a free people, not under the law as in olden times, but have the privilege to choose what we will, Satan comes with things of corruption, which our flesh lusts after, trying to lead our souls astray, while God, not wanting one soul to perish, tries to draw us away from corruptible pleasures, and, while being drawn by the spirit of God, this ever-active enemy of God and man, or god of this world, the prince of the power of this world, a liar and a father of it, roaring lion, the old serpent, the devil, Satan, Beelzebub, or whatever name you may give him, tries in his utmost strength to win us over on his side. Now, there are many people who think God tempts us. Not so, my dear friends, but we are simply tempted when God draws us away from our own lust. Satan is really the tempter. God only wants to draw us away from the evil that we may perform good works. Let us look to James 1:13, 14. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." Hence, how shall we escape?

We often meet with difficulties, and when we do meet them the thought is, "How can I escape?" I will quote you a beautiful text, which will satisfy the whole distress about temptation. You find it in

1 Cor. 10:13. There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it." Satan is always sure to attack us at our weakest points, but we have to take an example of Christ when He was tempted. We have to use our whole strength, our whole mind, to seek power to overcome the evil and escape.

God, the mighty Maker, always establishes a way to escape in time of temptation if we only give heed to His calling.

Dear Christian friends we must be fully consecrated to God before we can find the way to escape. If we are only so far consecrated that we overcome the first time Satan will come again and bring more and stronger spirits with him, see Luke 11:24-26, which says, "When the unclean spirit is gone out of a man he walketh through dry places seeking rest, and finding none he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished."

Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." So let us all be earnest and faithful, praying fervently for each other so when death calls us away we may meet in that happy place where there is no pain, no sorrow, no temptation, nothing but everlasting joy. Let us so live that when the hour of death comes we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that do love his appearing."

Waterloo, Co., Ont. B. G. HORST.

For the Herald of Truth.

CHRISTIANITY FIRST.

Presuming that all understand the term Christianity we will not stop to define it, suffice it to say that we do not derive a name from any one unless we bear a close resemblance to that person. Therefore to be a Christian in reality we must be Christlike, which includes all the Christian graces practiced in our daily life, else that name or all it implies, does not apply to us. We must be Christians to belong to Christ, and we must belong to Him before we can belong to His church. This order is however sometimes reversed. The getting into the church is sometimes considered of the first importance, as if she (the church) could effect this great transformation that must needs take place in our hearts and minds, to become Christlike. A person taken into the

church unconverted is likely to become very "churchy." The creed and doctrine of his church supersede and nullify all others, so much so that he can see but little good in others. It is possible for us to become so established in our own belief that if we read anything outside of that which we have been taught we are loth to believe it. Hence the need of our being thoroughly "renewed in our minds that we may be able to prove that acceptable will of God." That denominational zeal and sectarian bias has blinded the spiritual eyes of many is evident from the fact that some of the plainest commands of the Bible are ignored, means of grace neglected, spiritual enjoyments restrained or suppressed and the spirit quenched because "the church don't require it or preach it up." We may attribute much of the coldness and indifference to the cause of Christ to this growing evil.

One minister filled with the Spirit, "knowing nothing but Christ and him crucified," will bring more souls to Christ than a dozen that know more of church rules and doctrines of men than they do of the word of God.

If we wish to fill our half-filled churches with Christlike Christians we must leave out denominational pride and sectarian bigotry. We may bear the name of Baptists, Methodists, or Mennonites, but let us first and foremost of all be sure we are Christians. A. K. K.

Weilerville, Ohio.

TO THE BROTHERHOOD.

We, the brethren residing in the Oklahoma Strip, numbering about sixteen members, are greatly in need of a house in which to hold our church worship, as the majority of us live in sod houses, and small ones at that. We have been holding meeting under a kind of bower prepared of brush, and it will soon be too cold to use that. As yet we have no minister residing with us, but have had meetings every two weeks for some time by the kindly aid of the brethren of Harper, Kansas. We have also an interesting Sunday school of an average attendance of forty-five pupils. As the writer expects to locate there in the near future, we have contemplated to build a sod house to worship in. We now earnestly plead for the kindly aid of the brethren to assist us so that we can put on a shingle roof, and get lumber for a floor, seats, door and windows. We expect to begin the work in October so that we may have it done before cold weather. We hope the brethren and sisters will think of us on the frontier and pray that souls may be gathered into the fold. All money sent to Bro. J. G. Wenger, Harper, Kan., will be thankfully received and will go to the right use. All moneys received will be acknowledged through the HERALD.

SIMON HETRICK.

MOTHER'S COLUMN.

REPROVING A CHILD BEFORE COMPANY.

Probably most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reprovied in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right and best or not. But it is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let a child see that the mother is so anxious that he should have the approbation and good will of her friends that she will not call their attention to his faults; and that while she never under any circumstances allows herself to forget to tell him afterwards alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and while the child will lay these secret reproofs to heart, he will still be happy.

I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method. Once I saw her little boy behave so boisterously and rudely at the dinner table, in the presence of guests, that I said to myself: "Surely, this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty and warning flash from her gentle eyes to his; but nothing did any good. Nature was too much for him; he could not at that time force himself to be quiet. Presently she said, in a perfectly easy and natural tone, "O Charley, come here a minute! I want to tell you something." No one at the table supposed it had anything to do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face.

In a few moments he laid down his knife and fork, and said: "Mamma, will you please excuse me?" "Certainly, my dear," said she. Nobody but I understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way.—Helen Hunt Jackson.

If you do not teach your children to sing the songs of the church, do not blame them if they learn to sing other songs. They must and will learn to sing something.

HOW TO HAVE GOD'S HELP.

"And when Elisha was come . . . he went in there and shut the door . . . and prayed unto the Lord." 2 Kings 4:32, 33. All life giving power comes from God, and the prophet knew this. All of his dependence just then was in the Lord God Omnipotent. Centuries later Jesus taught His disciples to always shut the door the first thing when they would talk with God; and He also taught them by precept and example that the next thing to do after they had prayed was to do all they could to help answer the prayer they had made, and this was the very thing the prophet did. One reason why some of us do not have more prayers answered is because we stop praying as soon as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocket-book. We say amen and quit just when we ought to press on with more earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in the barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father who had prayed at the family altar for a man who needed bread. That boy had a true idea of prayer that some older men never get.—The Ram's Horn.

MORE MANUSCRIPT COPIES OF THE SCRIPTURES DISCOVERED.

A letter from Cairo, dated July 31, contains the following interesting narrative:

While the discovery of a manuscript dealing with the life and deeds of the Prophet Issa, by a Russian traveler, who asserts that Issa was identical with Jesus Christ, is still being discussed in the scientific world, El-Moukattaf, the great Oriental magazine published here in the Arabic language, makes an important announcement respecting the finding of scriptures by Friedrich Grote, a renowned German savant, who some time ago obtained permission from the Turkish Government to copy the manuscripts stored in the cloister on Mount Catherine, founded by Emperor Justinian in 528 A. D.

This ancient edifice up to the present time retains its original character of a mighty fortress, eminently well adapted as a repository to ward off either the onslaughts of robber bands from the desert or the intrigues of rival monasteries and scientific bodies that have an eye on valuable records and prints. Mount

Catherine is the highest peak in the mountain group of Jebel Nusa, and from the monastery a path of granite steps leads to the "Mountain of the Law." The desert commences at its base, and the entire neighborhood is covered with the ruins of Christian churches and cloisters.

The very fact of the ruins' presence bespeaks the importance and the exclusive character of the Scripture treasures within the keeping of the Monks of Mount Catherine. The cloister fortress alone was able to withstand the exigencies of perennial wars, and the Christian dwellers of the holy region were forced to deposit their valuable manuscripts with the monks for safe-keeping. In the course of time the monks fell heirs to all these Scriptural treasures, and now boast of a collection which the libraries of all the world could not duplicate.

"Dr. Grote was, of course, not allowed to acquire any of the manuscripts," says El Moukattaf. "He found it likewise too laborious to copy them. So he employed photography as a means of transcribing them, an undertaking in which he, assisted by effective instruments, was eminently successful."

"The photographic plates submitted by Dr. Grote to the editor prove that the majority of manuscripts are in the ancient Arabian and Syrian languages, but the most important discovery is an Evangelium manuscript, which seems to be older than any parts of the original Holy Scriptures heretofore found."

"We were greatly puzzled by this manuscript when we first saw its photographic reproduction. The handwriting was unrecognizable. Finally we discovered a key for deciphering it, and found it to be a part of the book of St. Mark, 9:11-12, beginning, 'And they asked him,' etc., and ending, 'And they asked things and be set at naught.'"

"The discovery of the key was principally facilitated by the occurrence of the word Ailia, that is, Elias, in the text."

"The language used is the Aramaic dialect that prevailed in Syria at the time of Christ, and it is very probable that Dr. Grote discovered the most ancient of all Evangelium manuscripts in the form of contemporaneous Aramaic translation."

It should be interpolated here that Aramaic, according to Julius Furst, is the mother of all Semitic dialects. The oldest writings in that language heretofore known were the Chaldaic parts of the Old Testament—Jeremiah 10 and 11; Daniel 2, 4, 5, 6, 7, and 28; Ezra 4, 8, 18, 7, 12 to 26.

El-Moukattaf continues: "The last page of a translation of a part of the Evangelium in the ancient Arabic language, which Dr. Grote's photograph reproduces, contains the following:

"The word was disseminated among the brethren, and they believed."

And there are many other things done by Jesus, which, if written about, would fill the world with more books than it could hold."

"Another photograph represents parts of the first book of Timothy, chapter 6, commencing as follows:

"I give thee charge in the sight of God, who quickens all things," etc.

"This manuscript shows traces of the Arabic style of writing in use now."

"A photograph of a manuscript of Psalm 46 produces Arabic and Syriac translations of each verse set opposite each other. We have before us verses 8 and 9: 'Come, behold the work of the Lord,' etc., and 'He maketh wars to cease unto the end of the earth.'"

"Another Arabic manuscript contains the sentence: 'Whoever killeth a man is excluded from inheritance.'"

So far the reports in El Moukattaf.

Dr. Grote is now in Cairo, preparing his wonderful collection of photographs for publication. He hopes to establish many new facts in relation to the life of Christ, His disciples, and the early Christians. His journey to the cloister on Mount Catherine was a memorable one. The edifice is situated at an altitude of 5,500 feet, and surrounded by a wall forty feet high. There is absolutely no entrance, the only gate in existence having been walled up a century ago. The doctor was elevated to the citadel by means of a windlass. He found it inhabited by forty old monks belonging to the Greek Church. Though living in the midst of luxury, as it were, with the products of wonderful gardens and vineyards at their disposal, the holy fathers are devoted to asceticism in its most abject form. The doctor, however, was treated with consideration, and was allowed the same freedom as Tischendorf, who, at the end of the fifties, discovered the Codex Sinaiticus in the cloister, a manuscript of the Holy Bible, written in the fourth century, and bought by the Czar Alexander II. It is now at St. Petersburg.

BAPTISM OF THE HOLY SPIRIT. (Continued.)

OTHER SYMBOLS.

That the office of water is that of a symbol agency "making manifest the power of the blood of the Lamb of God to take away sin is further certified by the general office of symbols which, by well known natural qualities, "make manifest" some invisible, less known and less easily apprehended moral quality, as also by the office of particular symbols in other baptisms; as for example in the symbol fire like tongues "making manifest" the speciality of the baptism of the Apostles by the Holy Ghost. There was a speciality in this baptism in that it was not the ordinary baptism of the Holy

Ghost, (thoroughly changing the spiritual condition through the blood of Christ, convicting of sin, giving repentance, remitting sin, regenerating the soul), for such baptism the Apostles had already received. The Pentecostal baptism was a thorough change in the soul's condition by enduing it with gifts and graces qualifying it for the Apostleship; among which gifts (and especially manifested on this occasion), was the gift of tongues which, therefore, as representative of other gifts, was divinely chosen to be symbolized by "cloven tongues like as of fire." What symbol could have been chosen more perfectly adapted to "make manifest" the nature of this baptism? "Cloven, fire-like tongues" as the symbol of the soul's baptism, cleansed from sin through the blood of the Lamb, by the Holy Ghost would be as unintelligible as an Egyptian hieroglyph; and on the other hand, while water as a symbol "makes manifest" with divine perfectness the cleansing power of the blood of the Lamb, it would as a symbol of the endowment, baptism of the Apostles, be as unintelligible as any senseless *abracadabra*. So, in the baptism of our blessed Lord by the Holy Ghost "not by measure," which was yet another baptism, diverse alike from that by cleansing blood and from that by Apostolic endowment, "water" would have been no adequate interpretative symbol, and "cloven tongues as of fire" would have been wholly out of place, but how sweetly perfect is the divine symbol of the descending "Dove!"

Thus we are taught, by the word testimony of John, and by these other parallel symbols in other baptisms, that water is used in Christian baptism, not to cover ships sunken in the sea, not to cover men drowned in a river, not to make intoxicating wine un-intoxicating by being poured into it, not to make hot iron cold by being poured over it, not to make a man drunk as by drinking water of the fountain of Silenus; these are baptisms of water thoroughly changing the condition of ships, and metals, and wines, and men, in conformity with physical qualities of water, but in the divinely appointed baptism water lays aside its physical qualities, and invested with the functions of a symbol "makes manifest" the spiritually cleansing power of atoning blood through baptism by the Holy Ghost. As a symbol of "the power of the Lamb of God to take away sin," therefore water appears in rite baptism. It hardly needs to be added that the error which makes it a divine command to dip, or to immerse, or to cover in any wise, men in this symbol, water, is as untrue and as irrational, and calls for as unserved reprobation as the statement that there is a divine command to dip, or to immerse, or to cover in any wise, the Apostles in the symbol tongues; or to dip,

or to immerse, or to cover in any wise, the Savior, in the symbol Dove! The error is absolute; without one element of truth; the spirit of the error antagonizes the whole genius of Christianity; and its distinctive fruits are, and of necessity must be, evil, only evil, and that continually. And all this is so certain, so obvious, and so necessary, that it will be admitted by the advocates of this error on the supposition of their being in error. That is to say, if an error it is a deplorable error.

PROOF OF ERROR FROM INSPIRATION.

It has been proved, from the root out of which Baptize springs, from the water invested with symbol power to baptize "into repentance," and from divine appointment symbolically "to make manifest" the baptism by the Holy Ghost through the blood of the Lamb, that there is no dipping or immersion or covering in the baptism by the Holy Ghost, but a thorough change of spiritual condition conformable with the characteristic power and holiness of the baptizing agency, to wit, the Divine Spirit. This statement exhaustively expresses this baptism in particular, and, *mutatis mutandis*, as exhaustively and as truly expresses every other baptism, whether within or without the Scriptures. The key that unlocks every door is the master key. Some further and concluding evidence on this key point, drawn directly from inspiration, will now be adduced.

In Acts 1: 5 the Saviour said to the Apostles: "Ye shall be baptized by the Holy Ghost not many days hence." Ten days after this promised baptism by the Holy Ghost was made, it was fulfilled with the absolute perfectness which forbids any jot or tittle of divine promise to fail. The fulfillment is recorded in Acts 2: 1-4; but in the historical relation of that fulfillment the word baptize does not appear. It is, however, not merely an omission; there is a substitute provided for the omitted word—"they were all filled (not the word 'baptized,' used in the promise) 'of the Holy Ghost' (the Genitive case, not the Dative, as used in the promise, 'with the Holy Spirit'—Baptist version) and began to speak with other tongues, as the Spirit" (Nomative case) "gave them utterance." In view of these changes in word and in case, as shown when the promise is made and when the promise is fulfilled, what conclusion must be made? Is there contradiction or diversity between the promise and the fulfillment? The answer to such question must unreservedly be, there is neither. There was no promise of an *immersion* in the Baptize of the promise, and most assuredly none in the fulfillment of the promise; there was no promise of an immersion in the preposition which appears in the promise but disappears from the fulfillment, as there most assuredly was none in the genitive and the nomative

cases which appear in the fulfillment of the promise. These cases declare the active agency of the Holy Ghost in the scheme of redemption, and in the same measure condemn the remarkable error which reverses the scheme of redemption by making the Holy Ghost a quiescent element into which the slain Lamb immerses sinners instead of the Holy Ghost as a divine Agent, baptizing (ideally) sinners into the slain Lamb of God—"as many as are baptized into Christ are baptized into His death." "The promise ye shall be baptized" declares ye shall be *thoroughly changed in spiritual condition conformably with the characteristic of the baptizing agency*, and this promise has its answering echo in the historical statement, "they were all filled of (by) the Holy Ghost." Between the primary use of Baptize in physical use, and the primary use of "fill" in physical use, there is the greatest diversity; but as these words pass into secondary metaphysical use they become inter-changeable and of identical value. In such use "fill" expresses condition, thoroughly subject to the characteristic of that which ideally fills, thus: "Nebuchadnezzar was full of fury;" "full of extortion and excess;" "full of hypocrisy and iniquity;" full of all subtlety and all mischief; child of the devil, enemy of all righteousness; so: I am full of power by the Spirit of the Lord;" full of grace and truth;" full of faith and the Holy Ghost." The usage is beyond impeachment; whoever is said to be "filled" with any quality or influence is thereby declared to be in a condition thoroughly subject to and made conformable to the characteristic of such quality or influence whether it be good or bad. This usage is exhibited and interpreted in connection with the case before us. "Others mocking said. These men are full of new (sweet) wine; (v. 13). This phrase 'full of wine' Peter interprets, denying the condition expressed by it, namely, a condition subject and conformed to the intoxicating characteristic of wine, saying, 'these are not drunken, as ye suppose,' (v. 15). The proof is absolute as showing—1. That to be filled with anything expresses a condition thoroughly subject and conformed to the characteristic of that thing; 2. The Apostles filled of (with, by) the Holy Ghost came into a condition thoroughly subject and conformed to the characteristics of those gifts and graces conferring "power" for the Apostleship; 3. It having been heretofore shown that Baptize demands a thoroughly changed condition whose speciality is determined by the characteristic of the baptizing agency; and it being now shown that "filled with" expresses a thorough change of condition whose speciality is determined by the characteristic of that which fills; it follows, as truly as that "things which are equal to the same thing are equal to each

other," that "filled with" in the historical statements of the fulfilled promise is equal to the "baptized by" in the prophetic promise. This conclusion has no *ex gratia* element in it. It rests squarely and absolutely in truth. It is the testimony of divine inspiration defending divine truth in promise by divine truth in fulfillment. As surely as God's promise and God's fulfillment of His promise are equal so surely are "baptized by" and "filled with" equal.

Similar testimony, equally unimpeachable in connection with other words no less diverse in primary use, might be adduced, but space forbids and no exigency demands it. Inspiration has passed sentence of death, without benefit of clergy, upon that famous transgressor now appearing as "immersion in water," more shyly appearing as "immersion in the Holy Ghost," and most of all shrinking from "immersion in fire," but always and everywhere appearing as an intruder and a deceiver when claiming to be "Baptize."

(Conclusion in next number.)

SUNDAY SCHOOL LESSONS.

LESSON I.—OCTOBER 7.

JESUS AT NAZARETH.—Luke 4:16-30.

Golden Text.—See that ye refuse not him that speaketh.—Heb. 12:25.

Time.—A. D. 28.—probably April.

Places.—Nazareth in Galilee, the home of Jesus' childhood and youth.

INTRODUCTION.—JESUS.—Thirty-one years old now, and in the second year of His public ministry.

JOHN THE BAPTIST.—He is now at this time in prison in the Castle Macherus; placed there by Herod a short time before on account of his faithful reproof of Herod's sins.

JESUS REJECTED BY HIS TOWNSMEN.—This rejection (vs. 16-30) is not probably the same as that recorded by Matt. (13:54-58) and Mark (6:1-6). This early rejection accounts for our Lord's removal from Nazareth to Capernaum, as the center of His activity (Matt. 4:13). It is believed that there were two rejections at Nazareth, because it is difficult to believe that the event recorded by Matthew and Mark took place so early in the history of Jesus.

DAILY READINGS.
M. Jesus at Nazareth Luke 4:16-30
T. Another Visit to Nazareth Mark 6:1-6
W. The Text Read by Jesus Isaiah 61:1-6
Th. Scripture Testimony John 5:36-47
F. Without human Learning John 7:10-18
S. Wisdom Rejected. Prov. 1:24-33
S. Refusing to hearken. Deut. 18:15-18

LESSON II.—OCTOBER 14.

THE DRAUGHT OF FISHES.
Luke 5:1-11.

Golden Text.—Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

Time.—A. D. 28. Probably April; soon after our last lesson.

Place.—On the shores of the Sea of Galilee, near Capernaum.

INTRODUCTION.—PARALLEL SCRIPTURES.—We find accounts of this event, but in briefer form in Matt. 4:18-22, and Mark 1:16-20. A similar event took place more than two years later after the resurrection of Jesus (John 21:1-9). There are some difficulties in harmonizing the accounts given by Matthew, Mark and Luke, but the narrative here has so many points in common with that of Matthew and Mark that it has been supposed by most commentators to be a different report of the same facts.

THE LAKE OF GENNESARET.—The most sacred sheet of water which this earth contains.—Stanley. Genesaret is a clear, sweet lake, about five miles long and twelve broad, with the Jordan flowing through it. Its fish produced a valuable revenue to those who lived on its shores.—Farrar.

DAILY READINGS.

M. The draught of Fishes. Luke 5:1-14
T. Fishers of Men. Matt. 4:18-25
W. Another draught of Fishes. John 21:1-11
Th. A full net. Acts 2:41-47
F. "Follow me." Matt. 9:9-13
S. Denying Self. Luke 9:23-27
S. Hesitating to follow. Matt. 19:16-22

LESSON III.—OCTOBER 21.

A SABBATH IN CAPERNAUM.

Mark 1:21-34.

Golden Text.—He taught them as one that had authority, and not as the scribes.—Mark 1:22.

Time.—A. D. 28, the Sabbath following our last lesson.

Place.—CAPERNAUM, the home of Jesus for the time.

INTRODUCTION.—PARALLEL SCRIPTURES.—Matt. 8:14-17; Luke 4:31-41.

THE KINGDOM.—We have in this lesson the kingdom of God presented in various phases. (1) The Gospel of the kingdom. (2) The law of the kingdom. (3) The officers of the kingdom. (4) The success of the kingdom. Provisions are now made for the expansion of the kingdom.

PREVIOUS HISTORY.—After His baptism, Jesus was "led up of the Spirit into the wilderness to be tempted of the devil"—that is, tried—preparatory to His more public conflict with all the evil agencies of the devil. Then He came forth and began to preach, and called to Himself four disciples—Andrew and Peter, James and John. With these four He journeyed to the city of Capernaum.

A BUSY SABBATH.—This Sabbath is one of the most busy days recorded in Jesus' life, crowded with teaching, and with miracles of grace. It is a good example of two ways in which Jesus spent His Sabbath hours. (1) In worship. (Mark 1:35); He attended the house of God and took part in divine worship. (2) The rest of the Sabbath He spent in doing good to all the needy ones within His reach. These two things express the spirit of Christianity and the right method of Sabbath keeping.—Peloubet.

DAILY READINGS.

M. A Sabbath in Capernaum. Mark 1:21-34
T. Prayer and power. Mark 1:35-45
W. The great Physician. Matt. 15:21-31
Th. Wonderful works. John 7:40-53
F. Authority. Matt. 7:24-29
S. In the name of Jesus. Acts 16:14-18
S. Words and works divine. John 8:25-32

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CORRESPONDENCE.

FROM BELLEVILLE, MIFFLIN CO., PA.—On Sunday, Sept. 9, 1894, there were admitted to the church at this place, nine souls by baptism on confession of faith. The sermon was preached and baptism was administered by Bish. Michael Yoder. The text was John 3: 1-21. The speaker was particular to explain to the young converts and the large congregation the nature of faith, repentance and conversion. COR.

CULBERTSON, PA., SEPT. 18, 1894.—As there are now about a score of applicants here for membership, and perhaps many at other places, would not the HERALD do well to call attention to the necessity of a study and understanding of our Confession? Please emphasize that each individual should know that his sins are pardoned, "having become united to God" and "whose names are recorded in heaven," before baptism, according to Article 7. of our Confession. I did not have this essential experimental knowledge, and have reason to believe many others do not. I. A. LEHMAN.

ROCKTON, CLEARFIELD CO., PA., SEPT. 12TH, 1894.—Bro. D. H. Bender of Tub, Pa. was moved to visit our little congregation at this place. He came Sept. 5th to proclaim to us the love of God and to admonish us also to love God, which he did effectually. He held two meetings which were well attended, and if he could have remained longer the house would not have held them all. Everybody was sorry that he could not stay longer for we need sermons like his. May God bless him in all his efforts for good, and may he reap the reward of the righteous. We hope that he may be permitted to come back and stay until his labors here are rewarded by the return of many souls. M. J. C.

FROM MCALLISTERVILLE, JUNIATA CO., PA.—We enjoyed a pleasant visit from Bro. D. H. Bender of Tub, Pa. He stopped with us on the 1st of Sept., accompanied by Bro. Samuel Hess of Cumberland Co., Pa. Bro. Hess remained with us till Monday the 3d. He preached a very interesting sermon on Sunday at the Lauver meetinghouse. Bro. Bender remained with us until the 5th, filling several appointments all of which were very interesting. We were sorry the brethren could not stay with us longer. We hope they will again pay us a visit and stay longer. We are always glad to have the ministering brethren come and preach for us. The Lord bless all the united efforts put forth for the upbuilding of His kingdom. COR.

FROM SHELBY CO., MO.—We as a congregation have again been encouraged to press on in the good work here. Bro. Daniel Kauffman came into our midst on the 3d of September. He labored zealously for the cause of Christ, and on the 8th of Sept. Bro. J. S. Coffman came also to assist in the work. Bro. K. left us on the 12th, but Bro. C. remained with us until the night of the 14th. During their meetings one soul became willing to forsake the world and confess Christ before men.

We are passing through a season of darkness, but with earnest, faithful, untiring efforts on the part of the church, I feel that God will yet accomplish a good work here, but it will take patience and active work. We thank the brethren for their visit, and heartily invite all others who can to follow their example. CLARA BRUBAKER.

NEWTON, KANS., SEPT. 18, 1894.—Bro. J. S. Hartzler of Topeka, Ind. has been encouraging the brotherhood at Larned, West Liberty and in Lyon Co., near Hartford, by a visit to these places. He expects to be at the conference in Cass Co., Mo. on the 27th and 28th of Sept. The brethren Caleb Winey, T. M. Erb and J. M. Weaver are favoring the little congregations in Cherokee, Jackson and Osborne counties with a number of meetings this month. We miss our brethren in the home congregation when they are thus out in the field. A number of our young brethren and sisters have left us too, and have gone to other states, and while we miss them, especially in the Sunday school work and the Bible readings, we hope they may prove a blessing to the cause elsewhere. There are at present four converts in the Pennsylvania Cong. in Harvey Co. R. J. HEATWOLE.

ROSELAND, LA., SEPT. 18TH, 1894.—Greeting to all the readers of the HERALD in the name of Him who caused even the heavenly host of angels to rejoice when His name was proclaimed to the shepherds, saying, "To you is born this day in the city of David a Savior," and of whom we can now say, that He is the faithful witness, and first begotten from the dead, and who has loved us and washed us from our sins in His own blood, to Him be glory and dominion now and forever. It is very interesting to us, to read in the HERALD about the different churches around, though they are mostly quite a long distance from here. Although living in this Southland, we wish to be remembered as such that have a love for the cause of Christ. We feel that the Lord has been very kind to us while here, and it is a joy to know that He is everywhere. We have the pleasure of holding church service

and Sunday school every Sunday, but have not held communion since coming here, though we have a desire* for the same, and having a sufficient number here now to do so, we intend to hold communion the first Sunday in October. If there are any brethren or sisters elsewhere that could be with us on that occasion, we would be very glad to have them do so, and we extend a cordial invitation. Roseland is our railroad station on the main line of the Ill. Central R. R. 70 miles north of New Orleans.

J. T. NICE.

LARNED, KANS., SEPT. 8, 1894.—In company with my granddaughter and old mother Zook, we started "overland" on the 1st of August for Stafford Co. and beyond, to visit our friends. Mother Zook remained in Stafford Co., while we continued on our way to Reno Co. We remained here a day and a half among old neighbors from Illinois, then pushed on through Kingman Co. to Harper Co. We attended two meetings, Sunday school and Bible Reading, and found our brethren rejoicing in the Lord. It was a pleasure to us to be with them. On Saturday, in company with the brethren Hetrick and E. M. Shellenberger, we continued our journey to the "Strip." We had a good meeting there at the house of Bro. Eli Yoder's. On Sunday we met at their tabernacle or arbor, made of leafy brush in which to hold meetings and Sunday school, as they do not feel able to build a meeting house. The meeting was an enjoyable one, as was also the Sunday school held there in the afternoon. I was pleasantly surprised at the interest taken in the work, about fifty being present, and some having come as far as ten miles. The country seems to be good and the people contented and happy.

On Monday we returned to Harper, where I had the privilege of meeting Bro. Weaver of Newton and hearing him preach.

On Tuesday morning my granddaughter and I went to Barber Co., to visit a cousin. After spending two nights and a day there we returned home, where we had the pleasure of finding Bro. J. S. Hartzler of Indiana engaged in evangelizing work. The meetings were very edifying, and on the following Monday we had the joy of holding communion. May the Lord bless our dear brother for all the good he is doing in the name of the Lord. D. H. KING.

FROM ALLEN, CUMB. CO., PA.—We recently enjoyed a pleasant visit from Bish. Isaac Eby of Lancaster Co., Pa. He, with his two daughters—who have recently united with the church—arrived at Shiremanstown on Sept. 4th, preached at Slate Hill in the evening and also on

Wednesday forenoon. They visited among the brotherhood, mostly his relatives, until Thursday evening when he spoke earnestly to a fair house at Churchtown, and also on Friday forenoon. At this meeting but few persons outside of members were present, but we believe the Spirit of the Lord was with us, and that He showered blessings on all present. In the afternoon he took the train for home. All we regret is that the visit was much too short, but we thank the brother for the visit and believe the church in Cumberland county was encouraged. On Saturday the 8th the brethren Bish. Martin Rutt and Levi Ebersole from near Elizabethtown, Lancaster Co., Pa. came here. There was an appointment at Churchtown for evening services, but just at the time of assembling there was a heavy thunder storm, consequently few persons were at the meeting, but with all this we had a good meeting. Bro. Ebersole spoke in German and Bro. Rutt in English.

On Sunday morning Bro. Rutt spoke very feelingly to the Sunday school at the same place, admonished the parents to take greater interest in Sunday school work, pointing out the good that can be accomplished for the Master through the Sunday school. After Sunday school the brethren again spoke very earnestly to a fair congregation and we believe many there resolved to lead a Christian life. I pray they may act upon their convictions. This is the first time Bro. Rutt was in this part of Cumberland Co., but we hope he will soon come again. In the evening there was an appointment at Slate Hill. It was the same as on the previous evening, one of those unexpected summer showers coming up just at the time of gathering, but with all this there was a fair attendance, showing that people there feel an interest in the Gospel, and the brethren again presented the word of eternal life. May God bless these visits and labors of love by the brethren to the honor and glory of our Lord. COR.

SUNDAY SCHOOL ITEM.

FROM STERLING, WAYNE CO., OHIO.—What a grand series of lessons we have had this summer! What beautiful thoughts have been brought out about Joseph, and Moses, the Passover, and later about the dear Jesus. May we not look for good, true and noble young men and women, girls and boys to come from our Sunday schools this summer? Oh that we could realize to the fullest extent the sweet privilege of S. S. work. May we all be more earnest in the work than ever before. The Wayne Co. schools have been very quiet in giving a report for a long time, perhaps a few notes might be of interest. Oak Grove

has for the Second Quarter had an average attendance of 204 pupils, 25 teachers and officers, besides visitors. There were 2738 Scripture verses committed to memory, by the infant classes. Pleasant Hill school has had an attendance of 104 pupils, 13 teachers and officers. There were 604 Scripture verses committed. We have realized our Father's nearness and His blessing in the work. May He abundantly bless all His faithful workers everywhere. "The harvest is great." Let us do all we can for the Master.

COR.

CONFERENCES.

ANNUAL.

For Kansas and Nebraska, in the Spring Valley M. H. in McPherson Co., Kansas, on Friday, Oct. 5.

The conference for Franklin Co., Pa., and Washington Co., Md. will be held the 2d Friday in Oct. (12), in the Chambersburg meetinghouse.

The Annual Mennonite S. S. Conference for the U. S. and Canada will be held, the Lord willing, on Oct. 3, 4 and 5 at the Pleasant Valley (Forks) M. H., 5 miles south-east of Middlebury, Elkhart Co., Ind. The nearest station is Middlebury, on a branch of the L. S. & M. S. Ry., connecting with the air-line of that road at Goshen.

In the so called Peter's Cong. near Henderson, Neb. on Oct. 11-14. The ministers will assemble on the 10th to arrange the questions for deliberation at the conference. This conference, being for the benefit of our German brethren in Minnesota, S. Dakota, Kansas and Nebraska is conducted entirely in the German language. ISAAC PETERS.

Henderson, Neb.

The Southwestern Pennsylvania Conference will be held in the Folk M. H. at Tub, Pa., on the third Friday in Oct. (19). Bishops to meet the day previous to arrange conference work. The nearest R. R. station is West Salisbury, on the B. & O. Ry. Those coming by rail will be met at the station by addressing D. W. Maust, Tub, Pa.

SEMI-ANNUAL.

For York Co., Ont. in the Weidman M. H. near Markham on Friday, Oct. 5.

The Semi-Annual Conference for the state of Virginia will be held at the Bank Church in the Middle District in Rockingham Co., on the 1st Friday in October. Brethren from abroad are cordially invited to be present. The nearest railroad station is Harrisonburg, on the B. & O. If written to in time, parties can be met at the station by Samuel Brunk, whose address is Harrisonburg, or Elias Brunk and the writer at Dale Enterprise. L. J. HEATWOLE.

INVITATION.

South West, Ind., Aug. 20, 1894.

TO THE READERS OF THE HERALD OF TRUTH:—Brethren and sisters in Christ, Greeting:—In the name of our congregation I herewith extend a hearty invitation to all to attend the Indiana Annual Conference at Yellow Creek, Oct. 12. Meeting will be held on the 7th and each evening during the week. Come and help to make these meetings and the conference profitable to the ingathering of many souls and the glorifying of God. Those coming from the West over the Wabash Ry. will stop off at Wakarusa; those coming from the East, at Foraker. Any one informing me of their coming will be met at either place.

NOAH METZLER.

Note.—We would add that for those coming from the East over the "Air Line" of the L. S. & M. S. Ry., Goshen will be the nearest point to the conference; those coming via the "Main Line" of the L. S. & M. S. Ry. from the West or East will stop off at Elkhart. Those coming on the Grand Trunk Ry. east or west, will take the L. S. & M. S. or the Elkhart & Western Ry. at South Bend, Ind. for Elkhart.—ED.

EVANGELIZING MEETING.—The Annual Meeting of the Mennonite Evangelizing Board of America will meet on Wednesday October 10 at 9:30 A. M. at the Yellow Creek M. H., Elkhart Co., Ind. An invitation is extended to the brotherhood to attend. Bishops, ministers and deacons who purpose attending the Indiana Annual Conference, to be held at the same place two days later are especially invited to come in time for this annual meeting. A sermon on Evangelizing will be preached in the morning after the opening exercises. For routes and accommodations see Indiana Conference announcement.

HERMAN YODER, Pres.
A. B. KOLB, Sec'y.

For the Herald of Truth.

ONE SUNDAY AFTERNOON'S "THOUGHTS."

This morning, after the recitation of the lesson, about "the last days of Joseph," we asked each one of a class of young sisters to give one especially good and helpful thought gleaned from the day's lesson,—the lesson about the close of that peculiarly beautiful and eventful life of Joseph.

The first answer was, "We have learned that we must be willing to forgive."

Oh that we had fully learned this lesson. There is a difference between our forgiveness oftentimes and the full and free forgiveness of Joseph to the brethren who

had abused him. Might not we have argued that it would be only right for them to suffer, since they had caused him so much suffering? But Joseph is as ready to claim them as his brethren, as ever. That is the way in which we should forgive those who may have wronged us. Do we not pray, "Forgive us our trespasses as we forgive those who trespass against us"? not grudgingly, or coldly, but willingly, eagerly, gladly.

Another thought is, we learn not only that we must forgive, but we learn "how to forgive." Forgive fully, freely, perfectly, and with our whole heart. Notice the pain it causes Joseph when his brethren do not immediately realize the full pardon he has granted them. Let this spirit be cultivated. Let our lives be such that they can be lifted up as a pattern to others when we are gone.

One more gem given by a sister in the class was, "If we would be fearless we must keep ourselves guiltless." The great trouble with Joseph's brethren even after he had forgiven them, was their own troubled conscience. A guilty conscience is one of the worst of torments. Guilt brings fear. "The wicked fleeeth when no man pursueth."

If we keep our lives pure and holy, with our Savior's help, we need fear no evil in this life, and even death and the judgment will not frighten us, for "God is our refuge and strength, a very present help in trouble."

One more thought given was, "If we want to have an influence for good in this world we must keep a clear conscience." How could Joseph ever have done for his brethren, his country, and his God, what he did if he had not known all the while that he was guilty of no wrong? A clear conscience is a boon to every one, and is especially necessary for those who work for the Lord. Our influence then can go on long after our hands and hearts are still, and our work will then be what the Lord intended it should be. Joyfully then can we "rest from our labors and our works do follow us." L.

PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL.

Not very long since, we had the opportunity of attending two Sunday schools on the same day, and were invited in both instances to look into the primary department. This is a very interesting part of Sunday school work, and one is always interested to see and hear what is being done for the little folks.

In one school there was a seemingly excellent teacher who had charge, who went to work in a very methodical way to explain the lesson and to intersperse some stories; but while it was an interesting talk, and no doubt helpful, if the little ones could have gotten hold of it, they were not awake to do so, for within

ten minutes from the time the session began, we counted twenty-eight little heads leaning back against the chairs, sound asleep, and they really could not be blamed. They were there to hear something that would interest them. Without a question, this teacher was doing her best. But when the school came to a close, we doubt if there was one in twenty-five of the little folks that knew anything about what had been done or said, or who would carry anything with them that would be particularly helpful, save the influences of the Sunday school session as a matter of form. This is always good in itself.

In the other school of which we speak, there were more scholars. We looked in vain to find any asleep, and we did not wonder, when the method of the teacher was made plain. Illustrations in all sorts of ways, object lessons, pictures, little talks that were exactly in the right line for the little folks. They understood everything. They responded quickly to every question. Many times the answers were wrong, but nevertheless they responded. They were awake. They were anxious to know. Every eye was fixed upon the teacher. She went from one illustration to another, and before the school was out, no one could doubt that the influence of that primary department was one unquestionably that would be felt in all the after life of the little ones. With Jesus in the forefront, always kept in view, with so much tact and so much care to not get beyond the understanding of those in the school, did the teacher still into these little minds the lessons that should influence them throughout all time. It was really refreshing and most gratifying to see what could be done. We would like to think that the majority of the schools are conducted in this way. Perhaps they are. Is yours?—Sel.

WITHOUT DISSIMULATION.

"Let love be without dissimulation" (Rom. 12:9). Marvelous would be the change in private, in the family, in society, in the Church, in the State, in the world, if that one brief command were universally fulfilled. But—how many conversations would "stop short, never to go again!" How much flattery would be unspoken! how many plans would fall to the ground! how many schemes would be frustrated! how many laws would be fulfilled by love that are now broken! how many humiliating exposures would suddenly be made! how many hypocrites would be driven as far apart as "the poles!" how many bitter fights would terminate as quickly as they began! how many curses would be changed into praises of God and man! how many homes would become "places like heaven blessed with all spiritual blessings in

Christ" (Eph. 1:3)! how many churches would become Pentecostal upper-rooms where the disciples would be all of one accord in one place! how quickly mere shows and shams and shallowness would be replaced by "the truth as it is in Jesus!"

But we need not specify further. Undissimulated love; pure and perfect love toward God and man; love as transparent as well-strained honey; love that could "wear its heart upon its sleeve;" love that carries and covers no guilty secrets; love that is "all of a piece," always, everywhere, with everybody, under all circumstances, in the most trying emergencies; love that serves as much as it fondles—and much more; love that looks everybody fearlessly in the eye; love that needs no lies, white or black, large or small; love that simulates nothing, copies nothing, is a feeble imitation of nothing, but what is high and holy and heavenly!—ah! what a wonderful thing is this undissimulated love!

Is there anything to be compared to it? It is God like; for "God is love." It fulfills the law—the law of God, and every right law of man, and the higher but unwritten law of the best possible human intercourse among saints and sinners, high and low, rich and poor, bond and free, male and female. It creates its own millennium and heaven on earth. It sheds around life, comfort and joy and full salvation. It blesses the soul in which it dwells and all other souls. It keeps the heart and mind in perfect peace.

PRIDE AND VANITY.

Pride and vanity are the natural conditions of the depraved human heart. They are not the same, though often no discrimination is made between them. Pride is undue self-esteem. The Apostle Paul warns against it when he exhorts "Every man that is among you not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt unto every man the measure of faith." Pride thinks itself above other people and hence contrasts itself with them to their disadvantage. Vanity is a shallower passion than pride. It seeks to display self and gain the praise of men by display. Pride is the deeper of the two. Mere pride so despises others that it does not deem it worth while to seek to win the praise of men by display. It feels above them without seeking to make an effort at display.

Dean Swift therefore well says that "There are people too proud to be vain." Pride causes us to look down on those we call our inferiors with disgust and contempt, while vanity seeks so to shine as to call forth the praise and worship of men. Pride is repulsive, vanity is ridicu-

lous; and the world is filled with these evil passions. The Pharisee was proud when he thanked God that he was not as other men, and especially contrasted himself with the publican. Herod was vain when he sat upon his throne arrayed in royal apparel and after his speech elicited the flattery of the people who declared, "It is the voice of a god and not of a man." Nebuchadnezzar was filled with pride as he viewed great Babylon, saying, "Is not this great Babylon which I have built?" Jehu was vain when he said to Jonadab, "Come with me and see my zeal for the Lord." John tells us that "The pride of life is not of the Father." It is then of the devil and unsanctified human nature.

Solomon says that all things below except true religion are vanity and vexation of spirit. The whole world is given to display. While pride is often too cunning to display itself, yet at other times a low form of pride seeks to display. Isaiah inveighs most sharply against the vanity of the daughters of Zion of his day who "are haughty and walk with stretched forth necks, and wanton eyes, walking and mincing as they go." He declared that the Lord should "take away the beauty of their tinkling ornaments about their feet, and their network and their round tires like the moon, the chains and bracelets, and the spangled ornaments, the bonnets, and the ornaments of the legs, and the headbands and the tablets, and the earrings, the rings and nose jewels, the chargeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails." These were the signs of vanity. The natural man either in contemptuous pride or conspicuous vanity, seeks to exalt the old self life. This old man needs to be killed. This is the only cure for pride and vanity. Grace seeks to implant humility instead of high conception of our own importance, but it cannot make humanity flourish until pride is thoroughly rooted out. Grace seeks to put the fear of God in the place of display to win the esteem of men. No one can really live for heaven in the true, best sense until he determines to please God whether he pleases man or not. It is vanity to live for the praise of men rather than of God.

If we wish to discover whether there is need of a deeper work in the church today we need simply look within our hearts and see the opinion we have of ourselves in contrast with others; and then look all around at the dress, speech and mode of living and contrast it with the Word of God. We have simply to ask whether all this is for glory of self or of God; whether men are most set upon winning worldly honors or a heavenly crown.—Christian Witness.

SANCTIFICATION AS A SECOND WORK.

1. "If sanctification is co-etaneous with conversion, then all young converts and babes in Christ are perfected in holiness."

Then, according to this mode of reasoning, if seeing the light of day is co-etaneous with birth, then all young children are perfected in manhood.

2. "Then all who are Christians in the lowest degree are sanctified wholly and should confess it in relating experience."

If the blood of Jesus Christ does not cleanse from *all* sin, then John the apostle told the world a huge lie. He who has not given up *all* for Christ and walks in newness of life cannot be His disciple.

3. "In this view, whoever feels any of the movings of pride, envy, resentment or any other form of carnality, is not a Christian at all, either he has backslidden or he never was converted."

Then the great majority of those professing entire sanctification are hypocrites, and have never been even converted.

4. "This notion of the subject would strip many churches of all true converts and leave very few Christians in any congregation—even in Methodism."

Not those, however, who in all sincerity, having put off the old man, are striving after the perfection of holiness and the growth in grace, without boasting of their attainments.

5. "Preachers then instead of pressing the membership to perseverance and growth in grace, should preach to them repentance for the remission of sins. The whole effort should be to get the members converted instead of multiplying the number of godless professors."

If more Pauline preaching were done in these days the part of the Christian church professedly wholly sanctified by and in a second work would be on a higher spiritual plane.

6. Preaching this notion must always dishearten young converts and imperfect Christians, causing them to cast away their confidence, and thus keep the church burdened with a helpless and imbecile membership."

If the plain teachings of Christ were observed more closely there would be more purity, greater strength, less of show and more heart humility to be found among those professedly sanctified by a second work.

7. "If regeneration and entire sanctification take place at the same time and always co-exist, the apostles were in error in their day when they ordered the churches to cleanse themselves from all filthiness of the flesh and spirit; and theologians have always misapplied God's promises of cleansing when they applied them to believers instead of unbelievers."

If regeneration and entire sanctification do not take place at the same place and time, then regeneration does not mean making a new creature of the old, and there can be no new creature except as

the mind with all its desires, aims and hopes is renewed, hence if the mind is not *renewed* there is no regeneration. But that the renewed mind may fail here and there in act, or that knowledge of the perfect will of God in the new born child of God is not perfect and requires such admonitions as the apostles gave to the church, is everywhere evident, the second work of grace theorists not excepted.

8. To accept this modern heresy is to reject all the teachings of all Christendom upon this point for 1700 years, to ignore the experience of God's people in all ages, and arrogantly to assume more knowledge than was ever reached before. *From "Hidden Manna," by Sheridan Baker.*

To accept sanctification as a second work of grace, independent of conversion and regeneration and redemption, is to reject the teaching of the Gospel, to disown the Savior's power to save to the uttermost, and to repudiate the teachings of Christendom on this point for over 1800 years. Sanctification is necessary in the child of God and without a sanctified life we are not ready for death; but God can, will and must do a perfect work in regeneration or else faith will not bring life, and the word of God is false.

PLAIN TALK ON NON-SECRECY.

As this country has many organizations and secret societies for the benefit and interest of those who attach themselves to the same, and as a difference of opinion exists as to who should and who should not belong to said secret societies and orders, we take the liberty and privilege to define our position more clearly on these controverted points and set at rest the questions at issue. We take the position, no *Christian* should belong. Why? Because the Gospel is our rule of faith and practice. It contains all the Christian should need to practice and carry out and exemplify the doctrines taught therein. If the Christian obligates himself to that law—being a perfect law—he needs no laws, by-laws, etc., to govern him from the lodge. Again our Lord says in St. John's Gospel, 18:20, "And in secret have I said nothing." If your Lord and Master in secret said nothing why need the follower go in secret, and if he does do so, whom does he follow? Certainly not Christ Jesus.

Again in Ephesians 5:12 we read: "For it is a shame even to speak of those things which are done of them in secret." Verse 11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Now this is plain talk by Paul the apostle and means just what it says. What think you? In John 7:4, read, "For there is no man that doeth any thing in secret, and he himself seek-

eth to be known openly. If thou do these things show thyself to the world." Paul in 2d Corinthians, 6:14, 15, 16, 17, says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you and ye shall be my sons and daughters, saith the Lord almighty." This language is also plain and can be easily understood. That it is an unequal yoke I suppose none will question. That it is with unbelievers none can deny—then what right has the man of God with such company and such alliances that keep him entangled with this world of sin and iniquity. Paul says, "Come out and be separated." The church is enough.

Again, the Scripture says in James, 5:12: "But above all things, my brethren swear not, neither by heaven, neither by the earth, neither by any other oath." How can you enter the oath bound secret societies of this age and "swear not"? Please answer. A Christian is commanded to "come out" to separate himself "to touch not the unclean thing;" etc., etc., now if he will not do so he simply disobeys, does he not? Can he be disobedient to the Word of God and follow Jesus who said "in secret have I said nothing"? That there is a great deal of good in them I deny not, but shall a member of the church go to the lodge for good when the church has all the good necessary, and shall he divide his means and give to the lodge, what he should give to the church? and I dare say were he to do so, the church also would take care of him when in sickness or in health: now if a minister belonging to a secret organization creates one obligation or duty to any man, woman or child, outside of his church that is not taught in the Gospel that obligation or duty is wrong, for it is not of God. If by joining he places himself under any obligation that he is not under to other families it is contrary to God's will, for God's will was given without one of the obligations created by the secret society.—*Set.*

TO-MORROW you have no business with. You steal if you touch to-morrow. It is God's. Every day has in it enough to keep every man occupied, without concerning himself with the things that lie beyond.

A FATHER'S INTEREST IN HIS CHILDREN.

Below we publish a letter written by a father in the East to his son and family who have made their home in the West at a place where there are only a few members of the father's faith, which the son and his companion have also embraced. It is published in the hope that other parents and children may profit by the feelings and sentiment; that this father has expressed. Only those who have had the children, who were the care of their early life, go far away from the childhood home, where they will be seen but few times if at all in this life, can know the feelings of interest in the hearts of Christian parents. [Ed.]

"Grace, mercy and truth be with you all, my dearly beloved children in Christ. I hope this silent messenger will find you all well and happy. We are all well. The harvest is over with us. Some of the neighbors have their oats out yet, but the spiritual harvest is of far more importance than the temporal harvest. O, may we all be prepared when the judgment day comes. We can not give this subject too much thought or too much study. In our days there are so many that want to take Christ on one shoulder and the world on the other. We are not allowed to judge any one, but when we see what we know God's word condemns, if we read God's word with a true and contrite heart, is it not enough to make us feel sad, when we see what is carried on under the cloak of religion by a great many people. The many examples our Saviour and His apostles set for us, I think, make a Christian's duty so plain that we certainly can enter in at the strait gate, and that will be worth more to us than the whole world.

You and your wife Mary hold a very responsible position as parents toward your children. I hope you may ever be on your guard, and lead, guide and direct them so that you can bring them up in the fear of the Lord. This is my wish and prayer.

This I wish to write yet: Try and get them interested in the Holy Scriptures, so that if you live to old age you can say to them like Paul said to Timothy, that he called to remembrance the "unfeigned faith" that was in him. We can not begin to teach the Scriptures to our children too young. As soon as they are old enough to comprehend what is right and wrong, I might say, teach them as soon as you can what is right and what is wrong. I hope and trust that you have given all these things a great deal of study. My wish and prayer is that God may lead, guide and direct us that we may all meet in heaven. But we never can enter heaven with deceit or guile in our hearts. Let us ever lay it to heart that pride was cast out of heaven once,

and it will never return to heaven. The bottomless pit is its place. Let us lay it to heart that our Saviour says that not all that say to Him, Lord, Lord, shall enter into the kingdom of heaven. When the unconverted sinner will hear that terrible voice, "I never knew you," it will be the most terrible voice that ever sounded in the sinner's ear, and there will be weeping and gnashing of teeth. I know not how often I have thought on these things in the last eighteen months or more. I have laid in my bed till after midnight with a sad and heavy heart, sometimes weeping to think how things are now, or in other words, how God's word is construed now for no other purpose but to suit the carnal-hearted people. All want to go to heaven. There is no question about this, but they seem to forget that where there is no cross there is no crown. Affectionately your

FATHER.

ANTIQUITY OF OUR CALENDAR.

Our year as we now reckon it is of Egyptian origin. So far as history reaches back into the darkness of the early ages we are led to believe that the dusky brown people by the banks of the Nile were the first to study the motions of the sun and stars and make them the measure of time. And some recent discoveries in Egypt, by careful students, seem to show the way in which the early astronomers were enabled to count the days in the solar year. The great temples on the Nile were built with a long entrance of columns leading from the river to the interior shrine—a kind of tunnel; sometimes it was lined with sphinxes or huge granite figures. Its mouth was turned toward a certain part of the heavens where the light of the setting sun could enter it only once a year. It was either at the Summer solstice, when the sun was furthest in the north, or at some other periodic position of sun or star.

We may imagine the Egyptian astronomer watching in the inner shrine for the opening of the new year. The long line of columns served as a telescope by which he could catch the first beam of the setting sun. Suddenly the red light would flash through the tunnel up to the Holy of Holies; the moment it reached the shrine the philosopher would mark the hour, and know that another year had begun. From that point in time he could count day after day until, when the three hundred and sixty-five days had passed, once more the red beam of light streamed into the tunnel and another year had passed away. In this way it seems probable that our days were first counted and divided.

Other nations, and even the Greeks and Romans, used the moon as their guide, and divided the year into lunar months. But it was found, as time passed on, that great irregularities crept in; the months no

longer corresponded to the seasons; April became June, and the autumn months winter. The Egyptian sun-year was then generally adopted. But even this was disordered and altered by the ignorance of the Roman priests; and at last Julius Cæsar, who was fond of astronomy, resolved to correct the calendar; it is his year that we now use, and to his friend, the Egyptian Sosigenes, we owe our division of time.

THE OLD-FASHIONED MOTHER.

That old fashioned mother!—one in all the world, the law of whose life was love; one who was the divinity of our infancy, and the sacred presence in the shrine of our first earthly idolatry; one whose heart is far below the frost that gathers so thickly on her brow; one to whom we never grow old, but in the manhood's strength, or the grave council, are children still; one who welcomed us coming, blest us going, and never forgets us—never. And when in some chest, some drawer, some corner, she finds a garment or a toy that once was ours, how does she weep, as she thinks we may be suffering or sad.

Does the battle of life drive the wanderer to the old homestead at last? Her hand is upon his shoulder; her dim, faded eyes are kindled with something of "the light of other days," as she gazes upon his brow. "Be of stout heart, my son! No harm can reach you here." But sometimes that arm chair is set against the wall; the corner is vacant or another's, and they seek the dear old occupant in the graveyard. God grant you never have! Pray God, I never may!

ITEMS.

—CHOLERA is again causing considerable alarm in some portions of Europe. In Galicia 304 people died of the malady within three days, and in Russia, during the second week in September there were 6376 new cases and 3192 deaths. In Russian Poland there were over 1000 deaths the same week. There is little probability that the plague will reach our shores.

—AN estimate of the charitable bequests in England during 1893 puts the total sum at about \$7,000,000.

—THERE are 377 churches of all the Christian denominations in Japan.

—IN England over \$1,000,000 worth of medicine is annually distributed free at the dispensaries.

—SINCE 1815 more than sixty international disputes have been settled by arbitration. War has no place in true civilization.

—TWO Chinamen, recently converted, entering into a business partnership, mutually agreed to the following rules: "First, we will not buy or sell anything injurious to our fellow-men. Second, we will do no business on Sabbath. Third, of all we make, one tenth shall be given to the Lord's work."

—The French Government, recognizing the deteriorating influence of tobacco upon the young, has prohibited its use by students in the public schools. In Switzerland, boys found smoking in the streets are now promptly arrested and punished. Punishment is also meted out to those who sell them tobacco.

—At Pine Apple, Ala., on the 15th ult., a monster Negro convention was held to discuss the question of migrating to Liberia. The result was that a committee of reputable colored ministers was appointed to go to that country and investigate its advantages and draw up a contract with the ruler, who has sent word that he will give every family from America twenty acres of land and implements necessary to cultivate it.

—The Lexow Committee, an outgrowth of Dr. Parkhurst's crusade against corruption in New York—in a session from Sept. 1 to 12 established the fact that the New York detective force has been more or less in league with the criminal classes who buy protection or "license" from them the same as they do of the regular police.

—DR. PARKHURST the well-known New York reform preacher, has lately returned from a visit abroad, and is once more engaged in exposing and breaking up Tammany ring rule in New York City.

—THE most disastrous fire in the history of Wayne county, O., took place in Dalton, a village of 1,200 inhabitants, on the morning of Sept. 10, and before the flames were under control the entire business portion of the town, with a number of the best residences and many small buildings, were in ashes. The fire was, without doubt, of incendiary origin. The loss, roughly estimated, is about \$200,000; insurance, less than \$50,000.

—THE Chinese treaty as drawn up by Secretary Greenham was ratified in the Senate on the 13th of August. This treaty provides that Chinese laborers be prohibited from coming to this country for a period of ten years except under certain conditions which are specified. Those having lawful wives and families or owning \$1,000 worth of property may return after an absence not to exceed a year, or on application, if a sufficiently good reason is assigned, the right to return may be extended to two years. All laborers leaving the United States must give the collector in writing a full description of his family and property. The provisions of the treaty do not affect Chinese subjects other than laborers now privileged to come to the United States and to travel therein. The laborers are guaranteed the right of passage through the country. The right of China to require like registration from all citizens of the United States residing in China is recognized, and the United States agrees to furnish the Chinese government annually a list of all her citizens who are residing in China.

Married.

YODER—HARSHBARGER.—On the 9th of September 1894, in Bratton Twp., Milfill Co., Pa., by Michael Yoder, Bro. John K. Yoder and sister Annie L. Harshbarger, both of Milfill Co., Pa.

DETWEILER—ZOOK.—On the 14th of August 1894, near Belleville, Pa., by Michael Yoder, Bro. Christian B. Detweiler and sister Rachel N. Zook.

TIED PARENTS.

A pair of elbows resting on your knees,
Your tired knees that have so much to bear;
Your children's dear eyes looking lovingly
From underneath that shining curling hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers folding yours so tight,
You do not prize this blessing very much,—
You are almost too tired to pray to-night.

But it was blessedness! A year ago
We did not see it we do to-day;
We were too dull and thankless, and too slow
To catch the sunshine as it slipped away,
And now it seems so very strange to us
That while we wore the badge of parent-hood,

We did not kiss more oft and tenderly,
Two little boys that brought us only good.

And if some night when you sit down to rest
You miss those elbows from your tired knee,
Those restless curling heads from off your
breasts,

Those lisping tongues that chatter constantly;

If from your own those dimpled hands had
slipped,

And ne'er would nestle in your palms again;
If their white feet into their graves had
tripped,

We could not blame you for your heart felt
pain.

We wonder now that parents ever fret
At little children clinging to their gown,

Or that their footprints, when the days are
wet,

Are ever black enough to make them frown.
Could we but find a little muddy shoe,

Or cap, or jacket on our change of floor,
Could we but kiss those rosy restless feet,

And hear them patter in our home once
more.

If we could mend a broken cart to day,
To-morrow make a kite to fill with glee

Two little hearts, no parents then could say
They are more blissfully content than we.

But ah! those little pillows next our own
Are never rumpled by their shining heads,

Our singing birdlings from their nests have
flown.

Two little boys we used to kiss—are dead.

Side by side now in their graves are laid
Two cold—though lifeless—precious little
forms;

They're resting in the quiet summer shade,
And sheltered likewise from the winter
storms.

Sacred little mounds are two on earth,
Joyful souls we know are two in heaven,

Where of peace and joy there is no dearth,
Where to the redeemed all things are given.

BREKRAVED PARENTS.

OBITUARY.

Bishop Samuel Coffman of Rockingham Co., Va., was born in Greenbrier Co., (now West) Virginia, June 24, 1822, and died August 28th, 1894, aged 72 years, 2 months and 26 days. He came to Rockingham Co., Va., in the spring of 1847. On the 11th of November of the same year he was married to Frances Weaver, daughter of Bro. Samuel Weaver, who as a young man had emigrated from Lancaster Co., Pa., and settled near Harrisonburg, Va. On the 1st of September, 1848,

Samuel Coffman was received into membership in the Mennonite congregation near Harrisonburg. In July, 1853, he was ordained to the ministry. In the spring of 1861 he was chosen bishop of the Middle District of Virginia. From this time till his death he had the responsibility of caring for the congregations in this district. The burden of his duties was at times a very heavy one, which is well known to the writer. Frequently did he hear him tell what his predecessor, Martin Burkholder, had said to him on one occasion. Bro. C. had been telling of the serious responsibilities that the work of the ministry placed upon him, when his senior brother said, "My brother, you do not know anything yet of the weight of responsibilities. Should it be your lot ever to bear the burden I have on me, then you might have some years until the responsibilities of Bro. Burkholder fell on him. He said, "It was only then that I fully felt the force of the truth uttered by Bro. Burkholder." As time passed and the church grew in numbers the heavier became the burden of responsibility, and the more severe his trials. Often was he seen before his congregation trembling and shedding tears, and was heard to tell of sorrow and heartless nights occasioned by the heavy duties devolving upon him. The writer heard him say that had he not been for a faithful body of ministers and deacons, his devoted companion who stood by him, and still more, the mighty hand of God that sustained him, he could not possibly have borne the burden.

During his last illness, when he saw that the probability was that he would soon be called away from his congregation and his earthly labors, the welfare of the church and the interest he felt for his lay heavily upon his mind. His conversation in his rational moments was mostly concerning matters pertaining to the church. When his ministering brethren visited him this was usually the theme of his conversation. He admonished them to faithfulness in their ministry and especially to stand by the brother who bears the responsibility of caring for his congregation as bishop. Some of the ministers said that they received admonitions of such power and meaning by the bedside of their aged dying brother as they had never received before. In conversations concerning the plan of salvation he emphasized what he had so often taught in the course of his ministry: To Christ, all must come; there is salvation alone by faith in Him. Concerning his own hope he said, My only hope is in Christ; all that I have to justify me before God is what Christ has done for me.

On the 2d of June he had a severe attack of neuralgia, which was followed by typhoid fever. For nearly three months he lingered, much of the time unconscious, finally passing away apparently without a pain, without a struggle. He was laid to rest in the cemetery at the Bank meeting house, in the presence of one of the largest congregations that ever met at that place. The services were conducted by C. B. Breneman of Allen county, O., assisted by Christian Good and Joe F. Heatwole. Text, 2 Tim. 4: 6-9. The church has sustained a great loss by the death of our brother, yet we mourn not as those who have no hope. We feel assured he is now enjoying his blessed rest in the Church triumphant. We are assured that if the congregation faithfully looks to God for divine assistance He will enable our younger Bishop brother to fill nobly—to the glory of God and the prosperity of the church—the place so long occupied by our beloved departed Brother.

E. S.

DIED.

HONDERICK.—On the 4th of Sept. 1894, in Elkhart Co., Ind., Johnny, infant son of A. and L. Honderick, aged only 1 day. Services at the Clinton church, by J. and D. Garber. Though it knew not its right hand from the left, yet in the bosom of eternal love it "shall know as it is known." D. G.

KAUFFMAN.—On the 1st of August 1894, near Davisburg, York Co., Pa., Mary Kauffman, aged 69 y., 9 m. Services by Martin Whisler and Samuel Myers from 2 Cor. 5:1.

LANDIS.—On the 11th of August 1894, near Longtown, York Co., Pa., Catherine Landis, aged 85 y., 14 d. Funeral services by Martin Whisler and Bro. Porry from Heb. 4:9.

WITMER.—On the 1st of September 1894, John F. Witmer of Lancaster Co., Pa., aged 46 y., 20 d. Buried at Stony Brook M. H., York Co., Pa. Funeral services by Martin Whisler. Text, Gal. 6:7. "Whatsoever a man soweth, that shall he also reap."

BACHMAN.—On the 15th of September 1894, near Tiskilwa, Bureau Co., Ill., infant son of Peter and Jacobina Bachman, aged 1 y., 15 d. Funeral services by Jacob Ringenberg from 2 Sam. 12:16.

NIERSTEINER.—On the 16th of September 1894, near Danvers, Ill., of summer complaint, an infant daughter (one of twins) of Henry and Catherine Niersteiner, aged 7 m. Buried on the 18th at the Danvers M. H. Funeral services by Peter Schantz and Joseph Stuckey.

LANZT.—On the 16th of September 1894, near Danvers, Ill., of summer complaint, infant child of Ira and Rachel Lanzt, aged 23 d. Buried on the 18th at the Danvers M. H. Funeral services by Peter Schantz and Joseph Stuckey. J. S.

HESS.—August 31st, 1894, in Harvey Co., Kansas, of cholera infantum, Hattie May, daughter of Daniel and Hettie Hess. Funeral services by J. S. Hartzler of Topeka, Indiana, from John 16:33. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Little Hattie was sick but 24 hours, and then passed away.

"An angel took my flower away,
Yet I will not repine,
Since Jesus in His bosom wears
The flower that once was mine."

STEVANUS.—At Berlin, Pa., Aug. 10, 1894, of summer complaint, Anna Mary, daughter of Jonas and Susan Stevanus, aged 1 year. Buried in the Folk Mennonite cemetery at Tub, Pa. Services by Jonas Blauch of Johnstown, Pa., and G. D. Miller of Tub, Pa.

KINSINGER.—Near Tub, Pa., Sept. 7, 1894, Clarence, son of Jacob and Lydia Kinsinger, aged 2 yrs., 3 mo., 21 d. Buried in the St. Paul cemetery. Services by G. D. Miller from John 11:28.

HARSHBY.—On the 27th of Aug. 1894, near Graybill Station, York Co., Pa., Anna Mary Harshby, aged 13 y., 8 m., 12 d. Funeral services by Martin Whisler and Samuel Myers from Luke 8:52. "Weep not, she is not dead, but sleepeth."

Farewell, papa and mamma,
The angels bid me come;
Farewell, dear brother and sisters,
I now am going home.

Her bony hands are folded,
Her work on earth is done;
Her trials are now all ended,
Her heavenly crown is won.

SHARP.—On the 12th of Sept. 1894, near Congerville, Woodford Co., Ill., of the infirmities of old age, sister Leah Sharp, maiden name Yoder, aged 77 y., 5 m. She leaves an aged companion and 6 children. Buried on the 14th at the North Danvers M. H. Funeral services by Peter Schantz and John Shatley. She was steadfast in the faith, a consistent member of the church of her choice.

KAUFFMAN.—On the 27th of August 1894, in Union township, Milfill Co., Pa., Lizzie, daughter of Christian and Fannie Kauffman, aged 25 years and 10 days. She had been ailing for three or four years from an incurable disease which finally ended her life. She bore her sufferings with remarkable patience and resignation, and we have an assured hope that she has inherited eternal life. The funeral on the 29th was very large; services by A. D. Zook and J. H. Byler.

MOYER.—On the 11th of September 1894, in Clinton township, Lincoln Co., Ont., after long suffering of cancer in the stomach, Bro. Samuel H. Moyer, aged 67 years, 2 months, 19 days. He was buried on the 14th at 9:30 a. m. at the Moyer M. H. in the presence of a large number of friends, relatives and acquaintances, who met to pay the last tribute of respect to a kind friend, good neighbor and an earnest Christian. His seat was seldom vacant in the church services as long as health permitted him to attend church. His end was peace. Funeral services by John F. Rittenhouse, assisted by Pre. O. Neil from Luke 24:44. Peace to his ashes. He leaves a sorrowing widow and 2 sons to mourn their loss.

NOLT.—On the 7th of Sept. 1894, Magdalena, wife of Pre. Elias Nolt (maiden name Martin), near Voguesville, Lan. Co., Pa., aged 68 years, 10 months, 29 days. She was confined to her bed for over seven weeks of typhoid fever, which suffering she bore with great fortitude and was fully resigned to the will of her heavenly Father. She was a quiet and peaceable mother and sister in the Old Mennonite church, and always willing to perform all her duties. She leaves a deeply bereaved husband to mourn her departure, but still not as those without hope. One married son with a family, and one single daughter also survive her. One son preceded her several years ago, leaving a bereaved widow with two small children to mourn the departure. Interment on the 10th inst. in the Groffdale Mennonite cemetery, where a large congregation of friends and acquaintances from near and from far assembled to sympathize with the bereaved and show their love and respect. Services were conducted by Bish. Isaac Eby in English and Bish. Jacob N. Brubacher in German. Text, Rev. 14:12, 13.

JOHN H. HESS.

LEHMAN.—In Nappanee, Ind., Sept. 12, 1894, Maynard Burton, son of Noah and Anna Lehman, aged 8 months and 20 days. Buried on the 14th at Yellow Creek, where appropriate remarks were made by A. Munaw and D. Burkholder. Death came to this family very suddenly. The child's sufferings lasted only a few hours, it leaves a deeply bereaved father and mother to mourn their loss. They have the sympathies of the neighbors and friends, and the blessed consolation that the child is safe in the haven of eternal glory. D. BURKHOLDER.

LONG.—On the 22d of Sept., of whooping-cough, Florence, daughter of Irvine and Priscilla Long, aged 4 months and 25 days. Buried at the Olive church, where services were held by Amos Munaw and John Hygema. May God bless this affliction to the sorrowing parents, and may they be led

to so live that they in the final day may meet the two little ones in the bright home above.

STOLTZFUSS.—On the 10th of September 1894, near Bird-in-hand, Pa., Mary, oldest daughter of Christian and Lizzie Stoltzfuss, aged 19 years, 4 months and 27 days. On the 29th of August the deceased slightly injured her foot. There seemed to be nothing serious at first, but on the 6th of Sept. she took her bed with lock jaw, and the case was a fatal one. Her physicians did all they could, but she was beyond medical aid, and at last heart trouble came on and death ensued. She was a member of the Amish church, and was also greatly beloved, especially in the family. Her mother having been in feeble health for years, Mary in large measure took her mother's place. Her parents, an aged grandmother, 5 sisters, and a brother survive. Funeral services were held by Christian King and David Beiler. Text, Luke 21:36. Her remains were taken to Ronk's (Amish) graveyard for burial, where a host of friends and relatives were assembled to sympathize with the bereft and heart-broken family. "The Lord has given and taken away, blessed be the name of the Lord."

All is over, hands are folded
On a calm and peaceful rest;
All is over, sufferings ended,
Now dear Mary is at rest.

Her heavenly Father thought it best
To thus cut short her days,
To give her everlasting rest,
Thanks be to all His ways.

Parents, grandmother, sisters dear,
O do not for me weep,
For though you see me lying here
I am not dead, but asleep.

Thou' heaves no more this weary breast,
Thou' hides the earth this clod,
My soul has entered heavenly rest,
My spirit's gone to God.

Companions, will you heed my voice?
For soon your hour may come;
Forsake the world make Christ your choice,
Secure your heavenly home.

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Semi-Monthly.

ELKHART, IND., OCTOBER 15, 1894.

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JOHN F. FUNK, EDITOR.
J. S. COPPMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

THE darkest night is very often the prelude to the brightest day.

HE who never experiences the second birth will sometime experience the second death. (See John 3:5 and Rev. 20:14.)

THE greater the darkness the more precious the light that follows. The deeper the sorrows of earth, the brighter the joys of heaven.

ON account of continued trouble with his throat Bro. Funk, upon the advice of his physician, did not attend the conference in Lancaster Co., Pa., as was his intention.

SAVAGES are not the only persons who drink fire water and kill each other in battle; there are many men, said to be civilized, who are also guilty of such things. Neither are savages the only class of people who paint their faces, wear rings in their ears and deck themselves with feathers; there are many women, supposed to be enlightened, who do the very same things.

CHRISTIANS are amply rewarded already in this life for all they do and endure. The eternal home in heaven, which those will have who are faithful unto death, will be a free gift from God rather than a reward.

IT is a glorious thought that Jesus has not only prepared mansions for us, but He has likewise prepared the way to those mansions and will prepare us for the occupation of those mansions and guide us to them. How wonderful in perfection is the work of our dear Redeemer.

JUST as the HERALD was ready for the press, we received the painful intelligence that our dear brother and fellow worker on the Evangelizing Board, Bro. J. M. T. Miller, of Milford, Neb., was called to his rest on the 8th of October, and was buried on the 10th, the same day on which the annual meeting of the Evangelizing Board was held. At our former annual meeting he responded to the call of his name on the roll; this year his name was again called, but we knew not that the Master of the harvest had already called him home, and we believe that our dear brother could gladly respond, "Here am I, Lord, receive my spirit." May our heavenly Father comfort the bereaved hearts of his family and the many friends who mourn their loss.

In his death the family loses a kind father, the church an efficient worker, the community an esteemed neighbor and the Evangelizing Board a valued member. The death notice will appear in our next issue.

THE Sunday school and church conferences and the annual meeting of the Mennonite Evangelizing Board of America in the vicinity of Elkhart, during the first half of October, have brought a large number of our people, young and

old, to our city and many of them for the first time, and it has been a pleasure to us to have them become better acquainted with their Publishing House, and its interests. We feel that these occasions have served as a means of binding our people closer together in the bonds of Christian sympathy, in mutual interest for the advancement of the cause of our beloved Zion in general, and in the publication of our literature in particular. We ourselves as a congregation have been greatly benefited by this visit of our brethren and sisters from far and near, and the interest they have shown in our publishing work gives us much courage with their prayers and good will to press on in the work, feeling more than ever before, that we have the stalwart support and ardent prayers of our most active and consecrated brethren and sisters in the cause.

BAPTISM OF THE HOLY SPIRIT.
(Concluded.)

SPECIAL FACILITY OF ERROR.

There is a special danger in the way of giving to baptism by the Holy Ghost its proper position and true purport in the economy of the redemption, because of the frequent absolute or elliptic use of Baptize in the New Testament. The word Baptize is equally applicable to the real baptism by the Holy Ghost, and to the symbol baptism by water. When with this word there is associated a statement of the operating agency whether that agency be the Holy Ghost or symbol water, the nature of the baptism is made certain; in the former case it is a thorough change of spiritual condition effected and conformed to the power and holiness of the divine Agent, and in the latter case it is a thorough change of spiritual condition, not effected, but "made manifest" as divinely demanded in conformity with the power and physically purifying characteristic of water. Where the word Baptize stands alone it is impossible, of itself, to determine the real baptism

or the symbol baptism. In such case the determining factor must be its relation to spiritual result, effect, or otherwise. Whenever spiritual result is stated as a consequence of baptism, the Agent is as surely indicated as if verbally stated; for the Holy Ghost is always effective in producing spiritual result, and water never produces such result; but only "makes manifest," as a symbol, that which is real in the baptism by the Holy Ghost. The tendency to interpret baptism, absolutely or elliptically stated, in favor of symbol baptism is strongly preponderant—1. Because in John's ministry the symbol baptism was exclusively brought into bold relief, the agency of the Holy Ghost being still, as through all antecedent time, largely in abeyance.

2. Because the prophecy by John, and the after promise by John's Lord, that the baptism by the Holy Ghost should be characteristic (the common, universal and perpetual feature) of the Christian dispensation, is overshadowed by the specialties of the Pentecostal baptism, inducing the idea that something was intended which should not only be extraordinary in its nature, but also in the rarity of its occurrence. Therefore some have blotted out this characteristic of the Christian dispensation, and denied that it ever had existence, save at Jerusalem and at Caesarea; in neither of which transactions do the words "baptize" and "baptism" appear, therefore conclusively proving that there is no exclusive adaptability in these words to express the office work of the Holy Ghost, but it is expressed with equal perfectness by the interchangeable terms "filling," "enduring," "receiving power," "falling upon," "putting on," freely used as synonyms by inspired writers.

3. Because we are accustomed to hear the symbol baptism spoken of, and to see it administered, so that the tendency is to carry this familiar conception into any "baptism" of the Scriptures, not contrarily specialized, even to the neglect, or, still worse, to the appropriation to the symbol of spiritual results, which are the work of the Holy Ghost, and proofs of His baptism.

4. Because, in these latter days, the word "baptize" has been made to load the air and to fill the ear with a fictitious meaning, that whenever we meet the word "we look through a glass darkly," to see beyond a river or at least a pool and the suggestive "baptismal fonts."

The want of space precludes evidence in full detail on this point. One or two suggestive cases must suffice. Some who are leaders among those who mistake Christian "baptism" (a word which has no Greek existence outside of the New Testament) for an immersion in water have of late poisonously intensified this error by claiming spiritual result (remission, regeneration, salvation,) as attendant upon

water baptism. The incorporation of such error into their system is logically most natural, yet it is such a prodigious step downward that it is like taking into fellowship "seven other spirits more wicked than the first." This old new error (old with the hoariness of centuries, new as spreading its leprosy into this heretofore, in this respect, sound part of the Christian body) leans strongly for its vindication on Mark 16:16, "He that believeth and is baptized shall be saved, he that believeth not shall be damned." Under this text Dr. Fuller begins his work on baptism with the exclamation, "Saved or damned!" And in like manner this passage has been adduced before the Baptist ministers of Philadelphia in proof that salvation and damnation enter into water baptism. The citation of this passage for such end proves belief in those who quote it that spiritual result belongs to this "baptism" as well as to this "believing." This too is our faith, and therefore we do promptly and absolutely refuse to connect symbol baptism with spiritual faith as having common issue in "salvation and damnation."

There is absolutely nothing which favors the conversion of this baptism into a water rite. The utmost that can be said in its favor is, that so far as the naked word ("baptizeth") is concerned, there is a possibility that it might refer to a symbol baptism; but as against the real baptism by the Holy Ghost this naked word has no, not the least, preponderating power. But the prophetic statement of John, that baptism by the Holy Ghost should be the characteristic of the coming kingdom of Christ must ever give that real baptism precedence over its symbol baptism until the contrary can be proved. Any other principle of interpretation is devoid of rationality. But in this case the interpretation is divinely sealed as the baptism of the Holy Ghost (that baptism which thoroughly changes the condition of the soul through faith in the blood of the Lamb of God which taketh away sin, delivering from "damnation" and introducing into "salvation") by the announcement that it issued in salvation. The question as to the value of the baptism in this passage presents identically similar features with this question, What is the value of the faith in this passage? There is a faith which issues in salvation, and there is a faith which issues in damnation. The use of the naked word "belief" determines nothing as to the nature of the one faith or the other; some "believe and are saved;" while others "believe and tremble" under the wrath of God. What shall determine the interpretation for life or for death in any particular case? I answer, as in the case of "baptized" whenever spiritual result is associated with the word the nature of the faith ceases to be doubtful. "He that believeth shall be saved" shows by the

spiritual result that the belief rests upon Christ; "Devils believe and tremble" shows by the spiritual result that it is some other belief than that which makes Christ its object. To save is another word of double application in which the naked word is powerless to teach the nature of its application, and some qualifying element is essential to its determination. "We are of them that believe to the saving of the soul" is made clear in sentiment not by the word "saving," but by the appended statement that "the soul" is the subject of the salvation. This is shown by another statement. "Noah prepared an ark to the saving of his house;" the word "saving" is the same, the salvation is wholly diverse, as proved by the mention of "the ark" as the means of salvation. Thus every leading word in the sentence, "He that believeth and is baptized shall be saved," is capable of being used in a spiritual and saving sense or the contrary, neither word capable, in itself, of pointing out in any particular case the sense in which it is used, while all is made definite in the same way, namely, by some added qualifying element. The position, therefore, that the word "baptize" cannot determine a symbol baptism is not singular; and appeal to the spiritual result with which it is associated to determine its spiritual character is in conformity with established law.

Appeal to another case will settle this matter beyond all controversy. In Acts 8:13, it is said of a certain person, "he believed and was baptized." Will any one undertake to declare from this statement what was the nature of this "belief"—saving or otherwise? What was the nature of this "baptism," by the Holy Ghost or by water? These are questions on which philology and lexicons can throw no identical words as in Mark 16:16, therefore they must express the same saving "belief" and the same saving "baptism" by the Holy Ghost. But such conclusion is wholly untrue. This man did not believe upon Christ, was not baptized by the Holy Ghost; was not brought into salvation; on the contrary, this man after "believing and being baptized," remained with a "heart not right in the sight of God," "in impotence," "in unforgiveness sin," "in the gall of bitterness," "in the bond of iniquity," "without any part or lot" in salvation. Does not this appended statement of spiritual condition declare, as with the voice of seven thunders, this "belief" of Simon the Magician was not that belief upon Christ, this "baptism" was not that baptism by the Holy Ghost which saves the soul? Then the man who assumes and presumes to declare that the words baptize and baptism have self-power to express or do necessarily imply baptism by water, and when saving results are connected with such words, they teach

that baptism by water does effect such results, and is a condition of salvation with repentance and faith, does so at the peril of his soul, and if he be a teacher, then at the peril of the salvation of other souls.

One more passage. In Ephesians 3:6, "One Lord, one faith, one baptism," are announced. In this word "baptism" the Holy Ghost has at least equal claim with water. Beyond the bare word "water" is dumb with silence as to any right to appear in the passage. Baptism by the Holy Ghost was the one, sole baptism prophetically announced by John as characterizing the coming kingdom of Christ. Christ said that the Holy Ghost should take His place, and should take of His things and show them to His redeemed ones. Paul says all who are Christ's are unified as members of His body by being "baptized by one Spirit into one body;" and, in immediate connection with this "one baptism," he speaks not of the unifying power of water in conforming and ingrafting souls into the spiritual body of the Redeemer, but (v. 3) of "the unity of the Spirit," (v. 4) "there is one body and one Spirit;" (v. 5) "one Lord" (Jesus Christ); "one faith," (upon Jesus Christ); "one baptism," (by the Holy Ghost into Jesus Christ.) The three ones become a trinity in Jesus Christ. That is a marvel among marvelous interpretations which would thrust out of this baptism the Holy Ghost, and would thrust it into a pool of water! Such Baptists are not the disciples of the Baptist John who prophesied of the baptism by the Holy Ghost, but said no word of its shadow baptism by symbol water, as not worthy of mention in connection with the power and glory of the divine Baptizer!

Baptize, the root of baptize, expresses thorough change of condition as to color, the specialty of color determined by the characteristic of the dye. Baptize, through all heathenism, expresses thorough change of condition without color, the specialty of condition determined by the characteristic of the baptizing agency. Baptize in Christianity expresses thorough change of spiritual condition by the Holy Ghost through the atoning blood of the Lamb of God. Baptism by water symbolizes this cleansing of the soul by the Holy Ghost, through the blood of the Crucified.

KINDNESS draws out the better part of nature—disarming resistance, dissipating angry passions, and melting the hardest heart.

"THE lowliest, not less than the loftiest life, may have the element of an infinite dignity."

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—Edwards.

REPORT

of Annual Meeting of the Evangelizing Board of America at Yellow Creek meetinghouse, Elkhart Co., Ind. on the 10th of Oct. 1894.

According to previous announcement the meeting was opened on the above date and place at 9 A. M. with a large attendance.

Bro. Herman Yoder, president of the Board, called the meeting to order, and after singing hymn No. 7, Hymus and Tunes, Bish. Elias Weber of Berlin, Ontario conducted the devotional exercises, reading John 17, with appropriate comments, and leading in prayer. Hymn No. 38 was then sung, after which it was decided by the congregation to change the order of meeting and attend to the business before the Board first, and have the sermon afterward.

The roll was then called which was responded to by the following brethren: Herman Yoder, Pres., Goshen, Ind. Noah Hoover, Vice Pres., South West, Ind.

C. Z. Yoder, Weilersville, Ohio. L. E. Yoder, East Lynne, Mo. S. S. Herner, Mannheim, Ont. G. L. Bender, Elkhart, Ind. A. B. Kolb, Elkhart, Ind.

The Secretary's report of the previous meeting was read and adopted. The Treasurer's report of the year's receipts and expenditures was likewise read, and on motion was adopted.

Reports of district members were then given and proved very interesting. Letters from absent members, brethren Daniel Shenk, C. Albrecht, R. J. Heatwole, were read. Time for the noon intermission arriving before all the reports had been presented, after singing No. 15, Hymus and Tunes, and prayer by D. J. Johns, session adjourned for noon.

AFTERNOON SESSION.

Opened by singing hymn No. 17, Hymus and Tunes. Prayer by Bro. J. M. Shenk of Elida, Ohio.

Business was resumed by S. S. Herner presenting a very interesting report of the work in Canada. Other brethren from Canada also added feeling remarks on the condition of the church there, and the urgent and immediate need of more aggressive gospel work.

The General Secretary's report was then presented with some suggestions to the Board.

The report of the Home Mission at Chicago was then presented by Bro. M. S. Steiner.

Report of the Advisory Committee of the Home Mission was next read. The election of officers resulted as follows:

President, Herman Yoder. Vice Pres., Noah Hoover. Sec'y, A. B. Kolb. Treas., G. L. Bender.

All the field officers were re-elected.

There being no further business, after singing hymn No. 219, Hymus and Tunes, Bro. D. D. Miller of Middlebury, Ind. delivered the Evangelizing sermon on Matt. 9:37, 38. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth more laborers into the harvest." Deep impressions were made on each of the three divisions of the subject: 1. The greatness of the field. 2. The urgent need of more laborers. 3. Our duty as Christians to plead with God and man for more laborers in the harvest field.

Earnest remarks were made by Bish. J. M. Shenk of Elida, Ohio, and Bish. J. P. Smucker of Nappanee, Ind.

After singing hymn No. 11, Hymus and Tunes, a contribution was made for the Evangelizing Fund, amounting to \$35.10.

The following resolutions were then adopted:

1. *Resolved*, That the stationery and postage needed by the members of the Board for necessary correspondence in evangelizing work be paid out of the Evangelizing Fund.

2. *Resolved*, That the Mennonite Evangelizing Board of America ask our Amish and Mennonite conferences to come to our aid in simplifying the evangelizing work and reducing the expenses of the same, by adopting such measures that will permit our Amish evangelists, for convenience' sake, to receive converts in Mennonite districts, into the Mennonite church by baptism with the consent of the Mennonite bishop having charge of that district, and that the Mennonite evangelists be accorded the same liberty by our Amish bishops in their districts, seeing that we preach, teach and practice the same Gospel principles.

3. *Resolved*, That the field officers be advised to visit each place where there are members of our faith, and such other places where work can be done, to ascertain the condition of affairs there, and aid in the work as may be found advisable, and that they also advise the evangelists who work in their fields, the traveling expenses of the field officers to be paid out of the Evangelizing Fund at the discretion of the Evangelizing Board.

4. *Resolved*, That the Mennonite Evangelizing Board of America recommend that the Canada Conference of the Mennonite church be earnestly requested to ordain brethren to the ministry who are qualified to aid or engage in evangelistic work.

5. *Resolved*, That the Mennonite Evangelizing Board of America recommend that an evangelizing sermon be preached on the first Sunday in January in all our congregations wherever practicable.

6. Resolved, That the minutes of this meeting be published in the HERALD OF TRUTH.

After a closing prayer by Bro. D. D. Miller and singing the Doxology the meeting adjourned.

The following bishops were present: J. P. Smucker, Nappanee, Ind. Michael Horst, North Lawrence, Ohio. John Burkholder, East Lewiston, O. J. F. Funk, Elkhart, Ind. J. M. Shenk, Elida, Ohio. Elias Weber, Berlin, Ontario. Jonathan Kurtz, Ligonier, Ind. D. J. Johns, Goshen, Ind. P. V. Lehman, Goshen, Ind. J. N. Durr, Masontown, Pa. John Nice, Morrison, Ill.

Ministers:—

David Burkholder, Nappanee, Ind. Amos Mumaw, Wakarusa, Ind. J. S. Coffman, Elkhart, Ind. J. S. Hartzler, Topeka, Ind. M. S. Steiner, Canton, Ohio. D. S. Brunk, Elida, Ohio. John Blosser, New Stark, Ohio. Henry Weldy, Wakarusa, Ind. Jonas Loucks, South West, Ind. J. S. Shoemaker, Dakota, Ill. John McCulloh, Morrison, Ill. Harvey Friesner, Bristol, Ind. Eli Stoffer, Hudson, Ind. D. D. Miller, Middlebury, Ind. Jas. E. Greider, Wadsworth, Ohio. Jas. H. McGowen, Nappanee, Ind. John Garber, Goshen, Ind. Noah Metzler, South West, Ind. Moses Brennenman, Elida, Ohio. C. P. Steiner, Cranberry, Ohio. Jacob Horning, Bluffton, Ohio. Jacob Christophel, South West, Ind. A. B. Kolb, Sec'y.

NOTWITHSTANDING all a man may do, his life is a failure if not spent in the service of his Maker.

OCCASIONALLY a minister, on visiting a new locality, will commence his work by preaching very pointed sermons against the practice of other denominations, and thus in the start arouse a strong feeling against the church. While he may give no uncertain sound in his preaching, it can hardly be said of him that he is as wise as a serpent and as harmless as a dove. Wisdom would teach him to use greater discretion in his manner of presenting the truth. The Good Shepherd wants the sheep as well as the lambs well fed, but He does not want any of His ambassadors to act so imprudently as to prejudice the people against the very work that will save them, provided they can be induced to accept them. The better way, in any new field, is for our people to preach the straight truth, and let the people have a chance to see it before their prejudice is aroused. But little, as a rule, is gained by pointing out and preaching against other denominations.—*Ev.*

REPORT OF THE MISSOURI SUNDAY SCHOOL CONFERENCE.

The second annual meeting of the Missouri Mennonite Sunday School Conference met in Bethel church, Cass Co., Mo., on Wednesday, Sept. 26, 1894. After a song, and prayer by Bro. Daniel Hooley, the conference was organized by electing Bro. I. B. King moderator, and Bro. Daniel Kauffman secretary.

The questions, as stated below, were carefully considered, and much interest was manifested throughout. Some, who had looked upon the conference with some misgivings, expressed themselves as satisfied with the proceedings. The discussions at times were earnest, and all feel that we can go back to our Sunday schools better equipped for our work than ever before. Below will be given a brief synopsis of the proceedings.

1. What is the object and need of a S. S. conference? Passages of Scripture to confirm and establish it. By Bro. Jno. S. Coffman.

(a) The object. It affords a means whereby S. S. workers may come together and discuss the needs of S. S. work, which discussion and contact will better equip them for their work.

(b) Needs. People isolated from co-workers, may have ideas which no one else finds out; but by coming together in conference work the best ideas of all may become known to every one. We need more life. We need to be brought together, that we may be brought to see more clearly the work before us. In S. S. conferences we are brought face to face with the very best workers we have. The result is a more active, earnest effort in all the S. S. in the district in which the conference is held.

Scripture texts: Deut. 6:6-12, Ps. 78:4-6, Mal. 3:16, Eph. 5:19; 6:4, Heb. 10:24, 25.

While there are no direct scriptural references to a S. S. conference, there are numerous texts showing the necessity of bringing children up in the "nurture and admonition of the Lord," and of counseling as to the best way to accomplish this end. The difference between a "S. S. conference" and a "S. S. convention" was brought out. The speaker closed with a caution that we should be careful to come together for spiritual edification rather than social enjoyment.

2. What are the qualifications, responsibilities, and duties of the Superintendent and Teacher? By Bro. M. S. Steiner.

(a) Must be a true Christian. A man who has never experienced true heart religion cannot impress it upon his children. We must know what the substance is before we can tell what it is.

(b) Must have natural ability.

(c) Must be studious. No teacher ever has any right to come before a class with

the excuse that he is not prepared. God's will is that we prepare ourselves for the work before us, and unless we do, it is idle for us to expect His Spirit to guide us.

(d) A love for children is one of the essential qualifications of every true teacher and superintendent.

(e) Superintendent, especially, should have good executive ability. It is not so necessary for him to do all the work, but to see that the work is done. A number of brethren followed on the responsibilities of teachers and superintendents.

3. How should superintendents and teachers be chosen and by whom?

Superintendents should be chosen by ballot always. Even when there is but one candidate for the place, it is best to choose by ballot, and by the full vote of the Sunday school. The children should not be deprived of the privilege of voting, as this would make them feel that they are not wanted in the S. S. Should there be a disposition on their part to select some unfit person to that position, this may be obviated by holding a special meeting which would be likely to be attended only by those who are interested in the prosperity of the S. S. The S. S. should not be considered as a part of the church organization proper, but rather as a Christian nursery of the church, under strict control of the church. Teachers should be selected by the superintendent and his assistant, but wherever possible, the wishes of the scholars should be consulted. An extended discussion followed by a number of the brethren.

AFTERNOON SESSION.

Services were introduced by prayer by Bro. J. S. Hartzler.

4. Life in the S. S., and how to get it. By Bro. Amos Wenger. There are two kinds of life in the Sunday school. The first is personal ambition which seeks honor and social enjoyments. The second is the life that comes to the S. S. through God. The latter is the kind of life needed.

How to get life. (a) By regular and prompt attendance of both parents and children.

(b) By thorough preparation. We should set apart at least one hour each day to the study of God's Word, especially the S. S. lesson.

(c) By animated lessons, in which the teacher enlists the interest of pupils as much as possible.

(d) By song. The love of God in our heart will make us merry. We should give vent to this feeling in song.

A good way to create life would be for the superintendent or some one to take the religious census of the neighborhood occasionally, by visiting every family connected with the S. S.

After singing the song, "Alas! and did my Savior bleed!" the discussion

was continued by a number of brethren.

5. How may the Christian profession of the teacher affect the greatest good? By Bro. Gideon Yoder and Sister Clara Brubaker.

By consecrating ourselves to God, and allowing His light to shine in our soul, we are in a position to impart this life to others. Teachers must not only be professors but possessors of religion if they would accomplish the greatest good. Love and interest for souls must permeate our every thought. Our daily life must correspond to our profession.

6. What are the duties of S. S. scholars? By Sister Emma Shepp.

(a) Obedience at home and to the teacher.

(b) To get as many others as possible to attend S. S.

(c) To be prompt and regular in attendance.

(d) To make thorough preparation for lessons.

(e) To assist in making S. S. interesting.

By cultivating the principle of obedience themselves pupils can have more influence than in any other way.

7. How can we get more of our older members to attend S. S.? By Bro. Joe C. Driver.

While the S. S. is intended for the young, it is not to the exclusion of the middle aged and the old. Parents should be made to feel that it is important for them to attend, and that they are exerting a wrong kind of influence on their children and others by carelessness in this regard. Fill the S. S. with life, so that when they once attend they can say with Peter, "It is good for us to be here." Discussion followed in much the same line.

8. What encouragement has this conference for city missions?

The work of the home mission in Chicago was explained by Bro. M. S. Steiner. He was followed by Bro. J. S. Coffman, who spoke of the urgent need of mission work. Referred to our church conference. The first day's work was closed with prayer by Bro. J. S. Coffman.

THURSDAY.

Services introduced by reading 103 Psalm and prayer by Bro. J. L. Hershey.

9. How often should the superintendent and teachers be chosen? By Bro. Pius Hostettler.

It is best not to change too often, nor should they be retained after it becomes apparent that a change would be for the best. Election twice a year was preferred. The best available material should always be selected.

10. The Sunday school a soul winner. By Bro. J. S. Hartzler and Sister Nancy Hartzler.

A contrast was drawn between two Sunday schools, one full of life and

vigor, and the other dragging out a bare existence, from which were shown the advantages of the former over the latter. As S. S. workers we must not only have a warm, social nature; but must have the Word abiding in us. We should teach, not only in the S. S., but do more house to house visiting. In too many Sunday schools there is too much geography and history taught, rather than Gospel principles. Special attention should be paid to the little ones, so that the tender plants might grow up into shapely, stately, sturdy trees. The S. S. is an educator and the church should be the teacher. Begin teaching early, continue through youth, and after maturity, and end in old age.

11. How should the Sunday school lesson be prepared? By Sister Emma Shank.

We may acquaint ourselves through study, meditation and prayer. Lesson Helps should be used and not abused. Wherever practical, it would be well to meet during the week to prepare the lesson. A good way would be for each family to devote some time to preparing the lesson. We should study, not only the lesson itself, but all scriptures and other matter that will throw any light on the lesson.

12. How to teach. By Bro. Moses Hostettler and Sister Maggie Driver.

While the class is reciting, the teacher must keep them all at work. The work must be varied to suit the wants of the pupils. That method is best which will enlist the greatest interest. It is best not to depend too much on the questions found in the lesson helps, yet they may at times be used to good effect. A number of excellent methods were given, which space forbids to notice.

13. How can we best prevent tardiness? By Bro. B. A. Shupe and Bro. I. B. King.

(a) By promptness in everything connected with the management of the S. S.

(b) By constant reminder to start from home in time.

(c) By interesting opening exercises.

(d) By filling the S. S. with life and interest.

14. Is it advisable to use music in the S. S. that would be inappropriate for church services? By Bro. D. H. Kurtz and Bro. D. Y. Hooley.

All music should be appropriate for the occasion for which it is used. While the music for both church and S. S. should be sacred music, yet the one being composed chiefly of children, and the other of adults, each should have the kind of music best suited to the character of the minds of those who participate. Music selected for S. S. should be easy. It is a mistake to change too often.

15. God's presence in the Sunday school. By Bro. W. W. Kauffman.

Without God's presence in anything

in which we are engaged, our labor is vain. The spirit of God always confers power. Every child of God has a right to know whether he has this spirit or not. No man can raise others higher in the spiritual realm than he is himself.

16. Relation of the pastor to the S. S. By Bro. Levi Miller.

Next to God, the pastor is the ruling spirit of the church. As a ruler of the church, he should also be a ruler in the S. S. Whenever possible, he should be present and encourage the superintendent, the teachers, and the school by occasional advice, suggestion, etc. He should keep a jealous watch over the S. S., and whenever he finds anything that is not in harmony with the Gospel, he should endeavor to rectify it. (Acts 20:28).

17. What classes are most important and need the best teachers, and why? By Bro. J. L. Hershey.

There is a standard by which all things are tested. The Gospel is the standard by which the qualifications of all teachers should be judged. After dwelling at some length upon the qualifications of teachers the brother proceeded to show that while different teachers are differently gifted, all stand equally great before God, one class as important as another, and that the teacher should be chosen with special reference to his adaptability to instruct certain grades of pupils. True conversion is a power that must not be overlooked in considering qualifications.

These exercises were interspersed with music from Gospel Hymns, No. 6, led by Bro. Thomas Kauffman, and Bro. Jonathan Zook. After singing and prayer, the moderator closed the exercises with appropriate remarks, and the conference adjourned.

I. B. KING, Moderator.

DAN'L KAUFFMAN, Secretary.

In order to be sent through the mails, postal cards dare not be mutilated in any way. A card intended for a return reply is sometimes trimmed a little so it may be enclosed in an envelope. That renders it non-mailable. A firm recently trimmed one thousand cards just a little so they would fit the envelope intended for them. The post-office authorities rejected all of them on the ground that they were mutilated. One who uses a card must use it just as the Government has directed. While to some this may seem drawing the line rather close, it should be borne in mind that the Gospel is to be interpreted and applied in like manner. To trim a little off here and there, as most churches are doing, is to mutilate that which came from heaven and render it valueless at the judgment. Those who expect to be blest in their deeds must neither take from, nor add to the Gospel.—*Gospel Messenger.*

o S.	Righteous judgment.	John 7:14-
a S.	Narrative by Matthew.	Matt. 12:1

3. Narrative by Matthew. Matthew 1:1-17

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October 15, 1894

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CORRESPONDENCE.

FROM NEW DUNDEE, WATERLOO CO., ONT.—The brethren Noah Stauffer, of Strasburg, Ont., and Moses C. Bowman, of Manheim, Ont., with their wives and several other sisters, left on the 6th inst. for an extended trip through Pennsylvania and possibly Virginia. Our prayer is that their visit among the brotherhood in those places may redound to the glory of God and to the benefit of dying humanity. COR.

FROM STRONG, FILMORE CO., NEB.—On the 20th of September Bro. and sister John Epp of Henderson, York Co., Neb., came to us on a visit. Bro. Epp preached twice for us, a considerable number having assembled on each occasion. He admonished us earnestly from the word of God. We were very glad for this visit and for the opportunity of again hearing the precious truths of God's Word presented to us.

JOS. KUHN.

HARTFORD, LYON CO., KANSAS, SEPT. 27, 1894.—On the 15th inst. Pre. J. S. Hartzler, of Topeka, Ind., arrived here on his evangelizing tour, and remained with us until the 23d, laboring zealously in the cause of the Master during his stay. The meetings were generally well attended, and we were much encouraged. The impressions made will not soon be forgotten. On the 17th Bro. R. J. Heatwole, of Newton, Kansas, also came and assisted in the work. We received many blessings, and realized that the Lord was in our midst. We thank God for His blessings and the dear brethren for their labors. May we be privileged to enjoy many more such times of refreshing. We herewith invite our ministering brethren who travel through here to stop with us. We assure them a hearty welcome. May our motto ever be, "Onward and upward!" The Lord bless us all. M. B.

FROM FREEPORT, ILL.—On Sept. 15th Bro. Steiner arrived here from Chicago and Bro. McCulloh from Morrison, Ill. Bro. McCulloh remained with us over Sunday and Bro. Steiner until the 22d, during which time we held a number of meetings. The Lord was with us and that to bless. We realized a season of refreshing from the presence of the Lord. Saints were encouraged and inspired with new zeal, and sinners were warned and invited to come in and accept the offers of grace. Five precious souls accepted the invitation and were willing to come over on the Lord's side. May the Lord abundantly bless these young converts, and make of them living epistles known and read by all men, that they may be instrumental in bringing many others into the kingdom. May the Lord espe-

cially bless His ministering servants to go out in all the world and declare the glad message of salvation to every creature. COR.

FROM LYON AND JACKSON COUNTIES, KANSAS.—We feel glad for the privilege we have had to visit twenty-eight brethren and sisters near Hartford in Lyon Co., while Bro. J. S. Hartzler of Indiana was holding meetings there. The church there is in harmony and much encouraged. They have Bro. John Steckly as their minister. He is a young man, speaks in the German language and earnestly desires the prosperity of the church. A unanimous vote was given yesterday at the Sunday service requesting us to send them a minister regularly every eight weeks as a special encouragement and to assist Bro. Steckly that much while he is getting more able for the work. They have Sunday school every two weeks and think of having it every Sunday by and by. Bro. Joseph Whitaker is superintendent of the school and is stirred up to greater activity in his calling, and we verily believe by the blessings of God this little band of workers is going to prosper.

R. J. HEATWOLE.

FROM YORK COUNTY, PA.—On Saturday evening, Sept. 29, the brethren, Bish. E. M. Hartman and Christian Shively of Illinois, in company with the brethren Ephraim Nissley and Rissler of Lancaster Co., Pa., arrived on the 4:05 train at Menges Mill. The evening was profitably spent visiting among the members at their homes, encouraging, exhorting and admonishing with those they met. The next day being regular time for services at the Garber church, a large congregation of worshippers assembled, composed largely of young people. Bishop Hartman preached from Matt. 6:10, "Thy kingdom come. Thy will be done in earth." The large audience listened with rapt attention to the brother's deep and earnest discourse on prayer. In the afternoon the brethren went to Hanover, holding services in the Hanover church in the evening. Bro. Hartman preaching from Matt. 19:20, latter clause, "What lack I yet?" The brother handled his subject so earnestly and in such a masterly manner, that there was hardly one present in the large audience assembled, that did not feel still a lack of a great many things spiritually.

We are thankful to Bro. Nissley for bringing our dear Illinois brethren to York county. COR.

KILL CREEK, OSBORNE CO., KANSAS, OCT. 2, 1894.—Nothing has been said in the HERALD OF TRUTH of late from this place. I will inform the readers that we have been favored by a very pleasant

visit from two of our evangelizing ministers. John M. R. Weaver from Newton, Kansas, came here on the 15th of Sept. and staid till the 20th, and preached twice a day during his stay. His sermons were interesting and encouraging, and six persons came out on the Lord's side. We had quite an encouraging time during his stay. On the 20th he left for home. The house was always well filled at these meetings.

Bro. A. Shiffler came on the 24th of September and staid till the first of October, when he left for the Kansas and Nebraska Conference. He preached some very able and interesting sermons during his stay, and baptized two, and two others were received from other churches on confession of their faith. There are 17 members of our faith here now, but without a minister, yet we hope the time will come soon that we will have one again. On Sunday, the 30th of September, we had our communion meeting. Nearly all took part in it. We have also a Sunday School here. The school is always well attended.

ABRAHAM SHELLENBERGER.

KANSAS AND NEBRASKA CONFERENCE.

The Annual Conference of Kansas and Nebraska met Oct. 5th, 1894, at the Spring Valley M. H. in McPherson Co., Kansas, commencing with the hymn, "My High Tower," and the reading of John 10:1-13, by Bro. M. Coopride, who made some very appropriate remarks, dwelling especially upon the sentence, "I know my sheep, and am known of mine."

Opening prayer was offered by E. M. Shellenberger, after which C. Winey was chosen chairman, T. M. Erb moderator, R. J. Heatwole secretary. The three bishops present then each spoke for fifteen minutes from the chapter read, pertaining to the Good Shepherd. The ministers were alluded to as shepherds of their various flocks, but were earnestly entreated to remember that Jesus is the Chief Shepherd and Bishop of our souls, to whom every other shepherd should be submissive. He was also alluded to as the stone that smote the image, became a great mountain, and filled the whole earth Daniel 2:34-35.

Reports from various districts were then listened to with interest. Bro. Schiffler's congregation of Roseland, Neb., was reported at peace. They have held the communion. Bro. S. C. Miller's congregation of Monitor, Kansas, have held counsel and expect to hold communion. Bro. Hamilton of Peabody expects to hold communion in his congregation at the appointed time.

Harper City, Harper county, Kansas, expressed peace at counsel meeting, and will commune soon. The Neutral, Cher-

okee county, Kansas, Cong. was spoken of as a little flock among the wolves, but not discouraged, and still holding on to Jesus, and consequently are holding out faithfully.

Osborne City, Osborne county, Kansas, has made a fresh start, taking another foothold on the Rock. Seven were added to the church, making in all seventeen members at this point. Ransom, Kansas, brotherhood is reported favorably. Jackson county (Birmingham) Kansas, has two members in good standing; they earnestly desire more frequent visits and a series of meetings to gather in those that are under conviction and halting between two opinions. In Harvey county, Kansas, (Pennsylvania Cong.) the brethren are at peace and will commune ere long; have had two excommunications during the year and eight accessions to the church and four applicants at present for baptism. A goodly number, all in good standing, have moved away and otherwise resorted to other localities. Spring Valley church, McPherson county, will hold the communion to-morrow.

Ness City brotherhood was reported not exactly in the order of the church but nevertheless are seemingly zealous for the cause of the Master.

Larned, Pawnee county, Kansas, have also held the communion. Nickerson Cong. at last accounts was in peace and harmony with each other.

Congregation now rose and sang one verse of "Holy Spirit, faithful Guide," after which programme for conference was read.

1. What is the difference between the Mennonite Aid Plan and the worldly insurance companies? One feature given was that the M. A. Plan does not compel or enforce the law upon any one if they do not pay up. Another one was that there is no one making any money by it, as there is no one receiving any pay for official work, except the General Secretary, Bro. M. D. Wenger, at Elkhart, Ind. The church in each district where they have it looks after the matter gratis. Furthermore this Aid Plan is only among the different classes of Mennonites or nonresistant people. No money is paid in until there is a loss somewhere demanding it, so there is no money in the treasury for any one to grow rich upon. It is intended simply to have a systematic way of helping one another, so that the help may be sure and promptly given when most needed.

2. Does this conference deem it advisable to hold a Semi-Annual Conference? Resolved, That rather than do this we lengthen the time for the Annual Conference until the business of said conference be transacted.

3. By what way or method can we best get our young people into the fold of Christ and keep them in the order of the

Word, and how may the spiritual life of all the members be increased?

On the first part of the question one bishop said, Let each one in the church live the life of Christ and let his light shine, so that others may see your good works and glorify your Father which is in heaven.

Another bishop said, Let the parents bring up their children in the fear and admonition of the Lord, and pray with them in the family, and, secondly, to be sure and get them regularly to the church service, since faith comes by hearing the Word of God.

Another one said, When the Word preached brings deep conviction, then the minister who preached should visit such young souls at their homes, and with the consent of their parents, inquire sincerely into their real condition, point them to Christ Jesus, the great Physician, kneel with them in earnest prayer in His worthy name, that they may yield to their convictions and be converted.

The three bishops who were chosen as a committee to frame a resolution gave in the following:

Resolved, That this be done by preaching the true word of God, and after being under conviction the evangelizing minister and others likewise should make special visits with all converts and earnestly pray with them and also have them pray for themselves, and when they give true evidence that they have given themselves to Christ, advise them to follow Him in His footsteps and diligently read the Word of God and sincerely pray for the leading of the Holy Spirit.

4. Is it advisable for Mennonite ministers to preach for a different denomination when earnestly requested to do so, and also to preach when requested where there is none of our faith?

Resolved, by a unanimous voice, That it is advisable. "Go into all the world and preach the Gospel to every creature."

5. Should we use leavened or unleavened bread, fermented or unfermented wine, at the communion service?

Resolved, That we hereafter adopt the use of unleavened bread and unfermented wine.

6. What is the mind of this conference in regard to holding a Sunday school conference in the near future?

Resolved, That it will be as helpful to the success of the Sunday school work as the church conference is to the government and success of the church in general, and we therefore appoint as a committee Bro. A. Schiffler of Roseland, Neb., Bro. S. C. Miller of Monitor, Kansas, and R. J. Heatwole of Newton, Kansas, to arrange for the time, place and programme for a Sunday school conference.

7. Is it consistent for a minister of the Gospel to use tobacco?

Resolved, That it is not consistent with the Christian religion, and that

ministers and lay members should avoid its use altogether.

8. Is it right in the sight of God to handle money in the house of worship on the Lord's day—except for religious purposes?

One brother remarked that he had sometimes intended, as he went to the church, to transact a little worldly business, but he got so interested in the worship that he forgot all about it.

Resolved, That it is not right to handle money or transact other worldly business on the Lord's day in the house of worship and that our members avoid Sabbath desecration of all kind.

Song, prayer and benediction followed and conference adjourned to meet in the evening and continue the work instead of preaching since so many questions came in for consideration.

9. What is the mind of this conference in regard to furnishing a hand or otherwise making up the time a minister has to lose when sent by the church to preach away from home?

Resolved, That a fund be raised for said purpose as a free will offering, by having the deacons in each district hold a public collection, and turning it over to the committeeman of the Evangelizing work as often as it is needed for said purpose.

10. Does this conference consider members fit for communion who conform to prevailing worldly fashions after they have been duly admonished and exhorted to humility by some of the church officials?

Resolved, That such persons are unfit to receive the communion.

Adjourned at 9:45 P. M. with song, "Thy will be done," prayer, doxology and benediction, to meet at 9 o'clock A. M., Saturday the 6th.

SATURDAY MORNING.

Session opened with devotional exercises, after which business was resumed.

11. *Resolved*, That semi-annual house visits be made with every member of the church before counsel meeting by a committee of two or three appointed by the church for that purpose to find out the spiritual condition of each one, taking great care to kindly encourage and admonish in a meek and spiritual manner.

12. *Resolved*, That it is advisable to meet in worship every Sunday if possible instead of every two or four weeks, as is the case in many places, and that this conference urge every Sunday service where it is practicable.

13. Does this conference deem it advisable to appoint a committee to meet or correspond with committees of other local conferences in regard to the contemplated General Conference?

Resolved, That it is advisable, and we therefore appoint Bish. Albrecht Schiffler of Roseland, Neb. as the man for that purpose.

14. What is the mind of this conference about James 5:14, 15, as to the anointing of oil?

Mark 6:13 and 16:18, were read, followed by very earnest remarks, which brought out the fact that all did not see alike in this matter.

Resolved, therefore, That this conference lay down no other rule than that which was practiced more or less frequently in the past history of the church, and that we do not set this forth as an ordinance that must be obeyed, but that those who desire to practice this anointing may do so, and that our elders attend to it when requested and that others who do not feel so disposed, need not practice it, leaving it to each one's faith and option to practice it or not.

15. What encouragement will this conference give to the Chicago Home Mission?

Resolved, That we favor the Home Mission work in Chicago by urging the brotherhood to aid the same by their sympathies, prayers, and means, that souls may be brought to Christ, who cannot be reached by other regular methods.

16. *Resolved*, That Oklahoma be admitted to this conference district.

17. *Resolved*, That the member of the Evangelizing Board be empowered to regulate appointments and other necessary matters pertaining to evangelizing work in this conference district,—all to be done with proper counseling, and that R. J. Heatwole be chosen again to that work for the ensuing year ending December 31st, 1895.

18. *Resolved*, That this conference hereby make it known that Bro. Jonathan Mishler of Ness City, Kansas, has been silenced from preaching for reasons known to himself and the district to which he belongs.

The following bishops, ministers and deacons were present beside many of the laity from the various districts that we will not enumerate, making it one of the largest conferences we have ever had.

Bishops:—

A. Schiffler, Roseland, Neb.
B. F. Hamilton, Peabody, Kans.
S. C. Miller, Monitor, Kans.

Ministers:—

E. M. Shellenberger, Harper City, Kan.
Simon Hetrick, Harper City, Kans.
Andrew Good, Harper City, Kans.
P. P. Hershberger, Shickley, Filmore Co., Neb.
Daniel Lapp, Juniata, Nebraska.
John Brubaker, Leonard, Mo.
C. Winey, Peabody, Kans.
D. F. Yoder, Garden City, Mo.
David Weaver, Newton, Kans.
M. Horst, Newton, Kans.
David Zook, Newton, Kans.

T. M. Erb, Newton, Kans.
J. M. Weaver, Hesston, Kans.
D. Diener, Canton, Kans.
C. Miller, Canton, Kans.
M. Coopridge, Canton, Kans.
Geo. R. Brunk, Groveland, Kans.

Deacons:—

E. C. Weaver, Peabody, Kans.
Jacob Erb, Newton, Kans.
Jonas Wenger, Harper City, Kans.
Geo. B. Landis, Canton, Kans.

Conference closed with prayer by Bro. Schiffler, and sang No. 317 *Gospel Hymns*, to meet again, if the Lord will, for the next Annual Conference in the Roseland M. H. in Adams county, Nebraska, on the first Thursday in October 1895.
R. J. HEATWOLE, Sec'y.

REPORT ON THE MISSOURI ANNUAL CONFERENCE.

The Missouri Annual Conference for the year 1894 met at the Bethel M. H. near Garden City, Sept. 27th and 28th. Brethren from the various congregations in the state and a few from neighboring states were present and greatly increased the interest of the session by their presence, their prayers and words of encouragement. The Sunday school workers, who were present at the S. S. Conference on the 26th, remained for the church conference, and proved to be a great help. The attendance was better and the attention more noticeable than would have been the case, if the S. S. workers had not been present.

The session was opened by remarks and prayer by J. S. Coffman after which D. D. Kauffman was chosen Moderator and M. S. Steiner and Daniel Kauffman, secretaries.

The Moderator delivered the conference sermon, in which he set forth the principles of faith as practiced by Mennonites and emphasized the doctrines and teachings of the Gospel not usually practiced by Christian professors. He also outlined the method of work, in brief, which ought to be followed out.

After the sermon, ministers were called upon to report the condition of their congregations and stated in brief their intention to adhere to the teachings of the gospel of Christ. The following bishops, ministers and deacons were present:—

Bishops:—

D. D. Kauffman, Versailles, Mo.
John Hartzler, Garden City, Mo.
M. S. Steiner, Chicago, Ill.

Ministers:—

J. S. Coffman, Elkhart, Ind.
D. F. Driver, Versailles, Mo.
Daniel Hooley, Garden City, Mo.
John L. Brubaker, Leonard, Mo.
J. S. Hartzler, Topeka, Ind.
Caleb Winey, Peabody, Kans.
J. H. Hershey, Olathe, Kans.
D. F. Yoder, Garden City, Mo.

David Morrell, Holden, Mo.
Levi Miller, Garden City, Mo.
Joseph Weaver, Oronogo, Mo.
M. S. Steiner, Chicago, Ill.
Dan'l Kauffman, Versailles, Mo.

Deacons:—

Jno. C. Driver, Versailles, Mo.
I. B. King, East Lynne, Mo.

The following is a list of questions and resolutions:

1. In ordaining a brother to the ministry, should age be taken into consideration?
Resolved, That in ordaining a brother to the ministry, his qualifications should be considered first. Young men are to be preferred to men who have passed that period of their lives known as the prime of life. Old men should never be ordained except when younger men are not to be had. It is unwise to select very young men, as no one should be ordained who is not thoroughly established in the faith.

2. Has a brother or a sister a right to remain neutral in church council?

Resolved, That in all questions in which the whole church is concerned, every member should give his opinion upon one side or the other.

3. Why do we practice but one mode of baptism, and at the same time receive persons into membership who have been baptized by other modes?

Resolved, That since the Scripture abundantly teaches effusion as the mode of water baptism, but does not expressly deny the validity of other modes, and since according to 1 Pet. 3:21 the mode of baptism is not essential to salvation and yet according to Eph. 4:5, 6, we are admonished to have in spirit one faith, one Lord, and one baptism, we therefore admit into church fellowship by letter brethren who may have been baptized on confession of faith by immersion, but practice only the one mode as most symbolical of the baptism of the Spirit.

4. What relation does water baptism sustain to the new birth?

Resolved, That the new birth is the result of the operation of God upon the individual heart. Man is born again from above (John 3:5); born of God, not by the work, operation or will of man (John 1:13). The blood of Christ is the only means of the salvation of man. Therefore baptism is not the new birth nor the means of the salvation of the soul. But the believing soul is baptized with water upon confession of his faith as a seal upon that faith, and as evidence of his acceptance of Christ and all the blessed provisions of His gracious work—the new birth and the salvation of the soul.

5. Is it consistent for our members to take part in Christian Endeavor societies, Epworth Leagues, etc?

Resolved, That inasmuch as the great majority of those who participate in these

societies and leagues do not live up to the plain, simple teachings of the Gospel, we consider it inconsistent for any of our members to unite with them. It is not consistent for us to encourage any organization, in which both the organization and the individuals composing it are not in harmony with the simple teachings of the Gospel; but we assert our opinion that it is every Christian's duty to avail himself of every opportunity to encourage anything that is conducive to practical piety. To this end we recommend that our members engage actively in such earnest Christian endeavor in the church as will result in true consecration to God and the upbuilding of His kingdom. The work of our members should be in the church, and they have no need of any organization outside of the church.

6. Is it consistent for Christians to attend soldiers' reunions, or the so-called camp fires? No.

7. What encouragement does this conference give to the Home Mission in Chicago?

Resolved, That this conference heartily endorses home missions, and urges all our members to aid in sympathy, prayers, means, and workers necessary to their support and prosperity; and that we hope to continue our encouragement as long as the workers teach and abide in the faith as professed by our people.

8. What are the characteristics of a truly prosperous church?

This question was answered as follows: Every member born of God, consecrated and full of the spirit. J. S. Hartzler.

In a church where there is a knowledge of God, and where a love of peace reigns, there is peace. J. S. Coffman.

Members must be interested in one another's welfare, as they are one another's keepers. D. A. Herschberger.

Eph. 4 describes a model church in which unity reigns, and is well supplied with officers. D. F. Driver.

Members should be worshipful not only in the church, but also in the homes. Caleb Winey.

There must be a continual spiritual growth. J. S. Coffman.

Members should interest themselves in the ministers' circumstances. Pius Hostettler.

9. Since there is such a marked tendency among professed Christians to treat lightly some of the plain teachings of the Scriptures, and to drift into the spirit of worldliness generally, what measures and methods of work and teaching could be employed to counteract this hurtful influence both in and out of the church?

This influence cannot be counteracted by simply legislating against the forms of worldliness so prevalent or by preaching against them, or by disciplining members

who violate the spirituality of the word of God. It is necessary to teach clearly and forcibly the deep spiritual life, and, as far as possible, get the members so fully consecrated that they will have no desire for these things themselves, and will have an influence on those who are not so fully enlightened as themselves. There should also be much clear, decided teaching done on this subject concerning the outward life. The usual regular Sunday meetings may not be sufficient to meet the wants suggested in the question. Hence, it becomes necessary to do teaching by holding continued meetings, evening meetings, Bible readings, young people's meetings—all conducted according to the principles of our faith and practice.

10. What position does this conference take with regard to simplicity of attire?

Resolved, That as the position of the Mennonite Church with regard to simplicity of attire is well known, we reaffirm our position to stand faithful to the position of the church on this subject. We believe the teachings of the apostles Paul and Peter to mean just what they say (1 Tim. 2:9, 10; 1 Peter 3:1-6). Consequently our members are expected to adorn themselves in modest apparel, not following the ever-changing fashions of the world. Attire should be inexpensive, not showy or gaudy as to colors or form, and there should be as much uniformity in the dress as possible, both of the brethren among themselves as well as the sisters among themselves. As the apostle Paul especially mentions the hair-dressing of Christian women, our sisters should avoid every temptation to approach the prevailing fashions in hair-dressing, especially to violate the plain teachings of Paul in which he says it is a shame for a woman to be shorn.

11. Is it edifying for the laity to give words of exhortation after the discourse in regular church service?

Resolved, That we believe it to be edifying for them to exhort after the discourse in regular services when the minister calls on them for remarks and especially when the minister needs assistance and encouragement (See Col. 3:16).

12. What encouragement should we give our young people to obtain an education?

Resolved, That we recognize in education a power for good, provided, those thus favored are fully consecrated to God. While we feel to encourage those who are striving more fully to equip themselves for the battles of life by obtaining an education we insist that the first necessary step is to "seek the kingdom and its righteousness."

13. Should we as a Mennonite church not make an effort to put an evangelist in each state in the Union, or especially

in states where there are people in harmony with the Mennonite faith?

Referred to the Mennonite Evangelizing Board of America.

14. Should more ministers be ordained in this conference district?

Resolved, That we deem it advisable to ordain a minister in each of our Missouri congregations at some time during the ensuing year.

15. Should our nonresistant Mennonite and Amish Mennonite congregations unite in holding a General Conference?

Whereas, A large majority of our Mennonite and Amish Mennonite ministers who have expressed an opinion at all, have declared themselves in favor of such a conference, and

Whereas, A number of our conferences have put themselves on record as favoring it, and feeling the urgent need for such a step, be it

Resolved, That it is the opinion of this conference that such a conference should be held; for the following reasons:

1. Though united upon all the fundamental principles of true Christianity, there are local questions affecting the government of our various congregations which will eventually bring about a division of sentiment upon more vital questions, unless acted upon in time by the united counsels of the whole church.

2. It would afford a means of bringing our church workers from various fields into closer contact with one another, thereby creating among our congregations in various places, a closer sympathy for one another's needs and possibilities and a desire to work with more unity of effort and teach a uniformity of doctrine and practice in all places.

3. We believe that a General Conference, acting upon such advisory measures as would affect the unity, the purity, and the prosperity of the church, would bring both extremes nearer the true principles of the Gospel, and that this would bring about an era of spiritual prosperity which only the whole power of the church, and the blessing of God bestowed as a reward of united, earnest effort, can bring about.

Recognizing that without action nothing can be accomplished, and in the absence of any other plans publicly suggested, we recommend that the following steps be taken for holding the proposed conference:

1. That each of our 14 or more Mennonite and Amish Mennonite conferences appoint one of its members to represent it in a committee consisting of one from each conference district.

2. That this committee, after each one of these conferences shall have held one session, proceed to make arrangements as to the time and place of holding said

conference, to formulate a plan of representation of our various congregations, the methods of conducting it, etc., etc.; provided, that in the estimation of these committee men it be considered advisable to do so.

These suggestions are offered with the hope that our sister conferences consider them, and act as they think best.

Upon the adoption of the General Conference resolution, which received the unanimous support of our conference, it was resolved that Bro. Dan'l Kauffman be chosen to represent the Missouri conference upon the committee.

After singing and prayer, the conference adjourned to meet with our Shelby Co. congregation the fourth Friday in September, 1895.

D. D. KAUFFMAN, Moderator.
M. S. STEINER } Secretaries.
DANIEL KAUFFMAN }

PROCEEDINGS

of the Indiana Annual Fall Conference, held in the Yellow Creek M. H. Elkhardt Co., Ind., Oct. 11 and 12.

According to the announcements previously made the bishops met on Thursday morning Oct. 11, to arrange the questions that had been sent in for deliberation at the conference. While this was being done the ministers assembled at the meeting house and spent a very pleasant and profitable season in edifying one another from the word of God, according to Col. 3:16 and 1 Cor. 14:26.

AFTERNOON SESSION

Conference proper was opened in the afternoon by singing several hymns, after which Bro. J. S. Coffman was chosen moderator and J. S. Hartzler and A. B. Kolb, secretaries. Bish. E. Weber of Berlin, Ontario conducted the devotional exercises, reading 16 verses of Eph. 4, and making very timely comments thereon.

After prayer, the questions were taken up for deliberation, the resolutions on most of which were deferred for next day's sessions. The afternoon session was closed with singing, followed by prayer by Bish. E. Hartman, of Washington, Ill. Conference adjourned to meet next morning at 9 A. M.

FRIDAY MORNING

session was opened at 9 A. M. After singing two numbers, Bish. J. N. Durr conducted the devotional exercises, reading 1 Cor. 3 and leading in prayer. The attendance was very large, and the house was filled to overflowing. The following bishops were present:

J. M. Shenk, Elida, Ohio.
E. Weber, Berlin, Ontario.
M. Horst, North Lawrence, Ohio.
J. N. Durr, Woodside, Pa.
J. P. Smucker, Nappanee, Ind.
J. Burkholder, East Lewiston, Ohio.

J. Kurtz, Ligonier, Ind.
E. Hartman, Washington, Ill.
J. F. Funk, Elkhardt, Ind.
J. Nice, Morrison, Ill.
D. J. Johns, Goshen, Ind.
P. Y. Lehman, Goshen, Ind.

Ministers:—

J. S. Coffman, Elkhart, Ind.
J. S. Hartzler, Topeka, Ind.
J. S. Shoemaker, Dakota, Ill.
J. Blosser, New Stark, Ohio.
J. K. Brubaker, Rohrerstown, Pa.
J. J. Weaver, Shipshewana, Ind.
J. Garber, Goshen, Ind.
J. Loucks, South West, Ind.
J. H. McGowan, Nappanee, Ind.
J. Christophel, South West, Ind.
J. Kreider, Wadsworth, Ohio.
J. Bleile, Nappanee, Ind.
J. McCulloh, Morrison, Ill.
J. Hygema, Wakarusa, Ind.
N. Metzler, South West, Ind.
A. Cripe, Emma, Ind.
D. S. Brunk, Elida, Ohio.
D. D. Miller, Middlebury, Ind.
Yost Miller, Shipshewana, Ind.
Jacob Horning, Elida, Ohio.
M. S. Steiner, Canton, Ohio.
David Burkholder, Nappanee, Ind.
C. P. Steiner, Cranberry, Ohio.
Samuel Yoder, Elkhart, Ind.
Philip Nice, Sterling, Ill.
David Garber, Goshen, Ind.
Amos Mumaw, Wakarusa, Ind.
Moses Brenneman, Elida, Ohio.
Henry Weldy, Wakarusa, Ind.
David Hostetler, Weilserville, Ohio.
Harvey Friesner, Bristol, Ind.
Eli Stofer, Hudson, Ind.

Deacons:—

Jacob Harschberger, Dutton, Mich.
John Nusbaum, Middlebury, Ind.
Martin Hoover, Goshen, Ind.
D. H. Coffman, Elkhart, Ind.
C. Z. Yoder, Weilserville, Ohio.
J. Z. Kolb, Berlin, Ont.
James Misher, Shipshewana, Ind.
Henry Nice, Morrison, Ill.
A. Culp, Wakarusa, Ind.
Jacob Wisler, Nappanee, Ind.
Perry Brunk, Elida, Ohio.
Jonas Brubaker, Elkhart, Ind.
Benjamin Shoemaker, Berlin, Ont.
Jacob Long, Elkhart, Ind.
— Hoover, South West, Ind.

Bro. J. M. Shenk delivered the conference sermon, of which the following is a synopsis:

In a work of this kind it is necessary that we prepare our hearts for the work by the removal from our minds of everything that would hinder the work of the Lord.

A short review of the principles on which the religion of Jesus Christ is built would perhaps be proper at this time, and here let me say that I believe that the Lord requires more faithful work from us ministers than perhaps many of us are performing, for the principles of the Christian religion must be taught

better, because we see that the majority of professors of Christianity are not where we believe the Lord wants them to be today. Multitudes of "good church members"—so far as obedience to the ordinances are concerned—are going on the way of those of whom it must be said as Jesus said, that unless they repent, they shall all likewise perish. Unless they repent and be converted they shall not see the kingdom of God.

What, then, are the evidences of justification and of the birth of the divine life in the soul? One evidence is, a desire to do the will of God. And that desire is so great, that I will not only myself desire to do the will of my God, but the religion of Jesus is so full of good will, benevolence and charity that it will be my desire to see every one else become willing and desirous to fulfill the Lord's will. It is the Spirit of God in the soul, filling us, leading us, purifying us, and this will make us Christ-like, because we will be led by the same spirit by which Christ was led, yea, we shall be in Christ if we are new-born creatures in Him.

For this reason every Christian is harmless, defenseless, nonresistant, not because the letter of the Gospel teaches him to be so, but because he is a *Christian*, because, like Christ, he *loves* everybody, because he has partaken of the divine nature, and wants every one saved.

The Christian will not go to law or take up arms against his fellow man, nor in any way injure his fellow-man. It will be his desire to live the Christ-life, a life that will show to the world how Christ lived, or how He would live if He were here in the world. He will not revile or speak evil, because Christ, when He was reviled, reviled not again. He will not tell an untruth, because an untruth would be injurious to his fellow man. He is unselfish and will therefore seek to advance his neighbor's interest as well as his own. His promise is good and reliable at all times and under all circumstances. He needs not to take an oath, because he speaks the truth.

Then we come to that one thing necessary to fulfill all this. It is consecration and separation. O this means so much! If the love of God is in the soul as it should and must be, consecration to God will be desired above all else, and then separation from the world will adjust itself.

If we do not measure up to this standard of the Gospel, we are not where we should be, and not where we can enjoy the fullness of the blessings and promises of God. Jesus said, "If ye love me, keep my commandments," and again, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you,

and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

We need to-day, more than ever, consecrated souls in the ministry and laity. We must be *sure to teach* experimental religion, for what we do not know and feel ourselves we cannot teach others. I sometimes think some of us are not willing enough to go when we are called, but when we willingly consecrate ourselves to God, no cross will be too heavy, no task too hard when it is done for Christ. If we have not done this ourselves, how can we tell others to do it, or be an example to our flocks? We must teach this if we would have spiritual life in the church, and also that we are not simply to belong to church and get saved by our good works, but that we want to get saved first, and then work for the Lord because we *are* saved and constrained by love to do so, and that we can say, "I delight to do thy will, O God."

Bish. E. Weber then followed in the German language. If Christ is in us, we will witness for Him with our life, for the apostle says we are created unto good works in Christ Jesus. The natural man can not do this because his works are evil and only evil.

Our way must be open so that we may have access to every avenue for good work. Nor are we to wait until the force of circumstances compels us to work. We as a people have long been and still are very much inclined to wait until told to "come" by those who are hungering for the bread of life. The Gospel however says "Go." In this matter of going out we are certainly backward, far behind the apostles and our early forefathers and the requirements of the Gospel. Had the apostles remained in Jerusalem, instead of simply beginning the work at Jerusalem, as Christ commanded, where would we, the descendants of heathen, be? And if they did their duty in their time, who is to bring the Gospel into the places where it is not yet known? Let us go out even as our Lord commanded us. By staying at home it often comes to pass that we are simply in one another's way, hindering one another in the work.

Another thing of which I would remind us in our deliberations is the matter of stating our opinions on any subject or question that may be brought before us. If we give an opinion at all we must be sure that God's Word is the basis of our opinion, and not our own estimation of the matter, otherwise our resolutions may be based on prejudice or man's wisdom only, and will be wrong, and wrong resolutions will lead us and our church astray.

The other bishops, the ministers and deacons then gave testimony to what was presented. It was a pleasure and cause for thankfulness to God to see that all could testify to the truth, showing thereby

that there is harmony in the Gospel principles as presented by the brethren. Conversion, regeneration of heart, and the divine life in the soul were held forth as the ground work upon which church membership must be based, in order that we may be "lively stones," with which the great building of the Lord is to be made.

The large congregation also, estimated to number between seven and eight hundred souls, by rising to their feet, gave testimony to their willingness to stand up for and live by these principles.

After singing hymn No. 324, Hymns and Tunes, Bro. J. Kurtz offered prayer, and conference adjourned for noon.

AFTERNOON SESSION

was opened by singing the hymn "All hail the power of Jesus' name." Prayer was offered by Bro. E. Hartmu.

The following questions were presented to the conference upon which resolutions were adopted.

1. Can a minister, whose ordination was not in accordance with the teachings of the Gospel, be taken into the lot for bishop?

Answer.—No, neither can such an one be allowed to serve the church as a minister.

2. What shall be done with a sister who refuses to wear the prayer head-covering because her husband who is unconvinced is strenuously opposed to it?

Resolved. That such sister and her husband be visited, entreated and prayed with to abide by the Word, and to obey God rather than man. If she will not then obey, she shall be dealt with accordingly, with the counsel of the church.

3. When any question or topic is brought before the conference and considered but upon which no action is taken, shall the sentiment of the conference on the topic or topics considered be published in the conference report?

Resolved. That such sentiments shall not be published in the conference minutes.

4. Is it consistent for our members to take part in Christian Endeavor societies, Epworth Leagues, etc.?

Resolved. That inasmuch as the great majority of those who participate in these societies and leagues do not live up to the plain, simple teachings of the Gospel, we consider it inconsistent for any of our members to unite with them. It is not consistent for us to encourage any organization, in which both the organization and the individuals composing it are not in harmony with the simple teachings of the Gospel; but we assert our opinion that it is every Christian's duty to avail himself of every opportunity to encourage anything that is conducive to practical piety. To this end we recommend that our members engage actively in such earnest Christian endeavor in the church as will result in

true consecration to God and the upbuilding of His kingdom. The work of our members should be in the church, and they have no need of any organization outside of the church.

5. Is it consistent for our members to be members of Y. M. C. A.'s where checkers, chess and other like games are held out as an inducement for membership and entertainment?

Answer.—No, neither are these things consistent in the Christian home.

6. Would this conference sanction the choosing and ordaining of brethren who have the necessary qualifications, who are sound in the faith, humble in mind and spirit, and of an unblamable life, to the ministry except by lot?

Resolved. That the ordination of ministers by lot or the united voice of the congregation is in accordance with the Scriptures, and is accepted as such.

7. Is it according to the teachings of the Gospel of Christ and the epistles of His apostles to condemn an action or a movement of any kind, the object of which is to advance the cause of Christ, without giving the matter in question a full investigation in the light of the Gospel? John 7:51; 1 Sam. 19:5; Job 2:3; Ps. 7:4; Ps. 19:35; John 15:25; Prov. 3:30; Prov. 24:28; Matt. 5:22; Matt. 18:16; Isa. 8:2; 1 Tim. 5:19; Acts 5:29—40.

Resolved. That it is not evangelical. 8. Are Sunday school conferences, when conducted by Sunday school workers, with the aid, counsel and direction of our ministers, a benefit to the cause of Christ at large, when conducted for the same object for the Sunday schools, as our church conferences are held for the church?

Resolved. That a Sunday school conference is beneficial when conducted in accordance with the conditions mentioned in the foregoing question, and further, that the program for the Sunday school conference be subject to the supervision and approval of the church conference in whose district the Sunday school conference is to be held.

The closing remarks and prayer were offered by Bro. J. Burkholder, and conference adjourned to meet, if the Lord will, on the Thursday before the third Friday in October 1895 in the Olive M. H. Elkhart Co., Ind. Bishops to meet on Thursday morning to arrange the questions. Conference proper to meet on Thursday afternoon.

The conference, though very largely attended, was very orderly, and the deliberations, while at times quite warm, were conducted, as we believe, in Christian charity and forbearance, and although not nearly all of the questions could be presented for want of time, we hope the work that was done will be to the upbuilding of God's cause, and that where there was a diversity of opinion on

any topic, it was not so because of insincerity on either side, but rather of different ways of looking at the same thing. Charity thinketh no evil and is kind, forbearing and long-suffering. The visitors too felt deeply grateful for the open handed hospitality which the Yellow Creek congregation accorded them, by supplying the needs of man and beast so bountifully. The Lord reward them for it, in temporal and spiritual blessings.

J. S. HARTZLER } Secretaries.
A. B. KOLB }

Married.

PARRET-ESHELMAN.—Aug. 30th 1894, at the home of Bro. Jonas Eshleman, near Salunga, Lanc. Co., Pa., Bro. Samuel J. Parret of Virginia, and sister Leah W. Eshleman of Maryland.

DIED.

KAUFFMAN.—August 26, 1894, at the home of Bro. Nathaniel Oberholzer, near Manheim, Lanc. Co., Pa., of consumption, sister Mary G. Kauffman, aged 29 years, 8 months, 14 days. Funeral on the 29th. Text, John 16:33. Buried at Kauffman's meeting house. A large congregation assembled as a token of respect for the dear young sister. Peace to her ashes!

ONDERHOLTZER.—Sept. 15, 1894, in Elizabethtown, Lanc. Co., Pa., of cancerous affection, sister Fannie Oberholzer, aged 61 years, 17 days. Funeral on the 19th. Text, Ps. 39:4. Buried in Mt. Tunnel cemetery.

SHIFFER.—September 20th, 1894, at John H. Moore's Mill, Lancaster Co., Pa., sister Maria Shiffer, wife of Edwin Shiffer, aged 42 years, 8 months, 5 days. Funeral on the 24th. Text, Job 16:22. Buried at Herley's meeting house. A sorrowing family followed her remains to the grave.

BRUBACHER.—Sept. 19, 1894, near Strickler's meeting house, Lancaster County, Pa., sister Annie Brubacher, wife of Bro. Henry S. Brubacher, aged 55 years, 3 months, 17 days. Funeral on the 22d. Text, Rev. 22:12. Buried at Erisman's meeting house. Sister Brubacher fell down a stairway, hurting herself so badly that death followed in about eleven hours. May the good Lord comfort the bereft family.

WISMER.—On the 22d of September 1894, in Clinton Twp., Lincoln Co., Ont., Jennie, wife of John G. Wismer. She was sick for five weeks, and was ready for the Master's call, having lived a consistent Christian life. Funeral services by Pre. McIntyre from Isa. 53:5. Peace to her ashes. J. F. R.

THUR.—On the 2d of September 1894, near Bluffton, Ohio, Anna Thur, maiden name Geiger, wife of John Thur, aged 53 y., 6 m., 20 d. Of her three children two survive her, also two grandchildren. Buried on the 5th at the Ebenezer M. H. Funeral services by John Moser from John 5:24.

GEIGER.—On the 20th of Sept. 1894, near Beaver Dam, Allen Co., Ohio, Christian S. Geiger, aged 69 y., 2 m., 25 d. Buried on the 25th at the Ebenezer M. H. Funeral services to a large assembly by John Moser from Acts 17:31.

GROFF.—On the 16th of September 1894, near Freeport, Stephenson Co., Ill., sister Catharine Groff, aged 81 years, 6 months, and 1 day. Her husband, Godfrey Groff, died March 4th, 1872. Their union had been blessed with 11 children. The father and 4 children preceded her to the spirit world. There still remain of her posterity 7 children, 50 grandchildren and 23 great grandchildren. She was, since her youth, a faithful member of the Mennonite church. Her zeal for the Master's cause, her patience in times of affliction, and her perfect submission to the will of God, were such as are seldom seen, and were the means of inspiring and encouraging all who knew her. She had for the last few years been anxiously awaiting the time of her departure and to be with Christ, for her death had no pangs. She simply fell sweetly asleep in Jesus. Buried on the 19th in the Mennonite cemetery. Services were conducted by Pre. Weekly, Philip Nice and J. S. Shoemaker, from Phil. 1:23 and 1 Pet. 1:13.

CHRISTOPHEL.—October 3d, 1894, in Elkhart Co., Ind., Emma, daughter of Isaiah and Barbara Christophel, aged 8 years, 1 month and 6 days. She was buried on the 5th at Yellow Creek. Services by H. Weldy, A. Munaw and D. Burkholder. It was a very solemn occasion. She leaves a deeply bereaved father and mother and three sisters, one of whom is a twin sister to the deceased, they were so near alike in person that they could scarcely be distinguished. May God bless the sorrow stricken family in their affliction so that they may be able to bear it in Christian resignation.

D. BURKHOLDER.

FALB.—On the 29th of September 1894, near Mt. Eaton, Wayne Co., Ohio, sister Catharine Falb, aged 61 y., 2 m., 10 d. Buried on the 1st of Oct. in the Sonnenberg graveyard. Funeral services by J. Nusbaum from Isa. 57:2.

MARTIN.—In Iowa county, Iowa, on the 22d of September 1894, Saloma Martin, aged 31 years, 9 months. She was a faithful member in the Amish Mennonite church. Funeral services by the writer, from Rev. 14:12, 13. CHRISTIAN WERY.

BOWMAN.—On the 10th of Sept. 1894, in Conemaugh Twp., Somerset Co., Pa., Carrie Emma, daughter of Hiram and Polly Bowman aged 10 y., 11 m. and 18 d. She was buried on the 12th at the Blough Mennonite church. Funeral services were conducted by L. A. Blough and Pre. Law of the Lutheran church of which church the parents of the child are members. Carrie was a bright, intelligent girl. She was a regular attendant of the Mennonite Sunday school. Her sudden and unexpected death was a sad stroke upon the family, but they need not weep for her without a hope for we believe she is at rest.

"Dearest Carrie, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

STIFFLER.—On the 26th of Sept. 1894, in the Asylum in Logansport, Ind., of consumption, Livonia Stiffler, wife of George Stiffler, aged 36 yrs., 11 m., and 11 d. She was born in Lower Canada, and some 11 years ago lost the use of her mind and has since been in the asylum. Her remains were brought to the home of her brother Phillips Bullard and the funeral services were held in the Mennonite church in Elkhart, by S. Yoder and J. F. Funk. She leaves an aged mother and one son to mourn her death.

KAUFFMAN.—Sept. 19, 1894, in McPherson Co., Kansas, Tobias Kauffman, aged 26 years, 4 months. Bro. Kauffman was a member of the Mennonite church for several years, he was with Bro. S. Y. Yoder for nearly 20 years. Funeral services were held at the West Liberty M. H. by J. Zimmerman in German, from Rom. 8:1—9, and by S. C. Miller in English, from Hosea 13:14.

BACHMAN.—John Bachman died at his home, in Strasburg township, Lancaster Co., Pa., on Saturday afternoon, Sept. 20, 1894, at 4:20 o'clock, after an illness of about two weeks. Mr. Bachman was stricken on September 4th with paralysis. Dr. Day of Strasburg borough was called, and though relief was rendered it proved to be only temporary, and on Saturday he passed away, surrounded by his loved ones. The funeral took place on Tuesday afternoon at 2 o'clock from his late residence. Services at the house. Amos Herr and David F. Giles officiated.

CRESSMAN.—On Sept. 14th, 1894, in Blenheim Twp., Oxford Co., Ontario, Bro. Levi Cressman. He was born October 1st, 1858, and was aged 35 yrs., 11 mo., 14 d. He died of typhoid fever and pneumonia. A sorrowing widow and five small children are left, who mourn not as those who have no hope. He was buried in the Blenheim Mennonite cemetery on Sunday, September 16th, followed to his last resting place by a large number of people. Funeral services were conducted at the house by Bro. S. Gehman and at the church by Bro. J. Nahrgang in German, from Matt. 24:44, and by Bro. I. A. Wambold in English, from Isa. 38:1.

SAUDER.—On Sept. 16th, 1894, near Goodville, Lancaster Co., Pa., Bro. George Sauder, aged 67 years, 4 months and 27 days. He leaves a sorrowing widow, one son, 4 daughters and numerous friends to mourn his departure. He was highly esteemed by all his neighbors and was a consistent member of the Old Mennonite church from his youth. His seat was seldom vacant at meeting. Funeral services on the 19th at his house by John Landes and John Zimmerman. Text, 1 Phil. 1:21.

KERCHE.—On the 23d of September, 1894, in Green Co., O., of consumption, Cornelius Keechle, aged 70 years and 10 days. Buried on the 25th at Huber's meeting house. Funeral services by Moses Brenneman from Psalm 8:4. He was a member of the Mennonite church, and leaves a companion, one brother, 4 children and a number of grandchildren to mourn their loss. Bro. Keechle with his companion emigrated from Baden, Germany to this country 41 years ago.

LICHTY.—On Sept. 21, 1894, in Goodville, Lancaster Co., Pa., Martha Lichty, aged 62 years and 8 days. She was in feeble health for several years and had a longing to leave this troublesome world and be with Jesus. She was a member of the Weaverland Mennonite Cong. from her youth, and leaves two sisters and a host of friends to mourn her departure. But they need not mourn as those who have no hope. Funeral services on the 24th. Buried at Weaverland. Services by John Zimmerman in German, text, John 11:20, and John K. Brubaker in English, text, John 11:28, "The Master is come and calleth for thee."

MAST.—On the 15th of July, 1894, Catharine Mast, widow of David Mast who died long ago. Her age was 80 y., 22 d. Funeral services were held by Moses Hartz and Gideon Stoltzfus. [Our correspondent states that the reporting of this death was forgotten, hence its late appearance.—ED.]

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12 17	5 08	Goshen	3 30
am			
11 25	4 15	Warsaw	4 15
10 10	2 55	Wabash	5 35
9 13	2 00	Marion	6 33
			pm
8 16	12 45	Anderson	7 50
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19-24-94

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly. ELKHART, IND., NOVEMBER 1, 1894. Vol. XXXI. No. 21.

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EDITORIAL NOTES.

THE Governor General of Canada has issued a proclamation announcing Thursday Nov. 22 as a day of national thanksgiving and prayer.

CHRIST prayed for the unity of the believers. A church without unity is Satan's delight, and one of his chief strongholds against the conversion of the world.

BRO. J. S. COFFMAN left Elkhart on the 16th for Sterling, Ill. to spend a week or more with our congregation there. May the Spirit of God be abundantly present to convict and enlighten many souls.

CORRECTION.—The age of Leah Sharp as given in the obituary columns of the HERALD should have been 76 years, 5 months, 15 days. She was buried in the Simeon Lantz graveyard near Carlock, Illinois.

OUR profession is worth less than nothing if the life does not correspond with it. "He went about doing good," is the record of the first Christ-life, and the Christ life in the soul is the same to-day. Our profession is worth to us only what our life is worth to the world around us.

BRO. Jacob Gascho, minister of the congregation in Nobles Co., Minn. lately organized by members moving there from Canada and other localities, recently left there to visit the congregations in Canada.

BRO. Noah Metzler of South West, Indiana intends, if the Lord will, to visit all our congregations in Michigan during November and labor for some time at each place. We pray that God would abundantly bless his labors, and bring the peace of God to many hearts and prosperity to many congregations.

THE strong man is the working man; the strong church is the working church. Inactivity brings lethargy and weakness, and as a weak body invites disease, so a church where there is no active work invites evils of many kinds into her midst, that will eat at her vitals and in time leave nothing but the shell, the form, the appearance, but not the power.

A YOUNG HEART filled with the love of God, and the mind stored with useful knowledge and fitted for the duties and responsibilities of life is better off with an empty pocket book and better prepared for life than a heart and head, empty of these things, but full of money, houses and lands and a silly idea of the importance of self and worldly riches.

EIGHTEEN persons were recently baptized in the Millersville Cong., Lancaster Co., Pa. Twenty more are to be baptized in the near future in another congregation in the same county. The good work is still going on. May hundreds more see the necessity of consecrating their lives to the service of the Master.

THE expression is sometimes made by reckless individuals when questioned as

to their course of life and their future hopes, that they will take their chances for heaven with such and such a church member. Let us beware! The plan of salvation is not a lottery, nor can heaven be purchased with a lottery ticket. "Believe on me," and "follow me," says Jesus. There is no other way to life.

WE would be glad to receive articles suitable for our Christmas and New Year's issues of the HERALD, but would say that these articles must be in our hands not later than the 5th of December for the Christmas number and not later than the 20th of December for the New Year's number. We would also be glad to hear from our correspondents everywhere, now that the busy summer work is over.

TO THOSE WHO RECEIVE SAMPLE COPIES.—Do not be afraid that you will be charged for taking and reading the paper. It was sent you by the request of a friend, and is free. But if you are pleased with the paper and the offer we are making to new subscribers, we shall be pleased to get your subscription. We desire to help you to a good paper and a valuable Bible cheaper than you can get it elsewhere.

USE simple language. The best, most successful worker, be he minister or teacher in Sunday school, is he who uses words that can be understood by all. There is an inclination on the part of some to use long words that are understood only by students of our language. It is not necessary even in educated circles, and altogether unprofitable anywhere else. Paul says, "In the church I had rather speak five words with my understanding (i. e., that can be understood), than by my voice I might teach others also, than ten thousand words in an unknown tongue."

OWING to the unusual amount of work, and the editor's absence from the office the HERALD for Oct. 15 was several days late. We hope however our readers were repaid by waiting, as we made an extra effort to get as many conference reports as possible into that number. The HERALD for Oct. will be preserved by many for reference. To all who are interested in church work it will be a valuable number.

To our Readers.—We have printed an extra large edition of this our premium number, and we kindly ask you to send us the names and addresses of all your neighbors and friends who do not take the HERALD. We will send them sample copies free, and we believe that we can thus help you to get new subscribers, and you can at the same time help us in extending our literature and placing valuable reading in every family, no matter whether they be members of our denomination or not. We believe that when they see our offers they will appreciate both your and our efforts in their behalf.

THE problem with which humanity has to deal is not the labor problem, nor the social problem, nor the educational problem; it is the salvation problem, deliverance from the bondage of sin through faith in a crucified and risen Savior. That strikes at the root of every other problem in the world, social, political, educational, and commercial, and it is therefore the Christian's duty to lend all his efforts to the solution of this one great problem and not to waste his energy trying to do some patchwork here and there. Paul said that he would know nothing but Christ and Him crucified.

As will have been noticed in the last number of the HERALD, three more of our conferences have adopted resolutions favoring a General Conference, two of which have stepped out into a definite plan of action. We hope all of our conferences will at least express themselves one way or the other on this question. The matter is before us and will remain before us until the decision is made. Tabling the matter from one conference to another will not dispense with it, because a matter that has been stirring the

minds of our most earnest workers for over twenty-five years is not laid aside without definite action being taken. So far at least nine of our fourteen conferences have expressed themselves on the matter, but yet not all definitely enough to warrant a certain course of action to bring about such a conference. We hope all the rest of our conferences will be heard from on this matter at their next session.

WITH this number of the HERALD we present our Premium List. We offer but few premiums, but we consider them the best we have yet made. We give every one of our subscribers an opportunity to get the HERALD and the very best "Teacher's Bible" to be had, for less money than these very same Bibles alone can be had at bookstores. We believe that this extraordinary offer will be made use of by all our present subscribers. We do not only wish to retain you on our lists, but we do desire to give you the very greatest possible value for your money. We know that our people want the HERALD because as the "church paper" it is valuable to them, and we know that they want teacher's Bibles, but the question often is, Can we afford both or either one? We think that we have made the way open for you. **We want new subscribers.** And we believe our offer to agents will bring us many new subscribers. Now is your time.

At a tent meeting into which we recently chanced to enter we heard the preacher in charge hold forth the idea that the sanctified soul is lifted above the reach of the trials and temptations of life. If, as is generally conceded, Paul's "thorn in the flesh" was a powerful and continual solicitation and temptation to evil, then Paul had not gotten beyond it, in fact, it was a continual presence with him, and he prayed three times for its removal. The third prayer was answered; not as Paul had perhaps expected but better than he had expected, for he received the sweet assurance, "My grace is sufficient for thee." Blessed thought! What sweet comfort and peace and trust it gives us to feel that although Satan buffets us with divers temptations, the grace of God overcomes them all and makes us victors, though reminding

us continually of the unspeakable goodness of God and our dependence upon Him. God will not suffer us to be tempted above what we are able to bear, but will always open for us a way of escape. Grace is the open door; through it, and in the "everlasting arms" behind it, there is safety. Let us not pray so much for freedom from temptation and trial as for grace to overcome what meets us in our labors for Christ.

THAT lawyers do not always know the law is shown from the experience of our people on many occasions when for some reason or other they are requested by lawyers to attest to a statement with an oath. Notwithstanding the fact that there are nearly if not quite a quarter of a million of people in this country who are conscientiously opposed to the judicial oath, and for whose scruples the law of our land gives due deference by permitting them simply to affirm, it quite frequently occurs that lawyers show their ignorance of law by refusing to accept an affirmation in lieu of an oath. In this country a man, upon taking an oath, lifts his hand while the lawyer or person before whom the oath is made repeats the form of oath required.

One of the chief causes of trouble in this line is with our people who move from other countries into this, and who, before they can become citizens of the United States of America must get their "naturalization papers," which is often done before pettifoggers who have the name but not the knowledge of lawyers. The form of oath required in this case is as follows:

"The said (Name of person) now declares 'on oath before the Clerk of the Circuit Court, that it is bona fide his intention to become a citizen of the United States of America, and to renounce forever all allegiance and fidelity to any foreign Prince, Potentate, State or Sovereign whatever, and particularly to (name of applicant's ruler and country) whereof he is at present a subject, etc.'"

"Made, sworn to and subscribed, etc. Instead of saying "declares on oath," the applicant may have it changed to "affirms," and instead of "sworn" he can have it read, "affirmed," and all this to be done without lifting the hand, as the mere lifting of the hand would virtually indicate the taking of an oath.

We bring these things before our people once more on account of an experi-

ence which a brother recently had at Seattle, Wash. where he desired to take out his papers for citizenship. The following clipping from the Seattle Press-Times shows the ignorance of the lawyer who gave the item to the public. The item read as follows:

"A QUEER CITIZEN."

He Seeks to Evade the Statutes in Making his Application.

The deputies in the county clerk's office to-day were treated to something new. A man appeared at one of the windows of the counter and stated that he desired to declare his intention to become a citizen of the United States. He gave the name of Jacob P. Siemens and said that he was from Canada. Deputy Clerk Gordon inquired the name and place on the book and then told the applicant to hold up his right hand and take the oath, which commences:

"I,, do declare on oath The man said he would not take the oath, and asked if he could not 'affirm' instead of 'declaring on oath.' Mr. Gordon then told him that the words were the language of the statute and could not be changed and unless the man was willing to comply with the provisions of the statute he could not very well become a citizen under them. The applicant argued at length and said that the law should be changed so that a person would not have to take oath. He stated that the United States district court had also refused to receive his declaration because he would not take the oath."

Upon application to a lawyer conversant with the laws of Washington we learned from him that in that state a person may either "affirm" or "take the oath," and that punishment for perjury is the same whether affirmed or sworn.

We can afford to sacrifice the right of citizenship in a commonwealth so great as the United States better than we can afford to disobey a positive command of our Savior (Matt. 5:34, 35). The Lord does not ask us to swear fidelity to Him even then what use has the Christian for the oath anywhere? We are persuaded that if the professed followers of Jesus to-day would distinguish themselves from the world in this respect as much as they ought to or as much as the early Christians did the world in general and certain lawyers in particular would have far more respect for the Christian religion.

We would yet add that since first hearing of the above case Bro. Siemens has been allowed to affirm, as the following clipping sent us by him will show:

NOT SO QUEER AS IT SEEMED.

Editor Press-Times: Permit me to say a word in reference to the article in your columns about "A Queer Citizen." I never tried to evade the statute in making application of my intention to become a citizen of the United States, nor was I quite so ignorant

as to expect the clerk to change the statutes for me. Common sense, it seems to me, ought to tell any one who knows anything about what a country of civil and religious liberty is, that provisions were made long before this day to accept "affirmations," inasmuch as thousands of citizens resided in this country when our constitution was framed who did not swear an oath, and thousands have become citizens since of like faith. For the benefit of others I may say that under the statutes of the United States I was allowed to affirm and that I received my papers after all. Yours sincerely, J. P. SIEMENS.

For the Herald of Truth.

THE MARRIAGE RELATION.

"Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church and gave himself for it."—Eph. 5:21—26.

Let us remember in every thing God made it thus, and if we disobey we reject His creation. If we fail in any thing let us accept correction for Jesus' sake. The husband likewise is required to be in his place as Christ, strong in love. We are to be of one mind to worship and adore the Master. "Likewise, ye husbands, dwell with them according to knowledge giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered," 1 Pet. 3:7. Dear sisters this may be a painful subject to some of us to dwell upon, but how can I speak to you in a language that by nature is not my language, unless I first be taught, or how can we warn one another unless we know where danger is? So let us take the gospel line in hand, knowing that that will take us home. Though our feet may meet with thorns, let us remember that all things must work together for good to those that love God and put their trust in Him, for the love of Jesus, because He said it. Let us ask God for faith and submission. "Now abideth, faith, hope, charity; but the greatest of these three is charity," 1 Cor. 13:13. If we can not live in peace and love here, how can we love one another over there? for there is no repentance in the grave, and in the twinkling of an eye we may be called away. So let us strive for that better land, where dwelleth righteousness, peace and love, and where nothing that defileth shall enter, and we shall see Him and be like Him, to go out no more forever. But if we have to hear the words, "Depart from me, ye workers of iniquity," there will be nothing more horrifying. I once felt as though the left hand words would

be my destiny. Language fails to say how terrible the sentence will feel. It seems that the greatest woe the world could give would be a thousandfold easier. But if we take God's way, then come what may, if we can feel that it is the Father's chastening rod, we can but say, Thou art good and righteous and canst not err. Blessed be God, the Father's smile sweetens affliction. If we could see how vain and deceiving the pleasures of this world are and that they are designed to cheat us out of the everlasting blessing, we would turn about and run from them as from a deadly enemy, for an enemy they are. What we want done in eternity we must do now. We are to be doers, and not hearers only. In the spirit of love we are to help one another. "Charity suffereth long, and is kind." "Charity envieth not, charity vaunteth not itself; is not puffed up, charity thinketh no evil," M. KING.

For the Herald of Truth.

VAIN REPETITIONS AGAIN.

In connection with those vain repetitions of which mention was made recently, I would say, is it not absurd to think that any church of God would tolerate anything that is vain in its meaning? Where then are those vain repetitions? If there are other songs referred to, I am in ignorance of their existence. Is singing the only thing that has not suffered too much progress, in the wrong direction? I too love singing, and it is no small sacrifice to throw a good garment away on account of supposed superfluities. Is not a good prayer spoiled by repetition? Is not singing the heart's deep desire bursting out in prayer, praise, faith, love and duty? praising the Lord even with a loud voice? Are we not commanded not to make vain repetitions as do the heathen for they think they shall be heard for their much speaking. If the message is not meant, why is it sent? And yet is it not for music's sake that some songs are so often repeated? Let us repeat the words without music and see how they will appear to us then. If we serve God in deed and in truth, surely we will praise Him, and there is no greater joy to the child of God than to praise the Lord and be in His service.

Worship, honor, power and blessing
Thou art worthy to receive,
Loudest praises, without ceasing,
Meet it is for us to give.

M. KING.

In forty-four States and Territories 13,000,000 children now receive scientific instruction on the physical and mental effects of the use of alcoholic liquors.

THE FIELD AND ITS NEEDS.

AN ADDRESS by C. K. HOSTETLER.

Among the pictures that hang on the wall of the famous gallery in Dresden, Germany, is one of the Sistine Madonna, by Raphael. It represents the Virgin Mary and the child Jesus, just stepping forth from the portals of heaven, surrounded by angels and cherubs, the background a sea of angel faces which grow more and more dim as you look farther into the background.

It is said that visitors come day after day and gaze for hours at that one picture, completely enraptured with the scene.

But I invite you to-day to look at a painting more real, more sublime and infinitely more practical, than the scene in Raphael's Madonna.

This picture is not by a Raphael, or a Leonardo-de-Vinci, or a Michael Angelo, but simply a pen-picture by the Apostle John, which we find in his 4th chapter. You are all acquainted with that picture.

A well by the wayside: a tired Savior: a woman drawing water: a request for a drink: a talk about living water: a sermon to an audience of one, and that one a sinner of the lowest type.

No wonder the disciples marvelled when they came back from Sychar and found Him on a level with the lowest of the low.

The way they looked on that field was quite different from the way the Savior looked on it. They never thought of preaching in that town. *They went there for something to eat.* And even if they had thought of stopping there a few days, they never would have dreamed of opening a door to the hearts of those people and getting an audience through that sinful Samaritan woman.

We want to notice, first, that the disciples looked on that field through carnal eyes. They were looking after the wants of the carnal man and the first thing they said when they came back from town, was, *Master, eat.* And no wonder the Savior said to them, "Lift up your eyes and look on the fields," for indeed they had need to lift them away from their appetites, away from their natural desires, away from all things carnal, up, up toward heavenly things, toward the bringing of salvation to those poor Samaritans.

If those disciples could only have looked on that field through the Savior's eyes, who, with a foretaste of the cup of Gethsemane on His lips, and the agonies of a Calvary approaching, and feeling the anguish which only the Son of God could feel on seeing the sinfulness of a lost world, knowing that only a few short years were left Him in which to work out the redemption of the human

race, they would not have wondered that *He could not eat.*

The Savior was both tired and hungry. He had had a long journey, but the Divine in Him had gained the ascendancy over the human, for, He said, "My meat is to do the will of Him that sent me, and to finish His work."

If the disciples had been as impatient as some of us would have been under similar circumstances, they would have said, "Why are we wasting our time here? Let us move along toward Galilee, *up there is our field.* That crowd coming there is only a pack of idle loafers that have nothing to do and vain curiosity brings them out here just to detain us; let us eat-our dinners and move on."

But the Savior said, "*Lift up your eyes and look on the fields.*"

Our subject is, "*The field and its needs.*" May God help us to look at the field like the Savior looked.

We have looked at the picture by the wayside in Samaria. Now I invite you to go with me and look at the field, not through my eyes, not through your eyes, not even through the eyes of mission boards, and evangelizing committees, or S. S. and church conferences, if you please, but through the eyes of the lowly Nazarene who sat by the wayside in Samaria.

Then, and only then, can we see that the salvation of souls is the thing of paramount importance and that all else is only secondary.

The field is the world. It is not confined to any race, people, tongue, nation, sect or creed. God's people will be held responsible for evangelizing the world. That includes "darkest Africa," India with its varied and horrible forms of idolatry, China with its delusions and superstitious notions of religion. It includes not only civilized nations but also every spot on the face of this globe where the light of the Gospel has not penetrated.

When we as a nonresistant people look at the vastness of the field, we realize how utterly impossible it is for us to go over all of it, and how impractical it would be for us in our generation to attempt it. We dare not scatter our forces. What we would gain in going over a large amount of surface we would lose in intensity and effectiveness.

John Knox prayed the Lord to give him Scotland, and no one, to-day, will look at John Knox as narrow-minded and impractical because his field was limited to his own country. Charles Spurgeon, though filled with the zeal that knows no rest, and with the power that comes from God, never crossed the briny deep to exhibit himself, or to carry the Gospel to other lands.

We would not have you glean from this that we are anti-missionary; not in

the least. The point we are after is that *the field of every practical man is limited.*

The field of 99 out of 100 of our brothers and sisters is limited to their own home, neighborhood and community. We feel thankful that we belong to the class known as the common people. It is said that God loved them or He would not have made so many of them. God has a work for us all, each in his own little corner. We have the means at hand of helping to spread the Gospel by supporting those who are sent to wider fields. But paying our dues toward that work is only a small part of what God expects of us. That will never save us.

In the home and its environments is where God wants our best efforts, and if we are faithful there, God sees, and He will reward us, even if the world does not applaud, and call us heroes and heroines.

Who is here to-day who does not know of an unconverted soul within at least five-minutes walk from his own door-yard, or, possibly, in his own home? Then there are the poor, the widows and orphans, the sick, the aged and infirm of each neighborhood, so that if our souls go out in sympathy to our fellowmen, we need not let them go far to find a field in which to turn our sympathies loose, and if our sympathies don't go out, we need to come to the foot of the cross.

We remark then that the field of each individual Christian is that spot on the surface of this earth where God has placed him, and in that sense the crying need is for more consecrated workers who are willing to toil on in obscurity, using the one talent which God has given them and leaving the rest with Him.

"All around on every side
Is the harvest field so wide,
There's no need for you to cross the rolling
waters to begin.
Here a word and there a deed,
For the Master intercede,
Pointing precious souls to Jesus from the barren
fields of sin."

So much for individual effort.

But there is another view which must be taken in order to see the field as it is, and that is the view which relates to our work as a church. Oh could we but climb to come mountain-top and have the mists about our feet dispelled with the Savior's wand, so that we might see the church that clearly the individual she may know where her field is and be content to labor therein.

If the Savior were to look at our field, would He congratulate us and commend us for our large, prosperous congregations, our Sunday schools, our young people's meetings, our evangelizing and mission boards? Would He look only on the bright side, and call it all good?

Or might it be just possible that He would find some things that call for reconstruction and improvement? Would He tell us to lift up our eyes?

We believe that if we could see the work that God will hold us as a church responsible for, there would be some of us like the Savior in Samaria — *we couldn't eat!* There would be no rest on some of our pillows, and there would be a calling to God for help, such as we have never yet heard.

Have you ever heard of the tenantless farms of New England? With hard labor the first settlers managed to make a living, but succeeding generations found the soil rocky and sterile, and the work hard, so the young men as they grew up looked about for easier ways of making a living. Many went to school and are now leading professional lives. Others went West, where farming is easier and pays better. Those who remained did not farm as carefully as their fathers did, and the result is that hundreds of farms are now unoccupied, the soil exhausted, and briars, weeds, thistles and tumbledown buildings are all that remains to tell the tale of a once prosperous farming community.

Do we say too much when we say that all this is typical of the church in some localities? Don't we see some of the best talent going out into the world or into other denominations? Don't we see the Canada thistles—pride—and the weeds—neglect—taking possession of some of the best soil? Don't we see poor farming, spiritually? Don't we see unoccupied churches, and congregations slowly dying out—all the result of neglect and no organized effort. At the present rate of progress, it takes no prophet to foretell what the inevitable result must be. God never will help us if we make no effort to help ourselves.

Do you wonder what mean these questions and statements? They are only suggestive of the greatest need of the East end of the field.

But we have not seen all of the field as yet. Come with me to the wind-swept plains beyond the Mississippi. We have brethren there who are hungry for the Gospel. And we believe that there are angels hovering around some of those humble sod-houses on the plains, and that the petitions that rise from them go straight to the throne of Grace, for they come from souls that have been tried in the crucible of suffering and privation. And should we travel where we will over the great West and North-west or even beyond the Great Continental Divide, to the land where rolls the majestic Columbia and the peaceful Willamette—we have brethren there. And we know from personal experience that some of the brightest days those scattered brethren have ever seen, and that the days that were fraught with the richest

blessings to them, were those days in which they could sit under the shade of the Gospel as taught by ministers from the East who were so kindly sent out by the Evangelizing Board. This also is only suggestive of the greatest need of the West end of the field.

But we must hurry on; we can only take a glimpse at various parts of the field. Should we go to the large cities, within a few hours ride of our doors. Could we see souls hovering around the Furnaces of Iniquity. The Boiling Caldrons of sin. The Craters of Hell open to receive souls by wholesale. Could we see the struggling masses of humanity pushing and crowding each other on to certain death, hovering a little while on the brink and then going over amid the exultant shouts of demons and the groans and weepings and wailings of lost souls. But worst of all, could we see the little children trampled into the dust, the beauty of childhood gone, the light of innocence quenched, driven to lives of shame through the sinfulness and improvidence of drunken parents; could we hear the cry that goes up from tens of thousands of these little ones, and realize that "Of such is the kingdom of heaven," and yet close our ears to the cry and heed it not?

Such is a very imperfect view of the field. To tell its needs will require but a few words. IT NEEDS THE GOSPEL and Gospel teaching. That is the antidote for all spiritual poisons, the panacea for all spiritual woes. God has given us the means of spreading this Gospel, and when the day of judgment comes, we will be called to render an account. We are living at a critical time. The dull cold ears of the church have at last heard the Macedonian call for help, and like a man just awakened from sleep, she has roused herself and straightened up. The Angel of God has pointed out to her a host of perishing souls, and the question that thrills every nerve in the followers of God is, "Will she rise to the emergency?" or will she settle back on the pillow of ease for one more nap of a hundred years?

'Oh church of God extend thy kind maternal arms
To save the lost on mountains dark and cold.
Reach out thy hand with loving smile to rescue them,
And bring them to the shelter of the Savior's fold.'

May God help us to see the needs of the day more clearly. May His Spirit lend us additional eyes so that what we see may be the means of keeping us alive to a sense of our duty. May we ever reflect the image of the lowly Nazarene. And may the Lord of the harvest when He comes find us not only looking at the field but actually engaged in the work of gathering in the whitened harvest, so that when He sees fit to call us away from the field of our labors, we may not be

compelled to go empty-handed. *What we have done* will be the criterion from which the Lord will judge our work when the day of reckoning comes, no matter how much we theorize or what our profession may be here below.

"Shall we be missed, though by others succeeded,
Reaping the fields we in spring-time have sown?
No, for the sowers shall pass from their labors,
Only remembered by what they have done."

THE NATURE OF THE NEW

BIRTH.

(Concluded.)

As therefore we have before seen that our right to stand before God in peace rests upon the merits of another, even on the righteousness of Christ, so now we see that our ability to serve Him rests on the fact of there having been created within us a new heart in union with the will of God, with which new heart the Holy Ghost pleads, and as being ever present with, strengthens, fills, and guides.

Secondly, the time when this new creation takes place is that moment when the sinner first with the heart believes in Jesus Christ as his Savior.

Thirdly, the results of the "new man" being within us are, that we are enabled, through the Holy Ghost assisting us, to walk with God and do His holy will. There is now within the believer that which really does love God, so that he can now say with the Apostle Paul: "I delight in the law of God after the inward man." He has indeed become a son, and as a son can glorify the Father through the Lord Jesus Christ. Ignorance of this truth leads to the most deplorable results, for it induces people to make a fond effort to serve God with a heart deceitful above all things, and desperately wicked. Not having received Christ by faith into their hearts, and therefore not having been born of the Spirit, they have only resident within them a principle which is in direct and incessant antagonism to God. The effort therefore to "make all things new," can only have one result, and that is, utter failure. How often, for instance, have poor drunkards come to the writer, burning with indignation against themselves on account of the degradation into which their own sins and follies had involved them. They have vowed and vowed again to leave all the past behind them; to give up sin in every form; to become entirely new, and henceforth only to soar upward to the skies. Their abhorrence of sin has been real; their intention to reform sincere; their prayers earnest, sometimes agonizing; but within a month they have gone back like a dog to its vomit and a sow that was washed to

its wallowing in the mire. People have been in despair at the spectacle, but no other result could be looked for. Vehemency of desire and earnestness in vows will not take the place of the Lord Jesus Christ and therefore, however much a poor drunkard may wish to reform, until he receives Christ by faith into his heart he is on the sand, and the house of fond expectations and visionary delights built thereon must inevitably fall. It is true indeed, men may sometimes give up drinking without becoming true Christians; but this is only reform, not salvation; and it is of salvation that I speak. No, the drunkard, as well as every other unsaved sinner, needs to be created anew in Christ Jesus, and until he is, he must of necessity be the sport and prey of his own passions. I do not mean to deny that open violators of God's laws may not under certain circumstances effect an external reformation of their lives, a reformation, too, in every way to be desired as rendering them better able to understand the words of life spoken to them; but to serve as *sans* in God's house, *never*. Even the effort of external reformation is often futile, and this because these victims of passion trust in a heart which is not subject to the law of God, neither indeed can be; they trust in their indignation against sin; in their vehement desires; in the vows they are taking; in the strength they imagine they possess; in everything, in fact, except in that which alone would save them, namely, the merits of the Lord Jesus Christ. Instead of trusting on Him who is mighty to save, they trust on their own hearts; and "he that trusteth in his own heart," Solomon says, "is a fool."

No, God's plan is wholly different; it is for the lost sinner to look to the Lord Jesus Christ, believe and live forever; then at this moment of his believing is there created within him a new heart, one that *delights* in the law of God, and though it has still to wrestle with the old and carnal nature, yet being ever aided by the Holy Ghost, it continually presses towards the mark for the prize of its high calling in Christ Jesus. It hates sin and loathes the garments spotted by the flesh; and, being God's workmanship, created in Christ Jesus unto good works, it knows God and is known of Him.

MAURICE S. BALDWIN.

THE VIRGINIA NEGRO PREACHER.

A writer in the Richmond Watchman gives an interesting account of an old Negro preacher, who yet lives in one of the southeastern counties of Virginia. He was kidnapped in Africa, at the age of seven years, and was brought to Virginia, it is supposed, in the last ship that was

permitted to land its cargo of human beings on her shores. His attention has repeatedly been called to the plan of colonizing the free blacks on the coast of Africa. He always says promptly, that it will never answer unless the natives are properly guarded and restrained. Young as he was when taken away from that country, he seemed to have formed a correct opinion of the African character in general. Comparing their superstitious practices and degraded condition with the inestimable privileges enjoyed under the Christian system, he has often been heard devoutly to thank God, that he had been brought to America. "For," he would say, "coming to the white man's country as a slave, was the means of making me free in Christ Jesus." He often speaks, with tears, of having seen his parents prostrate themselves before the rising sun, and adore him as their God. He distinctly recollects being forced by violence to participate in these idolatries. And many a time, as he would refer to those sad and sorrowful scenes, have I seen his whole frame agitated with emotion. And then he would ordinarily say "If I were only young enough, I should rejoice to go back and preach the Gospel to my benighted countrymen; but," he would add, "it would be a great trial to have to live where there are no white people."

Perhaps no Christian grace shone more brightly in his character than humility. His dwelling is a rude, uncomfortable log cabin—his apparel of the plainest, and even coarsest materials—and yet no one ever heard a murmur or complaint from his lips. Like the Shepherd of Salisbury Plain, his gratitude for what he has, precludes all anxiety for what he has not. The tones of his voice, the expression of his countenance, together with every word and every action, proclaimed, that in true lowliness of mind, he esteemed others better than himself.

His life has been one of no little toil and suffering. Perhaps the most imprudent step he ever took, was in marrying a woman who was in no proper sense a help meet for him. Without religion—without any sort of mental culture—encumbered with a large family of children, and surrounded by an extensive circle of other relatives, she only served to burden him with a multitude of domestic cares, sufficient to have crushed the spirit of any ordinary man. These people were profligate and idle; he industrious and economical. They hung around and imposed upon him most shamefully. Often would they filch from him the products of the labor of his own hands, and then add insult to injury, by the grossest personal unkindness, and even cruelty. But all this only served to give additional brightness and beauty to his piety. Pure gold only shines the more on being rubbed. So also with pure and undefiled religion,

His thoughts, his affections, his aims, were all lifted so far above the din of domestic strife, that it seldom or never disturbed his equanimity even for a moment. The dreariness of his home on earth only served to make him sigh more deeply for that "house not made with hands, eternal in the heavens."

Alluding, on one occasion, to these trials, he said, "I am such a *hard headed*, disobedient child, that I need a whipping every day."

At one time a woman gave him a long account of a remarkable dream she had had, and desired his opinion on the subject. To this he replied, "The Scriptures do tell us something about dreams, but nowhere that I remember of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake—and when they talk about a work of grace in their hearts."

There lived, in his immediate vicinity, a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages, which an inspired apostle has declared to be "hard to be understood." In this state of mind, he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here, (holding up his Bible,) which I know not what to do with. It is this, 'God will have mercy upon whom he will have mercy, and whom he will, he hardeneth.' What does this mean?" A short pause intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and if I remember rightly, that passage you have mentioned, is *away yonder in Romans*. Long before you get to that, at the very beginning of the gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read *entirely too fast*. You must begin again, and take things as God has been pleased to place them. When you have *done* all that you are told to do in Matthew, come and we'll talk about Romans." Having thus answered, the old preacher resumed his work, and left the man to his reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned

Polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips, and said, "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice; I soon saw its propriety and wisdom; and hope to bless God for ever, for sending me to him.—*Set.*"

"I SEE NO HARM IN IT."

This is what so many say of doubtful amusements, but,—

1. Have you prayed that the eyes of your understanding may be enlightened, and that you may not be deceived?—Eph. 1:18; Prov. 14:12.

2. Have you bought and used the Gospel eye-salve, and kept the fear of God before your eyes?—Rev. 3:18; Psalm 19:8.

3. Are you honestly willing to open your eyes, and are you anxious to see an obey?—Numbers 24:3; John 7:7.

4. Do you resolve to set no evil thing before your eyes, and do you turn them away from beholding vanity?—Psalm 101:3; 119:37.

5. Do you exercise your spiritual senses to discern good and evil, and do you view the lust of the flesh, the lust of the eyes, and the pride of life as St. John does?—1 John 2:16; Hebrews 5:14.

6. Are you not afflicted with an evil or a double eye, or wantonness of eyes?—Matt. 6:22, 23; Isaiah 3:16.

7. Has not some worldly gain or pleasure blinded your eyes, or have you not got rich?—2 Cor. 4:4; Rev. 3:17.

8. Does anyone ask a blessing on it or close it with prayer?—1 Thess. 5:18; 1 Tim. 2:8.

9. Do you view those who live in pleasure and the signs of the last times as Paul did?—1 Tim. 5:6; 2 Tim. 3:1-8.

10. Do you see any saints, even of the little ones, grieved or offended by your indulgence?—Romans 14:21; Matt. 18:6.

11. Are you not wise in your own eyes and forgetful of the searching eye of God?—Isaiah 5:21; Prov. 15:13.

12. Do you see yourself crucified with Christ to the world, and do you glory in the cross?—Gal. 3:1; 6:14.

13. Are you in no danger of a reprobat mind and of being lost thereby?—Romans 1:28; 2 Cor. 4:3.

14. Can you look with composure on death or the Lord's coming, while engaged in it?—Luke 12:20; Luke 12:35-48.

15. Will you sit down with your conscience in self-judgment and study the above passages, concluding with 1 Cor. 10:30-33?

Then if you see no harm in it, probably there is none.—*Episcopal Recorder.*

MISS Mary Allen West tells of one criminal case which cost the county in which it was tried \$30,000 court expenses. The saloon in which the man who committed the crime bought the liquor which crazed him paid \$1,000 license. Political economy that!

SUNDAY SCHOOL LESSONS.

LESSON VI.—NOVEMBER 11.

THE TWELVE CHOSEN.—Mark 3:6-19
Golden Text.—I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

Time.—A. D. 28. Probably midsummer, soon after the last lesson.

Places.—The western shores of the Sea of Galilee.

INTRODUCTION.—MOUNT OF BEATITUDES.—The Apostles were chosen on the shores of Hattin, called the Mount of Beatitudes. This mountain is a ridge running east and west, about a quarter of a mile in length, and sixty feet in height. At each end rises a small cone, or horn. It lies near the center of the west coast of the Sea of Galilee, three miles from the shore, and seven miles south-west of Capernaum. It is named from the village of Hattin at its base.—*Felousbet.*

PARALLEL SCRIPTURES.—Matt. 12:14-21 is parallel with verses 6-12. The choice of Apostles with their names, Vs. 13-19, we find also in Matt. 10:2-4; Luke 6:12-16, and Acts 1:13.

PLACE IN THE LIFE OF CHRIST.—We have now come to the middle of the second year of Jesus' ministry, *The year of Development*, at a great epoch in the progress of His kingdom. Three marked stages of development occur at this time: (1) The setting apart of the twelve Apostles to be trained to carry on His kingdom after He ascended. (2) The statement of the laws and principles of the kingdom followed soon. (3) By a new method of teaching, by parables. The first of these epochs occupies our attention to-day.

DAILY READINGS.

M. The twelve chosen. Mark 3:6-19.
T. A night of prayer. Luke 6:12-19.
W. Chosen by Christ. John 15:13-19.
Th. Chosen to serve. John 13:12-20.
F. God's choice. 1 Cor. 1:22-31.
S. A chosen people. Deut. 7:6-12.
S. Fruit bearing. John 15:1-8.

LESSON VII.—NOVEMBER 18.

THE SERMON ON THE MOUNT.

Luke 6:20-31.

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Time.—Summer of A. D. 28, immediately after the last lesson.

Place.—According to tradition, the Sermon on the Mount was spoken on the Horns of Hattin, or Mount of Beatitudes, a hill about 60 feet in height, with two cone-shaped tops. It is situated near the center of the west coast of the Sea of Galilee, two or three miles from the sea.

INTRODUCTION.—PARALLEL SCRIPTURES.—Matt. 5:3-12, 39-48; 7:12.

DIFFICULTIES.—There is probably no more difficult portion of the teachings of our Savior to interpret than that which we know as the

Sermon on the Mount. We have but a fragment of it for our present study. Where the address recorded by Luke is identical with the larger discourse given by Matthew, it is difficult to determine. Possibly our Lord repeated the substance of the famous address more than once. Certainly its importance is such as would warrant repetition many times. We, at least, have need to ponder it, and inwardly digest it, by means of many readings and much prayerful meditation.—*Fenelost.*

THE SERMON.—Luke's account is brief, 30 verses, compared with the fuller report of Matthew in 107 verses. Its theme is, *The righteousness of the Kingdom of Heaven.* (1) The righteousness described, and its rewards announced (Matt. 5:2-9). (2) The righteousness as exhibited in life (5:10-16). (3) Relations of the righteousness to the Old Testament (5:17 to 6:18). (4) Relations of the righteousness to secular life (6:19-34). (5) The teaching of the righteousness. Precepts and warnings to disciples as teachers (7:1-23). (6) Conclusion (7:24-27).—*Dr. John De Witt.*

DAILY READINGS.

M. The Sermon on the Mount. Luke 6:40-31.
T. The Sermon continued. Luke 6:32-38.
W. Matthew's account. Matt. 5:1-12.
Th. Humility and gladness. Psalm 69:29-36.
F. Bearing reproach. 1 Peter 2:23.
S. Coals of fire. Prov. 25:14-22.
S. The Golden Rule. Matt. 7:1-12.

LESSON VIII.—NOVEMBER 25.

OPPOSITION TO CHRIST.—Mark 3:22-35.
Golden Text.—He came unto his own, and his own received him not.—John 1:11.

Time.—A. D. 28. Autumn, some weeks after the Sermon on the Mount.

Place.—Capernaum, on the Sea of Galilee.

INTRODUCTION.—PARALLEL SCRIPTURES.—Matt. 12:22-50; Luke 11:14-23; 8:19-21. Matthew gives the more circumstantial account of this remarkable dispute between Jesus and the scribes and Pharisees.

THE PHARISEES.—Christ had not yet broken His relationship with the Pharisees as a party, nor denounced them in private or in public. But now, at the close of His second circuit through Galilee, the collision came. They had called Him a winebibber, a gluttonous man, a friend of publicans and sinners, a Sabbath breaker, a blasphemer; but here is the vilest thing that calumny can say of Him, that He is in league with Satan, and that it is to His connection with the devil that He owes His wisdom and power.—*Hanna.*

THE SITUATION.—Jesus had been preaching now for a year and a half. From small beginnings He was attracting attention over all the country. Great crowds assembled wherever He was. He was continually unfolding new truth, and working more and more wonderful miracles. He had chosen twelve personal helpers. From Capernaum He made tours into the surrounding country.

JOHN THE BAPTIST.—How different from the Pharisees were the actions of John the Baptist! He wished Jesus to succeed, even at his own loss. But it was not his own loss really, and would not have been loss to the Pharisees had they been actuated by a righteous spirit. John rejoiced as the friend of the bridegroom rejoices in his marriage.

DAILY READINGS.

M. Opposition to Christ. Mark 3:22-35.
T. The same occasion. Matt. 12:22-30.
W. Christ the enemy of Satan. 1 Jn. 3:1-8.
Th. Satan cast out. Rev. 12:7-11.
F. Resistance to Satan. Eph. 6:10-20.
S. Sin of apostasy. Heb. 10:21-31.
S. The Son rejected. Matt. 21:33-42.

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FIVE-MINUTE OBJECT SERMONS TO CHILDREN, by Sylvanus Stall, D. D., issued in book form some four months ago, has proven of especial interest and value not only to preachers and Sunday School workers, but also to mothers for Sunday afternoon or evening readings to their children. We understand that several editions of the volume have already been exhausted. The book is published by the Funk and Wagnalls Company, New York.

THE CULTIVATOR AND COUNTRY GENTLEMAN for 1895. The best of the agricultural weeklies. Founded in 1831. Devoted to farm crops and processes, horticulture and fruit-growing, live-stock and dairying, while it also includes all minor departments of rural interest, such as the poultry yard, entomology, bee-keeping, greenhouse and graper, veterinary replies, farm questions and answers, fireside reading, domestic economy, and a summary of the news of the week. Its market reports are unusually complete, and much attention is paid to the prospects of the crops, as throwing light upon one of the most important of all questions—when to buy and when to sell. It is liberally illustrated, and contains more reading matter than ever before. The subscription price is \$2.50 per year, but we offer a special reduction in our club rates for 1895! Two subscriptions, \$4; six subscriptions, \$10; ten subscriptions, \$15.

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CORRESPONDENCE.

FROM LANCASTER CO., PENNA.—A preacher was ordained in the Reading Road Cong. recently. There were nine brethren in the lot. The lot fell on John Lelever. About five weeks ago fifteen precious souls were received into the Mennonite church at Mechanics Grove, Bish. Isaac Eby officiated.

JACOB K. ANDREW.

FROM MIFFLIN CO., PA.—The Lord in His love has greatly encouraged and strengthened us and promoted forbearance and brotherly love among us, by means of the visit and labors of the brethren Joseph Schlegel and Joseph Rediger of Milford, Nebraska. Our communion meetings were well attended, and love and forbearance were exercised. Brother Michael Yoder and wife, of the church near McVeytown, intend to make a visit in Ohio and Indiana this fall.

COR.

FROM LA GRANGE CO., IND.—Among the many ministers who have been in our midst from abroad lately was Bro. Nicholas Roth of Chappell, Nebraska. He preached at the Forks M. H. Sept. 30, as did also Bro. Isaac Miller of Wayne Co., Ohio. Bro. Roth preached the same evening at the same place, while Bro. Miller preached at the Clinton M. H. The following Thursday evening they both preached at the Shore M. H. On Saturday the 13th of Oct. we met at the Forks M. H. for instruction meeting when some young souls were received by water baptism. On Sunday communion was observed, in which many took part. Bro. C. Z. Yoder of Wayne Co., Ohio, Bro. D. J. Johns and J. S. Hartzler each took part in the services. COR.

MARKHAM, YORK CO., ONTARIO, OCTOBER 18, 1894.—On the 4th of October, Bish. Daniel Wismer of Berlin, Ont., came into our midst, and on the 5th we held our semi-annual conference, the report of which will be seen in another column of the HERALD OF TRUTH. On Sunday morning the communion was observed, when a goodly number partook of the bread and wine. Bro. Wismer visited the sick and those that could not come to the M. House, and on Tuesday morning left for his home. On the same day at 2.30 P. M. Bro. J. S. Lehman, wife and little son from Elkhart, Ind., came here and remained with us till the 15th, during which time Bro. Lehman preached eight sermons in this vicinity. We were earnestly admonished to our duties in the Christian life. We trust his admonitions will not soon be forgotten. He also gave us a short talk in our Sunday school which was practical and interesting,

especially to the children. On Monday they left for Berlin, Ont. May God bless them all. A. B. RAMER.

CHAMBERSBURG, FRANKLIN CO., PA., OCT. 15, 1894.—We have had a season of rejoicing here of late, and have great reason to be encouraged to go on in the good work. On the 17th of Sept. Bish. Jonas Blough and family, accompanied by Bro. Woods and family, all of Johnstown, Pa., arrived in our midst from Adams Co., this state. On the 18th Bro. Blough filled on appointment at the Marion M. H. As this congregation is not large and the weather was showery, the congregation here was small. Wednesday forenoon brother Blough preached at the Strasburg M. H., the weather again being very disagreeable.

The rest of the week was spent in visiting friends. Sunday the 23d the dear brother preached to a large and attentive congregation at the Chambersburg M. H. as this was counsel meeting day at this place. The brother spoke in German on Matt. 18; he however also made a very feeling address, in English, to the young people at the close of his sermon. We believe the good seed sown here has not all fallen on stony ground, and some may spring up and bring forth fruit to the honor and glory of God long after the dear brother has landed at that haven of rest which is prepared for all those that love His appearing. We also had with us at this meeting Pre. David Hostetter and Deacon Wenger of Lancaster Co., Pa. On Tuesday following Bro. Hostetter preached at the Strasburg M. H., and in the evening there was an appointment at the Lutheran church in Greenvillage for Bro. Joseph S. Lehman of Elkhart, Ind. Bro. Lehman, on his way west, made a short stop here for the purpose of visiting his aged father who lives near here, and did not have time to fill more than one appointment. The Lutheran congregation of this place kindly offered their church, as the school house, the usual place of appointments for our traveling ministers, is rather small. Bro. Lehman's subject was, *Excuses*. His text, Luke 14:18, "I pray thee, have me excused," was so ably expounded that we were led to think that many in that large and attentive audience must have been convinced that there is no excuse for staying away from the Lord's table of good things. Wednesday evening there was an appointment at the Stoufferstown school house for Bro. Hostetter which was filled by him and Bro. T. H. Parret of this place.

On Friday the 12th of Oct. the conference of Franklin Co., Pa., and Washington Co., Md., met at the Chambersburg M. H. Nothing new was brought before this conference, but the ministers were heartily admonished to earnest and faithful work by the Bishops Jacob N. Bru-

-SOUTHERN MISSOURI.

Inasmuch as so many of our brethren in the West are thinking of leaving their homes, but do not know where to go, and since so much is said about southern Missouri, I accordingly left for that place on the 2d of October to see the country for myself. I was in Oregon, Howell and Shannon counties, in the latter county, in the vicinity of Birchtree, on the C. R. R., I liked it best. Birchtree is a nice little town of 600 souls, with three churches, one saw and planing mill with a capacity of 40,000 feet per day, all pine. Building lumber costs \$8.00 per 1000 feet. The town is situated 30 miles east of Willow Springs.

There is still much land to be had for from \$1.50 to \$3.00 per acre, within three to five miles of the town. Improved land costs from \$6.00 to \$10.00 per acre. It is all covered with timber, the surface is rolling and is all more or less stony, but about all can be cultivated. Most of the timber is light, and can therefore be easily cleared. It seems that about everything grows that is planted. A man 70 years old and his son have been here three years and have cleared 70 acres; they have corn that yielded 50 bushels per acre; one piece which they planted after wheat harvest will yield them about 25 bushels per acre. A man with whom I spoke said he is satisfied with the country, and that they raised the first year what they needed. Of course labor is necessary to get a start. I believe too that the country is well fitted for keeping hogs, because they will find food in the woods nearly all the year round. Fruit does very well. Thousands of acres are bought by companies who plant fruit trees thereon. I should be pleased if others would go there to see the country.

We expect, if we can sell here, and there is a prospect of starting a congregation, to move there. There is a Dunkard congregation of 40 members there. I talked with one, and he said they were satisfied. He has lived there eight years and has everything nicely arranged. There are many poor brethren in the West who have toiled for years to make a home, living sparingly and are now so far gone that they are hardly able to leave. Could not these be helped? How would it be if our congregations together, or some one who has money, would buy several thousand acres, and would then sell parcels of it to our poor members on easy terms? The agents Richards & Raymond have 2,500 acres in one tract about four miles from Birchtree, that they would sell at \$1.50 per acre, and much more at \$3.00 per acre lying between 3 and 4 miles from town.

I feel satisfied that whoever is willing to work can get along there. Of course the yield will not be so large as it is on the prairies, but this is not necessary, because land costs less. The many machines are not needed, and building will cost but one fourth as much. Those who have no money can build log houses, which cost almost nothing. The winters are short, and the climate is healthful. While I was there we had beautiful weather, and when I came home I was told that they had had several very stormy days. I spoke with some who had lived there 20 and 40 years, and all were satisfied.

I should be pleased if others would be interested enough to go there and see the country. If they would inform me of their going, I would go too. Let us remember that we have brethren whom we should assist in one way or another.

For maps write to I. L. Lockwood, Gen'l Tkt. Agt. K. C. M. & B. Ry., Kansas City, Mo. JOSEPH GASCHO.
Milford, Neb.

"LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL."

First pride, then a fall. Everybody knows that; everybody believes it. But we will all fall just the same, if we do believe it and know it, if we do not heed this particular verse in first Corinthians, ten, twelve. "Wherefore, let him that thinketh he standeth take heed lest he fall." How many times we see that the fall follows the confidence and certainty of not falling! A boy, a girl, a young man, a young woman, a middle aged man, an old woman, everybody! "Let him that thinketh he standeth take heed lest he fall."

"I never fall down now, says the little boy, and down he falls, almost immediately.

"There is no fear of my falling," says the reformed man, who has just been rescued from the slums. "I am strong now; I can do anything." We next see him staggering.

"I never lose my temper, now," says the man who has had a hard struggle and come off victorious. "I have overcome it." The next we hear is that same man in a terrible passion.

"I used to swear, but I never swear now," says a man who had been tried with this habit all his life, and almost the next moment he has broken over all bounds.

One who is aiming for a great prize sees it in sight and exultantly exclaims: "I have it," and almost in the same breath he is crying with dismay that he cannot reach it.

SEMI-ANNUAL CONFERENCE

of the Mennonite church of York county, held at Wideman's meeting house Markham township, Oct. 5th, 1894, at 2. P. M.

The Semi-Annual conference of the Mennonite church of York county, Ont., was held on the above date and place in the Wideman M. H.

Bish. Daniel Wismer of Berlin, Ont., was chosen moderator, and Daniel Wideman, secretary. Conference was opened by singing and prayer and reading Matt. 5:20-48. The admonition of the bishop was with some few remarks ratified by the ministers and deacons.

It was then unanimously *Resolved*, by the preachers and deacons, That there shall be preaching here at Wideman's meeting house every other Sunday evening at 7.30 P. M., commencing on Oct. 14, the meetings to be held in the English language and conducted the same as our usual way in holding meetings in our church.

Conference then adjourned.

DANIEL WIDEMAN, Sec'y.

"Let him that thinketh he standeth take heed lest he fall." It ought to ring in our ears. It ought to be before our eyes. We ought to have it so clearly before us that we shall not forget that it means that exactly; and that it is a personal matter to you and to me. Watch and pray and look out. God only is able to keep us from falling, and only when we are weak, then are we strong—Sel.

PROCEEDINGS

of the Mennonite General Sunday School Conference held at the Pleasant Valley M. H. in Lagrange Co., Ind., Oct. 3, 4 and 5

The session was opened on Wednesday evening Oct. 3 at 7 o'clock. The visitors from other states and distant localities in this state arrived at Middlebury shortly after 4 o'clock and were taken in charge by the numerous brethren with their conveyances, and long before the hour of beginning, the large structure was filled to overflowing. That warm fraternal feeling that should ever manifest itself in meetings of fellow-workers for Christ pervaded the large assembly from the very beginning and was maintained and greatly strengthened as the sessions continued.

Bro. J. S. Coffman called the meeting to order, and after singing, the devotional exercises were conducted by Bro. Coffman, the lesson selected being Col. 1.

After prayer Bro. D. D. Miller, in behalf of his congregation, welcomed the visitors to their midst, and if any doubt existed in the mind of any Thomas that may have been present, Bro. Miller happily set that doubt at rest, and the open handed hospitality accorded the visitors showed that Bro. Miller's welcome to their church and their homes was truly the expression of his congregation.

Bro. C. Z. Yoder of Weilersville, O., in his response voiced the sentiments of the visitors in his grateful appreciation of the welcome extended.

The retiring moderator, Bro. J. S. Coffman, then appointed a committee on organization, consisting of the brethren D. D. Miller, G. L. Bender, C. Z. Yoder, D. S. Yoder and J. O. Blosser. The committee proposed the following persons, all of whom were elected. For Moderator, Bro. D. J. Johns, Goshen, Ind. Assistant moderator, J. S. Coffman, Elkhart, Ind. Secretaries, J. S. Hartzler, Topeka, Ind.; John Horsch, Elkhart, Ind.; A. B. Kolb, Elkhart, Ind. Treasurer, J. K. Eash, Middlebury, Ind.

The reports of our Sunday schools, so far as they could be obtained, were then presented, of which the following is a brief summary.

Name of School.	County.	Total enrollment.	Teachers.	Classes.	Amt. of Collections.	Total Attendance.	State.	Total enrollment.	Teachers.	Classes.	Amt. of Collections.	Total Attendance.
PENNA.												
M'Chies Grove	Lancaster	123	14	14	25.00	75	Pennsylvania	2735	324	310	325.00	2251
Willow Street	Lancaster	123	14	14	18.00	75	Ohio	2371	289	225	431.14	1983
York	York	104	12	12	14.00	60	Illinois	1731	165	165	329.31	1466
Brick (Union)	York	44	5	5	3.16	32	Michigan	1053	98	98	378.62	861
Stahl's	York	123	14	14	19.75	83	Missouri	118	12	12	37.11	95
Payette	York	96	9	9	14.00	40	Iowa	27	27	27	15.00	227
Scottsdale	York	50	5	5	20.25	30	Kansas	227	29	31	21.25	237
Cumby	York	111	11	11	10.00	40	Maryland	83	10	10	12.70	84
Bowmansville	York	110	10	10	10.00	40	Ontario	1280	182	100	179.30	945
Mattawana	York	80	15	15	28.10	68	Virginia	175	20	20	17.30	149
Churchtown	York	87	10	10	25.00	65						
Rockton	York	99	5	5	10.36	43						
Chestnut Sprg	York	117	13	13	8.46	61						
Meunontie	York	139	12	12	66.98	92						
Rockhill	York	150	25	25	66.98	92						
Montg	York	150	25	25	66.98	92						
Riba	York	111	11	11	35.65	95						
Weaverland	York	133	18	18	18.1	101						
New Milltown	York	186	28	28	21.96	123						
State Hill	York	146	16	16	12.00	120						
Paralisse	York	110	24	24	12.00	120						
Blooming Glen	York	191	15	15	8.75	110						
Lower Salford	York	146	10	10	10.00	110						
OHIO.												
Walnut Creek	Wayne	167	17	17	32.20	120						
Crown Hill	Wayne	111	11	11	14.13	91						
Oberholzer	Wayne	157	17	17	20.00	120						
Medina	Wayne	49	6	6	33.12	42						
Guilford	Wayne	94	9	9	8.99	50						
Martin	Wayne	110	10	10	7.25	50						
Trenton	Wayne	130	8	8	56.78	76						
Pleasant View	Wayne	69	8	8	3.72	45						
Stark	Wayne	92	12	12	3.49	50						
Zion	Wayne	120	10	10	61.86	93						
Chapel	Wayne	71	7	7	29.09	57						
South Grove	Wayne	141	10	10	72.12	137						
Pleasant Hill	Wayne	93	15	15	39.25	90						
Oak Grove	Wayne	183	11	11	6.92	145						
Mennonite	Wayne	94	27	27	3.07	307						
Blanchard	Wayne	55	5	5	7.41	45						
Longenecker	Wayne	66	6	6	8.0	50						
Sonnenberg	Wayne	32	4	4	7.25	25						
Pike	Wayne	183	18	18	17.5	175						
Allen	Wayne	97	12	12	1.80	80						
INDIANA.												
Salem	Elkhart	2371	229	225	431.14	1983						
Holmes	Elkhart	101	11	11	15.63	63						
Nappanee (Am)	Elkhart	138	10	10	25.33	111						
Nappanee (Wen)	Elkhart	48	9	9	14.27	37						
Elkhart	Elkhart	280	24	20	127.94	203						
Oliver	Elkhart	71	6	6	7.26	55						
Yellow Creek	Elkhart	128	12	12	13.81	108						
Clinton	Elkhart	140	12	12	4.41	112						
Clinton (Brick)	Elkhart	100	9	9	6.88	75						
Pleasant Valley	Elkhart	73	5	5	6.88	47						
Maple Grove	Elkhart	177	17	17	65.26	141						
Pleasant Valley	Elkhart	112	14	14	25.23	120						
Shore	Elkhart	110	14	14	15.38	154						
Howard	Elkhart	129	15	15	11.3	110						
ILLINOIS.												
Montrie	Elkhart	151	165	165	329.31	1466						
Livingston	Elkhart	129	10	10	56.83	97						
Waltale	Elkhart	225	13	13	87.04	101						
Woodford	Elkhart	92	12	12	33.21	103						
Tazewell	Elkhart	34	6	6	12.16	34						
Stacy	Elkhart	103	8	8	32.00	60						
Bureau	Elkhart	92	12	12	8.1	81						
McLean	Elkhart	35	3	3	24.73	25						
Livingston	Elkhart	118	10	10	33.49	67						
Mennonite	Elkhart	2150	12	12	74.63	136						
North Danvers	Elkhart	194	12	12	24.52	180						
MICHIGAN.												
Eden Chapel	Elkhart	1033	98	98	378.62	861						
Calcutta	Elkhart	54	6	6	8.98	55						
Pike	Elkhart	25	6	6	18.52	40						
IOWA.												
Rivergreen	Elkhart	112	12	12	37.11	95						
Sage Creek	Elkhart	67	7	7	3.00	87						
Jefferson	Elkhart	180	20	20	12.00	120						
MISSOURI.												
Sycamore Grove	Elkhart	250	27	27	15.00	227						
Cherry Box	Elkhart	189	15	15	14.5	145						
W. Zion	Elkhart	77	6	6	5.24	51						
W. Zion	Elkhart	61	8	8	10.01	41						
MARYLAND.												
Long Green	Elkhart	327	29	31	21.25	237						
Garret	Elkhart	39	4	4	10.50	31						
KANSAS.												
Pleasant View	Elkhart	83	10	10	17.76	81						
Pleasant Valley	Elkhart	75	6	6	10.22	60						
Mennonite	Elkhart	61	6	6	8.66	59						
West Liberty	Elkhart	139	12	12	47.19	113						
Spring Valley	Elkhart	107	10	10	14.70	90						
Mennonite	Elkhart	48	8	8	28.00	42						
Olathe	Elkhart	52	5	5	12.50	41						
Parance	Elkhart	30	5	5	17.50	45						
ONTARIO.												
Moyer	Elkhart	613	50	50	151.32	504						
Lincoln	Elkhart	82	7	7	15.00	62						
Waterloo	Elkhart	86	8	8	21.00	69						
Hager	Elkhart	131	13	13	16.92	83						
Woolwich	Elkhart	136	10	10	22.50	96						
Creemore	Elkhart	222	22	22	62.46	147						
Latchar	Elkhart	112	13	13	6.00	90						
D. Eby	Elkhart	215	18	18	14.00	140						
Bloomingdale	Elkhart	85	8	8	8.00	75						
Weidman	Elkhart	75	6	6	6.00	60						
VIRGINIA.												
Weavers	Elkhart	174	19	17	18.14	123						
Rockingham	Elkhart	132	100	100	179.30	945						
	Elkhart	170				149						

Quite a large number of our schools failed to respond with reports, and others only with partial reports, so that the above is far from being complete. It was gratifying to learn that the great majority of the schools were continued all the year round, and many showed a decided increase in attendance.

After closing hymn and prayer conference adjourned to meet at 9 o'clock A. M.

THURSDAY MORNING

Session opened at 8:30 by singing from Hymns and Tunes. Devotional exercises were conducted by Bish. J. Kurtz. Scripture lesson Heb. 3.

After prayer another hymn was sung from H. and T., after which the subjects to be presented were taken up.

1. *The Object of the Sunday school*, by Bro. A. I. Yoder. For want of space we can only give a most condensed summary of the thoughts expressed by the speakers.

Much depends upon the object in order to make the S. S. a success. The main object of course is the promulgation of the kingdom of Christ on earth. This object must be definite and sincere in the heart and mind of every Sunday school worker. The object is not primarily to teach a language, or to learn to read, and yet the S. S. is an institution of learning, where the glorious plan of salvation is learned. Its range of work is unlimited. "Go ye, and teach all nations," shows our field and our duty. Our object then should be to gather precious souls into the fold of Christ by teaching them the way. There is however too much teaching of the letter, and the spirit is then lost sight of too much. The object should be, *Spirit*, not letter; *Bible*, not mere catechism.

Many methods are tried to fulfill the object of the Sunday school, but not all of them are worthy. It cannot be done by law. To force a child into S. S. is likely to spoil the best S. S. for the child and the child for the S. S.

The object of S. S. among our people was at first largely to teach the young people the German language. This object, while good at some places and times, should be supplemented by something deeper, grander, and of more direct benefit to the soul.

The object of the S. S. is sometimes simply to do as others do, all the other

denominations round about having Sunday school or that on this account we are forced to have one to keep our young people with us. Better to obey the command of God to "teach" because we gladly desire to do what He says, than to be forced into it. We need more consecration, more willingness to obey the voice of our God, and then when we work we will aim more at the *Spirit* of the word, and not so much at the word alone.

With the right object carried out the S. S. has a wonderful effect on the social life of a community, transforming places of sin and folly into earnest, spiritual circles of workers.

Every pupil, then, should be taught its soul's need, its personal need of a Savior, and when that is accomplished the object should be to lead that soul to the feet of Jesus.

J. S. Coffman—The object is:

(1) To instill the knowledge of God's Word, the Truth,

(2) To instill the *Spirit* of that word into the child,

(3) To bring the child to Christ, to make Christians of our children.

Other speakers brought out the fact that in missionary schools, S. S. is held every day, and there the primary object is to teach the way of salvation. Since this is such a worthy object we should endeavor to get all the children in, and also those who are opposed to S. S. and if possible save them from their error.

The S. S. is not a substitute for home teaching, but home teaching can be either a valuable help or a great hindrance to S. S. work. The S. S. has been the means of bringing many followers of Christ into a higher phase of Christian life.

2. *How can the General Public be more interested in S. S.?* (a) By Bro. Henry Smith.

Get them interested by showing them the value of such a work. We must be thoroughly interested ourselves. To be interested is to be interesting. Interest is the key to success. Paul's interest made his work successful. The martyrs' interest in the cause of their Master enabled them to smile at such a small thing as the death of this mortal body compared with such a great thing as the dissemination of the life giving truth of the Gospel. We must stand together as one man in the work. No jealousy or rivalry or anything of the kind ever helped a S. S. The happiness and pleasure the faithful, consecrated worker enjoys is an incentive to others to enter upon the work, even those who are disposed to disavow the S. S. If parents are convinced that we are really interested in the temporal and eternal welfare of their children, we have their lifelong gratitude, sympathy and co-operation. The teacher must be a teacher in the true sense of the word, an *instructor*,

the teacher, is made to do the instructing and questioning. (2) The teacher must understand the mental condition of each of his pupils and then use tact in adapting the questions to serve the purpose for which instruction is given.

At the close of Bro. Suter's remarks the morning session was closed with song and prayer to meet again at 1 P. M.

(Conclusion in next number.)

WALKING WITH GOD.

One of the shortest yet one of the most suggestive biographies extant in any language is that of Enoch, recorded in the fifth chapter of Genesis. Of the four verses nearly a half relates to a mere mathematical statement of his age. The really significant portion is in these few words: "And Enoch walked with God; and he was not, for God took him."

This is both a biography and an epitaph; it is a narrative of the life, and is also a eulogy. If one seeks for fame, what greater fame can be found than this of this brief record? If a reward is desired, what greater can the Infinite Being prepare than that of His own reception? If the conditions for finally abiding with God are looked after, where can they more simply be discovered than in these words of walking with God? When the eyes search for evidence in the Old Testament of the immortality of the soul, where can it be more plainly discovered than in the taking of Enoch by God?

Walking with God may remind us of the value of little things in His sight. So far as we can learn from what is recorded of him, Enoch performed no great deeds. He built no ark, he wrestled with no angel, he saved no multitudes of people by foresting a famine and making provisions for it, he led no captives forth to liberty; the Medianites, the Goliaths, the Philistines came not in his path. He simply "walked." This suggests the ordinary routine of life. Our lives are made up of little things. We must chiefly walk. We have the constant repetition of sleeping and dressing and eating and performing countless small errands. This is walking. This can be made walking with God. Whether we eat or drink, we can do it all to the glory of God. All our home duties and all our school tasks, and all sports and pastimes, and all our business occupations, even all the most trivial affairs of life as well as the most important, can be made scenes in which we walk with God.

Walking with God implies a steadiness of living. It is well that the phrase is not leaping, or skipping, or hopping, or jumping; it is plain walking. Regularity of movement and persistence of endeavor are in the picture we must necessarily have of Enoch from these brief words about him. One foot before the other,

one foot before the other—if we were to count it all, how monotonous, how formidable it would all become! But it is patiently continued what progress the individual makes. One foot before the other, up hill and down—when it rains and when the sun is hot, alone or with companionship, with burdens or without, steadily onward plodding. He who walks with God will not make the Sunday the only holy day in the week; but Monday will be a holy day—holy even if spent in washing clothes or splitting wood—and Tuesday, and all the days of the week; and the evenings and the nights as well as the days. All his time, in whatever he is engaged, will be a time for steady, faithful Christian living.

And walking with God surely implies that God remains with us and becomes companionable to us, is indeed our companion. This is true. He is our Father in heaven; but He is even more our Father on earth. The tabernacle of God is with men. He has called us His temples, in which He delights to dwell. He has promised to be always with us. He is our friend. Enoch knew God as he walked with Him. It is a companionship experienced by many of the saints of earth in these modern days. It is a companionship offered to every young disciple who tries to do the will of God. By study of His word, by prayer, and by careful thoughtfulness of Him the close acquaintance with Him is cemented, and the joy and peace which His presence gives are found.

To walk with God and to help men to walk with Him are the noblest objects of Christian endeavor.—Sel.

CUTTING OFF SOUND FLESH.

It is sometimes necessary in order to save life, to cut off some portion of the human body; and in such cases it is always necessary to cut where the flesh is perfectly sound. A man had a diseased finger, he hated to lose it, and he waited. At length as it grew worse, he consented to have it cut off; but he had delayed too long, the hand had become diseased, and after some hesitation he was obliged to have the hand amputated. But again he was too late; the arm was affected, and in its turn the arm must be amputated. But the disease had gone too far to be arrested, and the man died. An amputation of the finger at first, or of the hand or arm at an early stage of the disease, might have arrested its progress; but delay resulted in death. Whenever an amputation is performed, if it is to avail anything, the cut should be where the flesh is perfectly sound and healthy; then the wound may be expected to heal.

There is a lesson here which thoughtful persons may take to heart. In separating ourselves from sin and evil, it may often

be necessary to separate ourselves from things which are right and which are innocent. The border line may not be accurately defined; and if we are to escape danger we must keep well on the safe side. We must cut deeply and broadly, not merely excising the flesh which is death struck, mortified, and gangrened, but the flesh which is next to that which is diseased. There must be a clean cut, so far away from the diseased portion that no infection shall be left behind.

So in turning from evil and from error, it is sometimes needful to separate from good men who are connected with bad men. We must make a clean cut somewhere, and it must be far enough away from disease so that the infection cannot cross the boundary.

The Lord calls His people to separation from the world, to separation from sin; and it is better to cut off the right hand or pluck out the right eye, than having two hands or two eyes to be cast into the Gehenna of fire. It is better to be separated from many excellent people now, than to be linked with them to others that are evil, and through them led astray and swept into a social current which drifts downward to destruction. "Come out from among them and be ye separate." See to it that you are on the safe side, and "have no fellowship with the unfruitful works of darkness, but rather reprove them."—Sel.

A MARRIAGE CONTRACT.

Bishop Louis de Goesbriand, of Burlington, Vermont, has just written a handbook for the use of Roman Catholic priests in the United States. It has been published in both French and English by Fr. Pustet & Co., of this city. "Printers to the Holy Apostolic See and the Congregation of Rites." It has been so often asserted and also so often denied that in the case of a marriage between a Protestant and Roman Catholic the former is compelled to sign an agreement covering the chief duties of the married life, that we believe our readers will be interested in perusing that document such as found on page 196 of the above *Manuel du Pretre*, etc.

"Formula of promise to be signed, in duplicate, by the non-Catholic party of a mixed marriage.

"I, the undersigned, —not a member of the Roman Catholic Church, wishing to contract marriage with —a member of the Roman Catholic Church, purpose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death; and I promise —shall be permitted the free exercise of religion according to the Roman Catholic faith, and that all children, of either sex, born of this marriage, shall be baptized and educated in the faith and ac-

cording to the teachings of the Roman Catholic Church, even if —should happen to be taken away by death. I furthermore promise that no other marriage ceremony than that to be performed by the Catholic shall take place.

"Signed in presence of the Reverend —priest, at —this —day of —18—

WITNESSES.

"N. B.—One copy to be sent to the bishop's palace, the other to be kept in the archives of the parish."—*Converted Catholic*.

THE UNEQUAL YOKE

"May I marry one who does not profess religion?" or "Is there any harm in marrying a man who is not a Christian?" are questions that every now and then find their way into the inquiry department of the paper. And, strange as it may seem, such inquiries invariably come from women. In an editorial life of nearly twenty-five years we have not known a man to ask that question. We cannot understand why woman, with finer sensibilities and nicer and more refined tastes, should want to be united for life to a man who is a sinner. If he does not love God, how can he in the fullest sense of true love, love his wife. Such love at best can be but secondary. He loves sin more than God or any human being, and the woman who will accept such a man bids for the second place in his affections. But why do the children of God wish to marry the children of the devil? By such ungodly connections, multitudes of souls have been lost. In the earliest history of the world, this sin began, and God warned and punished the people for it.

The sons of God saw the daughters of men, that they were fair, and they took of the wives of which they chose. And the Lord said, "My Spirit shall not always strive with man." (Gen. 6:3.) The Israelites were forbidden to marry heathen.

"Neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may serve other gods. So will the anger of the Lord be kindled against you and destroy thee suddenly." (Deut. 7:3, 4. See Josh. 23:12, 13.) Marriage with the heathen led God's ancient people into idolatry, and brought on them the severest judgments. See Judges 3:5-8. When they repented and put away their false wives, God gave them His blessing. Ezra 10. Neh. 12. The heathen wives of King Solomon turned his heart away from serving the Lord and caused him to become an idolater. For this sin, God took from him his kingdom. 1 Kings 11:1-10.

God's moral law is unchangeable, and the same reasons which caused Him to

forbid the Israelites to intermarry with the heathen, still remain in full force, prohibiting the marriage of the saved and the unsaved. This is the teaching of the New Testament. Jesus was separate from sinners. Paul wrote to the Christians at Corinth, "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." And again, "She is at liberty to be married to whom she will, only in the Lord."

The first married pair were holy. Christian marriages ought to represent the union of Christ with His Church. The union of the children of God with the enemies of God is, from the nature of the case, absurd. There can be no true love and lasting agreement between parties whose affections, desires and choices are so absolutely contrary, the one loving and living for self and sin. What! a son or daughter of the King of kings, married to one of Satan's slaves? The clean and the leprous made partners for life? Are not such parties mutually deceived? Will not their blind love soon open its eyes to the fact that their union is like tying together for life a living person and a corpse, or caging together a wolf and a lamb? The mass of Christians backslide in uniting with sinners in marriage, and their unconverted husband or wife becomes the chief obstacle to their repentance. Thus Satan generally succeeds in ruining forever those saints who forget to marry in the Lord, and their impotence renders them powerless to save their families.

As plain as any command in God's Word is this, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15.) *Zion's Watchman*.

THE CITY SLUMS.

An examination has lately been made by Carroll D. Wright concerning the condition of the residents in what are known as "the slums" of four of our prominent cities. The slum population of Baltimore is about 25,000; of Philadelphia, 35,000; of Chicago, 162,000; of New York, 360,000. Certain districts were taken for examination in these four cities, including 83,852 of the population, with the following result:

In New York there was one saloon to every 200 persons; in the slum district, one to every 129 persons. In Philadelphia, one to every 370, but in the slum section one to every 302. In Baltimore, one to every 222; in the slum portion, one to every 105. In Chicago, one to every 212; in the slum district, one to every 127.

The total foreign-born in Baltimore is 15.38 per cent. of the whole population; in the slum district, 40.22 per cent. In Chicago, the total foreign-born is 40.93 per cent., while in the slum district it is 57.51. In New York, the foreign-born is 42.23 per cent., while in the slum district it is 62.38 per cent. In Philadelphia, the foreign-born is 25.74 per cent., and in the slum district it is 60.45 per cent.

In Baltimore, 20.13 per cent. of the voters are foreign-born, while in the slum district they are 44.04. In Chicago, the foreign-born voters are 50.52 per cent., but in the slums are 61.31 per cent. In New York, 49.93 per cent. are foreign-born, while in the slum portion 62.44 per cent. are foreign-born. In Philadelphia, 29.94 per cent. are foreign-born, while in the slums 58.94 per cent. belong to that class.

In Baltimore, the average percentage of illiterates is 9.79; in the slums, 19.60. In Chicago, the average is 4.63 per cent.; in the slums, 25.37. In New York, the average is 7.69; in the slums, 46.67. In Philadelphia, the average is 4.97; in the slums, 57.07. Municipal government in this country has so far proved a failure, as the revelations now being made in New York very clearly show. Our cities are a menace to our nineteenth century civilization. The church has a wonderful work to do here and we are not sure she appreciates the responsibility. There is a "salvation" which must be brought to these sections before God's kingdom shall come and His will be done on earth as it is in heaven. A little more of the religion of brotherly love and of righteousness would be a great blessing to these people. Is the church trying to reach them?—Sel.

INFLUENCE OF THE TONE OF THE VOICE.

Few mothers understand how wonderfully even little children are influenced by the tone of the voice, the touch of the hand, the very atmosphere they breathe. How quickly and how surely a pleasant, quiet tone brings a pleasant answer, while just as quickly an impatient, irritated tone begets an impatient answer. Many mothers do not realize this; nor do they understand how easily very little children may be taught to be orderly and neat, to be thoughtful for others, to enjoy being helpful to mother and father, if only they be made partners in the concern, and the enticing "we will do so and so" be substituted for the disagreeable "you do so and so." It is noticeable that even young children dislike a command, while a request or a pleasant assumption on the part of a parent that a child will do certain things usually is acceded to with pleasure.

THE best fortune that you can leave to your children is the heritage of an unspotted life.

SUNDAY SCHOOL OFF THE TRACK.

The *Union Gospel News* draws the following picture of a Sunday School where the real object of the school has given way to worldly amusement.

The writer was in a Sunday School not very long ago where the object and aim seemed to have been entirely forgotten a long time since. The superintendent began by giving out a notice that he had a very important announcement to make; that immediately at the close of the school he wanted all the young ladies who were to appear in the Rose Bower theatrical performance that was to take place in the church on Wednesday to come to the front. "No," he said, "on further thought I will see them at once in one of the church parlors during the Sunday School session, and I want to see all the young men who are to trim up the church for that occasion right after Sunday School. The boys and girls who are to take part are earnestly requested to have all their clothes and their masks ready by to-morrow night, that the drill may be complete. Do not forget that at the close of this service also the elocutionist who is to drill some of the children in their parts will be in the large parlor to hold one of the last rehearsals. Oh, yes," he added, "I have almost forgotten one thing. I want the ticket sellers to report right now how many tickets they have sold." After this was over, he said: "We will now sing a verse and then we will have five minutes for the study of the lesson." The lesson session had hardly begun when he said, "I find I have forgotten a notice, so I find we shall have to close this session in about three minutes in order to give out the notice regarding some little matters of business to come before us." The children looked glad to hear this, and we did not wonder they did, but why they called it Sunday School we were unable to understand.

Perhaps it was a good thing, however, that the name was not changed, for the name of Sunday School always has some good influence, anyhow. But what responsibility the superintendent or teachers had in regard to the souls of scholars we were unable to see! The scholars were full of frivolous talk, the children had nothing to think of, and in the class in which we were placed the principal topic was whether they should give an oyster supper in two weeks or whether it should be in three weeks. The discussion was very warm, but finally it was decided to give it in two weeks.

The collection was taken, and that was the only thing that reminded one of being in a Sunday School. As soon as that was taken the superintendent rapped his bell, and every one was called to order.

We have wondered many times since whether other schools have fallen into

ways not as extreme as this, but of mixing in the things of the world and mixing them so much that there is nothing left of the plan and the spirit of the Sunday School session. It is wonderfully easy to break down the barriers. It seems as though it only needed to start when every vestige of the original plan of Sunday School work is forgotten.

We were not surprised to hear afterwards that there was a dancing department connected with this Sunday School, and that nearly all, old and young, knew how to dance and attended balls, even, although none of them were very young.

In the near future we hope to have a report of a Sunday School of the right kind, conducted in an entirely different manner, and whose main object is to save souls.

NON-RESISTANCE.

Our people are too far removed to fully take in the horrors of the war now raging between Japan and China, and the sorrow and suffering it brings to the families of the men who are being slaughtered by the thousands. Probably nations will never advance so far in the spirit of the Gospel as to abjure war and proclaim to all the earth, "We will not fight under any provocation; if other nations have fought against us we will settle the question by mutually arbitrations chosen."

Think you that if any of this were done any nation would dare to make war upon such a people? Nay, verily, they would be instinctively ashamed of such an act, as men are now ashamed to attack a woman or a child. Even if any were found mean enough to pursue such a course, the civilized world would cry "fie upon them!" and by universal consent brand them as poltroons and assassins; and assassins they would be even in the common acceptance of the term. It is related that a regiment was once ordered to march into a small town (it is believed in the Tyrol) and take it. The place was settled by a colony who believed the Gospel of Christ and proved their faith by their works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in with colors flying, files piping their shrill defiance. They looked around for an enemy and saw the farmer at his plow, the blacksmith at his anvil and the women at their churns and spinning wheels. Babies crowded to hear the music and boys ran out to see the trainers with feathers and bright buttons. Of course, none of these were in a proper position to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well, friends, it lies before

you." "But is there nobody here to fight?" "No; we are all Christians." Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit—a fortress perfectly bomb-proof. The commander was perplexed. "If there is nobody to fight with, of course we can not fight," said he; "it is impossible to take such a town as this." So he ordered his horses' heads to be turned about and they carried their riders out of the village as guiltless as they entered and, perhaps, somewhat wiser.

The time will come in the history of human beings when they shall learn war no more. Almighty God hath spoken and so shall it be. But, alas! before the coming of that day what desolations and deaths, wretchedness and ruin are likely to prevail in many nations.

War is essentially an evil. One or both parties are sure to be in the wrong. The questions in issue between nations may, and ought to be, settled by arbitration and thus prevent the thousands and tens of thousands of murders committed in wars; and if the Christian religion, in its spirituality, prevailed among the several nations of earth, difficulties between them would be settled as stated. May the time soon come.—*Sci.*

A SERPENT AMONG THE BOOKS.

"One day," says *The Household*, "a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent."

There are many serpents among the books nowadays. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books."

Is not this a good warning to the Christian people to see what kind of reading literature is put in the hands of their children? Why for the sake of the precious young souls is there not something done to stamp out this great evil, that is the ruin of so many precious young souls!—*Sci. by Henry L. Horning, Cullom, Ill.*

FORGIVE YOUR ENEMIES.

For the benefit of our converted Catholic readers, who have to suffer and bear much, we give the following counsel by a good man:

"If a man commits an offence against us, misrepresents us, injures us in any way, what are we to do? Brood over it? That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of the offence they can. They might have brushed it away at once and have done with it; but no, the hasty, bitter word; the selfish act, they lay upon their memory, and they will not forget it, whatever else they forget. . . . If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself take sides with you against the offence."—*Converted Catholic.*

Is a person well brought up when she makes persons in her presence feel that they are not?—*Chas. D. Warner.*

Married.

GRINER—BURKHOLDER.—October 11th, 1894, at the home of the officiating bishop, Jacob N. Brubacher, Jacob H. Greiner of Lancaster county to Lizzie E. Burkholder of Cumberland Co., Pa.

LEATHERMAN—BURKHART.—On the 30th of Sept. 1894, at the residence of the officiating minister, Noah Metzler, near South West, Ind. Bro. Levi Leatherman and sister Pianna Burkhardt, both of Elkhart county, Ind.

Now may they live as truly one,
And when their work one earth is done
Rise hand in hand to heaven and share
The joys of love forever there. N. M.

DIED.

MILLER.—On the 8th of October 1894, in Milford, Seward Co., Neb., of Bright's disease and cancer of the stomach, of which he suffered for several months, Bro. Joseph M. T. Miller, aged 59 y., 7 m., 21 d. He was born on the 16th of February 1835 in Holmes Co., Ohio, was united in matrimony to Gertrude Troyer on the 28th of November 1858, lived in matrimony 35 y., 10 m., 10 d. Of three children 2 survive him; also 9 grandchildren. A large concourse of sympathizing friends assembled on the 10th to follow his remains to the grave. Funeral services by Jacob Stauffer from 1 Cor. 15:34-56. Bro. Miller was a patient sufferer, and put all his trust in God, waiting for the time of his departure. We mourn, it is true, but not as those without hope. God comfort the hearts of his bereaved family.

TAYLOR.—On the 17th day of Sept. 1894, near Lima, O., Lydia L., daughter of Frank and Mary Taylor, aged 9 m and 27 d. Services by J. M. and Andrew Shenk. Buried at Salem.

"Asleep in Jesus, O for me
May such a blissful refuge be."

YODER.—On the 9th of September 1894, near Amish, Johnson Co., Iowa, of inflammation of the bowels, sister Anna Yoder, wife of Daniel Yoder, aged 71 y., 4 m., 26 d. Her maiden name was Schwartzendruber. She was born in the principality of Waldeck, Germany, and was a daughter of Bro. Jacob Schwartzendruber, deceased, the first minister and bishop in Johnson Co., Iowa. She came to America with her parents in 1833, at the age of 10. They settled in Somerset Co., Pa. She was married in 1842, and in 1853 they moved to Johnson Co., Iowa on a farm where she since lived. She was a faithful member of the Amish congregation there. Buried on the 11th near the Deer Creek M. H. Funeral service by Wm. K. Miller and Peter Brenne-man from Rev. 20:4 6.

HORST.—October 16th, 1894, at the home of Bro. Abraham Horst near Mannheim, Lan. Co., Pa., Bro. Jacob Horst of Lebanon Co., Pa., aged 82 y., 10 m., 16 d. Funeral on the 19th. Text, John 8:51. Buried at "Hernly's" meeting house. Bro. Horst was a faithful member of the Mennonite church the few last years of his life. Peace to his ashes.

HOSTETTER.—October 8th, 1894, at Mannheim, Lan. Co., Pa., after a lingering sickness, sister Harriet L. Hostetter, wife of Bro. Jacob F. Hostetter, aged 51 y., 1 m., 23 d. Funeral on the 11th. Text, Rev. 2:10. Buried at "Aufmann's" meeting house. A large congregation assembled as a token of respect for the beloved sister. Sister Hostetter was indeed a bright shining light. May the good Lord comfort the bereft brother and family.

LEIS.—On the 23d of September 1894, near Wellesley, Waterloo Co., Ont., wife of Menno Leis, maiden name Brenneman. Her funeral on the 25th was very largely attended. Her remains were laid to rest in the Wellesley cemetery. She was a faithful member of the Amish Mennonite church, and leaves her sorrowing husband and 4 children to mourn their loss. Funeral services by Christian Zehr and John Gascho.

HARSHBARGER.—Isaac Harshbarger was born in Rockingham county, Virginia, January 12, 1831, died August 21, 1894, aged 63 years, 7 months and 8 days. In 1865 he with his family moved to Livingston county, Ill., where he lived until his death. He was a member of the Mennonite church for 32 years. He leaves a sorrowing wife, five sons, five daughters, twenty-four grandchildren, three brothers, seven sisters and many other relatives and friends to mourn their loss, but our loss is his eternal gain, for he was ready and only waiting for the time to come that he might go home, where there is no more sorrow, pain or death. Many long months did we anxiously wait for his recovery, but God thought it best to take him home. Funeral sermon by Bishop E. M. Hartman and Pre. Hollin.

"We miss thee from our home, dear father,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee,
We miss thee everywhere."

HERSHEY.—September 30th, 1894, in Salunga, Lan. Co., Pa., Jacob B. Hershey, aged 33 y., 8 d. Funeral on Oct. 3d. Text: Rom. 14:12. Buried in the family graveyard in Donegal Twp. May the good Lord comfort the bereft and deeply afflicted mother and family.

HONERGER.—October 12th, 1894, in Salunga, Lan. Co., Pa., sister Susan Honerger, widow, aged 75 y., 7 d. Funeral on the 16th. Text: Rev. 14:13. Buried at Landville meeting house. Sister Honerger was a faithful member of the Mennonite church. An aged sister survives her.

KINDIG.—At the home of her son, Levi R. Kindig, in Strasburg Twp., Lancaster Co., Pa., on Aug. 7, 1894, sister Catherine, widow of Abraham Kindig, deacon in the Groffdale congregation in West Earl township. She bore her age well and was still able to go about without any help. She lived with her children and was always very industrious and tried to do her utmost to aid her children wherever she could. About a week before her death, while apparently in her usual health, she was in act of retiring and when she got up stairs she made a misstep and fell down. Though apparently not much hurt she got worse until the angel of death summoned her to her eternal rest. She was a good neighbor, a devoted Christian, a loving wife, an affectionate mother. She devoted much of her time to Christian duties, and in bringing up her children in the fear and nurture of the Lord, and to prepare them for their future welfare. On the following Saturday her remains were consigned to mother earth on which occasion Bro. Joseph E. Wenger and Bro. John K. Brubaker officiated. Text, Job 5:23. Her age was 89 years, 9 months and 10 days. JACOB K. ANDREW.

LEFEVER.—On the 10th of September 1894, in East Lampeter township, Lancaster Co., Pa., sister Elizabeth, wife of Bro. David Lefever, aged 72 years, 10 months, 18 days. She was in her usual health, and while attending to her household duties in her door yard she felt a spell of weakness overcoming her. She sat on the porch for ease, and while in the act of so doing a stroke of paralysis came over her, leaving her entirely helpless on one side, and depriving her of her speech. She gradually grew weaker and weaker for two weeks till the messenger of death came and called her his own, yet as we believe with the plaudits, "Thou good and faithful servant, thou hast been faithful," etc., "enter into the joys of thy Lord." She was a bright light in church, an affectionate wife, and a devoted mother to her children. On the following Wednesday her remains were consigned to rest in Mellinger's graveyard, followed by a large concourse of relatives and friends. The funeral was conducted by Isaac Eby and David Buckwalter in German, and John L. Landis in English.

LEFEVER.—At the home of Isaac Herr, in West Lampeter township, Lancaster Co., Pa., Elizabeth Lefever died August 20th, 1894, aged 78 years, 3 months, and 10 days. Her sickness was dropsy and the debility incident to old age. She had to sit on a chair for over seven years. All medical skill was in vain, but Christ released her by calling her to the home of the blessed, where the wicked cease from troubling, and the weary are at rest. She was a faithful sister in the Mennonite church for many years and bore her affliction with patience and fortitude. On the following Sunday her remains were given to their last resting place in Mellinger's graveyard. Services were conducted by Christian Risser in German and John L. Landis in English. Text, Psalm 34:24.

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12 39	5 29	Elkhart	3 00	8 15			
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am							
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10 10	2 55	Wabash	5 35	10 55			
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am							
8 16	12 45	La. Anderson	Ar. 7 50	1 20			
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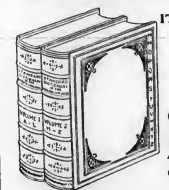
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Semi-Monthly.

ELKHART, IND., NOVEMBER 15, 1894. Vol. XXXI. No. 22.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

THE President of the United States has
announced Thursday Nov. 29 as Thanks-
giving Day.

THE man who is able to relieve want,
but fails to do so simply because he is a
miser, is truly a miserable man.

THERE is none more severe against
sin than Jesus, for He is infinitely just
and holy; but at the same time there is
none so compassionate to sinners, for He
is infinitely gracious and merciful.

THE new meeting house at Weaver-
land, Lan. Co., Pa., built by the faction
which seceded with Bish. Jonas Martin
when he was expelled from the Lancaster
conference, was opened for public worship
on the 3d of November.

BRO. J. S. LEHMAN and wife, and their
youngest son, who have been sojourning
among friends in Pennsylvania and Can-
ada for a number of weeks returned
home on Saturday Oct. 27 apparently
greatly benefited by their rest and outing.
We are glad to welcome them back to
our midst again.

ON their return from their trip to the
East our brethren Bish. Joseph Schlegel
and Pre. J. Rediger of Milford, Neb. and
Bro. Andrew W. Ropp of Pekin, Ill.
stopped off at Elkhart and gave us a pleas-
ant call. We regretted that their visit
was not longer, but hope they will come
again with more time at their disposal.

BRO. J. S. COFFMAN who is at present
busily engaged in preparing the S. S.
Lessons for the First Quarter of 1895,
expected to leave, about Nov. 20, for
Canada to remain until the latter part
of December, laboring for the salvation
of souls. May the Gospel torch light up
many hearts with the fire of God's love.

BRO. M. S. STEINER and wife are
now comfortably located in the city of
Canton, Ohio, and the good work there
is very encouraging. They expect to or-
ganize a Sunday school in the near fu-
ture. Baptism and communion services
are to be held on Nov. 11. Let the broth-
erhood earnestly pray for the work at
Canton.

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THERE is a beautiful encouragement
to the Sunday school teacher in the mir-
acle of the feeding of the five thousand
at the Sea of Galilee, (Mark 6:30-44).
How like the dividing of the great mul-
titude into fifties by the Savior, is the
Sunday school divided up into classes.
The disciples of Christ—the teachers—
receive their supply of the bread of life—
the Word—from the Master, and each
bears the precious food to his own class.
Though the class may not realize its
preciousness, the knowledge gained will
feed the mind of the body until in due
time the Spirit—the mind of the soul,—
will, by faith, become the food that brings
everlasting life.

If sometime some honest minister of
the gospel, on rising before his congrega-
tion, should chance to look through
the window and see a neighbor's house
on fire and inform the people before him
of the fact, it is possible that none of his
hearers would doubt his word or hesitate
to do all they could to save property
from being destroyed by the flames. But
when ministers tell people that the souls
of men are in danger of being destroyed
with eternal fire, there are many who are
not in the least disturbed at what is said.
Why is this? Are ministers not to be be-
lieved unless they speak of natural things,
or are houses and barns of more import-
ance than immortal souls?

IN the correspondence of this number
will be found the acknowledgment of con-
tributions received for the erection of a
meeting house in the Cherokee Strip.
The members there are all of limited

means, and for this reason have concluded to build a sod house. Up to this time but \$10.00 have been received, not enough to buy windows and a good stove. We do not believe that our brethren elsewhere, who have comfortable houses of worship, and who have enough and to spare, will permit these our dear brethren, who are struggling hard to maintain and advance the good cause in their vicinity, to suffer failure in their project. They do not ask for much, only enough to purchase lumber for flooring, roof, doors and seats, and surely this can be easily made up without even any sacrifice anywhere. A little from everywhere will give them plenty, and permit them to joyfully go on with their contemplated work. Bro. J. G. Wenger, Harper, Kansas, will be glad to receive all contributions for these brethren. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26.

ALEXANDER III., Czar of Russia, died at Livadia, Russia on the 1st of November, of kidney trouble, the result, as some suppose, of injuries received in a railway wreck brought about by nihilists. He ascended the throne of Russia, upon the death of his father Alexander II., who was killed by a bomb thrown by a nihilist, March 13, 1881. Whatever may be said of the man as a ruler, certain it is that as a husband and father, he was affectionate and devoted. His remains will probably be laid to rest about Nov. 20. His eldest son, Nicholas, born May 18, 1868 has been proclaimed Czar.

DEATH reaches every rank. The man whose word was law to over one hundred million souls merely had to take his turn with the lowest of his subjects. His position did not free him from bodily suffering, nor did he need divine help any less than the poorest of the poor. What an insignificant thing this human body is after all, and yet how great a soul may dwell in the weakest and lowliest, and how small a soul may dwell in the greatest and most honored! And suffering and death remind us that the material, visible body is but a small part of man, and that any distinction bestowed upon it by the world does not avail one iota in the providence of the great I AM. He who does his Master's will, though in the

lowest walks of life, will be just as welcome before the "great white throne" as he who may have been set over many things here. Faithfulness, not rank, is the measuring rod in heaven.

For the Herald of Truth.

PRAYING AND PRAYER.

Two men went up to the temple. Each addressed language to the God of Israel. One boasted of his freedom from sin, the other acknowledged habitual sin. One saw the sin in others, the other saw it in himself. One boasted of his good deeds, the other remembered not a single one. The one had not a single request to make and did not feel a single need; the other's words were all request. In fact one uttered a prayer while the other engaged in prayer.

Richard S. Holmes says: Between prayer and a prayer there is all the difference that there is between heat and cold. A prayer may be formal, forced, unnatural, without life. Prayer is a spirit permeating the character. Prayer is state; an atmosphere surrounding a life. A prayer may be only a definite act for which there has been no preparation and which is entirely without relations. Prayer is the exhalation of spirituality. Prayer is the breath of the Spirit."

Surely "the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." If our prayers are uttered in the spirit of prayer they will receive a speedy answer; but we need not expect to have our prayers answered by a miracle in matters which require an active exertion on our part, nor to have questions decided by special Providence which are already decided by the Bible. God certainly expects us to use the natural means at our command.

It has been well said that he who does all his praying upon his knees prays very little aright. In fact the life of a truly consecrated Christian is one continuous prayer. The glory of God is the one motive ever uppermost in his actions. Whether he eats or drinks, wakes or sleeps, sows or reaps, buys or sells, it is all to the honor and glory of God.

A true Christian will never engage in any task, however trifling, upon which he cannot ask the unreserved blessing of God. The servant girl who used her various occupations to teach spiritual lessons understood very well the text, "Pray without ceasing." While she washed and dressed she prayed to be spiritually cleansed and to have her robe washed in the blood of the Lamb. While preparing and eating breakfast she prayed to be fed with the hidden manna and so on through the various occupations of the day. By way of digression, dear readers while you are setting out tobacco

plants or making cigars or partaking of a social glass, how would this prayer seem to your conscience: "Lord, may these products be used only to Thy honor and glory"? Almost blasphemy, no?

In true prayer the character of the suppliant is revealed. No person can pray who does not willingly lay open his heart before God. When a person speaks to God and tries to present wishes other than the true desires of his heart and to offer thanks he never felt, he is committing the sin of Ananias and Sapphira, and is lying to the Holy Ghost. Prayer is certainly a solemn duty.

But because many a fervent prayer is never expressed in words, is no reason why there should be no verbal prayers. There may be times when no words can express the desires of the heart, but there are other times when words press out in soulful utterance. Then is the time to pray aloud. It may be that only the woods and the winds are present on earth to hear and it may be that our feeble words become messengers of comfort to sin-sick souls. One thought of a spoken prayer may be the turning point of a life and be the indirect means of bringing many souls from darkness into day.

Some persons pray simply because they regard it as a duty. They feel that they ought to do something in a religious way and expect that God will be pleased with them if they prostrate themselves before Him night and morning and repeat a form of words. It never occurs to such persons that prayer is a grand privilege—that we can bring our wishes before a King whose power reaches the infinite and to whom His loyal subjects never appeal in vain. What a glorious opportunity prayer affords. Let us as Christians magnify our privilege and use it incessantly.

J. A. RESSLER.

Ronks, Pa., Nov. 6, 1894.

For the Herald of Truth.

PRAYER AND POWER.

This morning while reading the daily reading in the "Lesson Help" my mind was stirred by the significance of the heading "Prayer and Power." In the scripture lesson under this title (Mark 1:35-45) we are told the story of the Savior arising early in the morning and going into a solitary place to pray. Then, too, we are told of the power manifested by Him in teaching and healing the people that day. The thought presented to my mind was this: Does not power follow true heartfelt prayer the same now as then? If Jesus, the Redeemer of men, needed to go to the Father in prayer before beginning His day's work, how can we poor, frail creatures expect to be successful if we neglect to go to God and ask for His direction

and protection in any thing we may have to do?

I believe all our failures are due to a lack of prayerfulness; however, some things that we call failures are not failures, but blessings in disguise.

We sometimes become discouraged because we think our prayers are not answered, but if we pray from a fully consecrated heart our prayers will be answered in the time and way that God sees is best for us.

Power certainly does follow prayer. If it is not power to accomplish the thing prayed for it is power to be submissive and wait for the answer.

Picture to your minds the Savior of the world agonizing in prayer in the garden of Gethsemane before the awful suffering He was to endure on the cross. He prayed for power to submit to God's will and accomplish the work for which He was sent.

Luke tells us that Jesus, before the choosing of the apostles, retired into a mountain and continued all night in prayer. Was not that a grand and glorious example for us?

When we are to select persons to send out as preachers, teachers or leaders, do we always ask God for wisdom in making the choice, or do we depend alone upon our own judgment?

If we ask Him to direct us in this work and we then continue to pray for our workers, power must follow.

James tells us that "the effectual, fervent prayer of the righteous man availeth much."

Paul tells us to "pray without ceasing" and to "be instant in prayer."

If Christ and His apostles needed to pray, we surely need it, for we are not sinless as Christ was nor have we Him personally with us as the apostles once had.

I am constrained to believe that if the church were to pray to God without ceasing as they did for Peter, the prison doors would fly open and release many precious souls from the bonds of Satan.

We are too cold.

We do not ask God for a prayerful heart. Some people can offer heart-touching prayers during a revival meeting but it is too often the case that when the meeting is over the praying is over also.

Such praying calls forth no power.

We must with the simplicity of a child ask God for what we want, knowing that He will grant it if it is for our good in every way.

Dear Christian friends, let us continue to pray earnestly that God may bless us with power from on high, that His spirit may rule within us and make us willing instruments to accomplish much good. Even though our work be humble, if done through His grace it will be a mighty power to bring others to God.

CLARA BRUBAKER.

FEET WASHING.

We publish the following article to show the view that is taken by some people on this ordinance. We believe that professing Christians who make light of this practice instituted by the Savior, do so with the sincere belief that it is not for the present age. But if in the light of the gospel, it is not intended for observance in all ages, we fail to see why any part of Christ's teachings should be for this age.

The article is as follows:

"Feet washing is all right when unperverted. To claim, as many do, first, that it was instituted by Christ, and secondly, that it was enjoined by Him as an act of worship is all wrong. A little reflection will make this clear.

1. Feet washing, instead of being instituted by Christ, was an ancient practice dating back many centuries before the first advent, and was recognized as still in practice by Christ Himself even before He washed His disciples' feet; but it was only practiced as an act of hospitality, and not of worship. We present samples of sacred history. Said Abraham to his guests: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves." Gen. 23:4. Said Lot to his guests: "Turn in, I pray you, into your servant's house, and tarry all night, and wash your feet." Gen. 19:2. Said Laban to his guest: "Come in—and the man came into the house; and he ungirded his camels, and gave straw and provender for his camels, and water to wash his feet, and the men's feet that were with him." Gen. 24:32. It is said of Joseph's brethren: "And the man brought the men into Joseph's house, and gave them water, and they washed their feet." Said the old man at Gibeah to the traveling Levite and family: "Lodge not in the street. So he brought him into his house, and gave provender unto his asses; and they washed their feet, and did eat and drink." Judges 19:21. Said Jesus to Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears." Luke 7:44. This was a long established practice, as an act of hospitality, and Simon was thus chided by the Savior for omitting this act of kind treatment, even long before He washed His disciples' feet; so it was not instituted by the Savior, but recognized by Him as a practice of ancient origin.

2. Feet washing, as practiced by Christ was advanced from an act of hospitality to an act of servitude—in which He, though their Lord and Master, became their servant, stooping to perform for them the lowest act of servitude (not of worship) in washing their feet—the Master washing the feet of the servants, to teach them a lesson on this line—saying to Peter: "What I do thou knowest

not now [you don't understand its import now], but thou shalt know hereafter." So after He had got through, He began to instruct them thus: "Know ye what I have done to you?" They knew that He had literally washed their feet, instead of simply furnishing them water to wash their own feet, after the Oriental practice, but they did not know the import of the act; so He proceeded to say: ye call me Master and Lord; and ye say well [you correctly call me so]; for so I am. If I then your Lord and Master, have washed your feet; ye ought to wash one another's feet." John 13:7-14. What does He mean? Simply what He says—literal feet washing included, not, however, as an act of worship, but of hospitable servitude; but the principle is not confined to its lowest act, but is far reaching, and is expressed by the apostle in these words: "Ye ought to lay down your lives for the brethren," not as an act of worship, however. To simply see this act of the Savior, and not to see the force of His object teaching, is not to see far enough; and to take this act out of the list of good works, and constitute it an act of worship, is to pervert the Savior's lesson.

3. In agreement with the foregoing remarks, we find feet washing once more mentioned in the New Testament, and placed in the catalogue of good works, but not made an act of worship: "Well reported of for good works; if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:10. The fact that this is the only record of feet washing after Jesus washed His disciples' feet, and it is here put into the list of "good works" merely, and it is not coupled with acts of worship, shows how it was understood by the apostles. Feet washing is all right where it belongs, even in our day, but it is all wrong when taken out of its place.—*World's Crisis.*

In speaking of this subject we will take into consideration the difference of the customs of those times from ours, also the circumstances surrounding the act of feet washing on that memorable night.

1. *The difference of custom*—In those times people wore sandals, which simply protected the sole of the foot from thorns, stones, etc., leaving the rest of the foot exposed except where the thongs which held the sandals covered the foot. In traveling over the dusty roads of Palestine it is but natural that the feet would be covered with dust, and would, especially in very warm weather, feel very uncomfortable, which an ablution would remove. However, as the writer of the above article says, a guest always washed his own feet, while Christ washed not His own, but His disciples' feet."

But why did He wash their feet? They were clean, "but not all." This being clean, "did not mean physical cleanness, for no doubt Judas was just as clean outwardly as were the rest of the disciples. It means that they were not all clean at heart, in mind.

Nor did they have need of washing their own feet, because they were already clean, this cleansing having been done before they would enter into the room to partake of the passover. And yet there was need of having their feet washed again. So Christ could not have meant that we should wash one another's feet in order to afford one another physical relief, or He would have washed their feet when the act would have accomplished this purpose. And we can hardly believe that the writer of the above article himself thinks so, or why—if he and others think it would still be good to do so,—is it not done now, seeing that the Savior commanded it and the writer classes the practice with "good works" in every one of which, the apostle says, we should abound, and again that if we know to do good and do it not, it is sin to us?

But leaving the reader to infer whether that part of the argument in the above article will stand or fall, we will ask the next question. If there was no need of washing feet for bodily comfort to the disciples, why did Jesus wash their feet? It is evident, not only from the point of reason, but, better still, from the Word direct that He was in the act of instituting a practice, the observance of which was to be continued among His people ever afterward, not as an act of worship, and not only as an act whereby to show our readiness to serve one another, but as an act whereby to show, and to remind us continually that in Christ Jesus we are all one, on a common level, and yet on a level far above that of the world; for if it were simply an act of servitude then we should, according to Rom 12:20, 21 and many similar passages wash the feet of the worldling, even our enemies. But this is plainly not the design of Christian feet washing, hence to place this practice simply into the category of service to others is not putting it in its proper place.

What then is its proper place? Jesus Himself answers the question to Peter. "What I do thou knowest not now, but thou shalt know hereafter." Peter was a Jew, and was as yet in his estimation above the Gentile. It was not until the Christian in Peter triumphed over the Jew within him that he could fully realize the meaning of the act of Jesus, not until he found that in Christ both Jew and Greek are made one, put on equal footing, that all have equal access to the throne of Grace, that there is no difference before God between any race, class or tongue, and what act then would remind the Christian more forcibly and bring him to realize more vividly the reality of this

union than the act of feet-washing? and until we are ready to wash feet with our Malaysian, Ethiopian, Indian and Mongolian as well as our Caucasian brother, we are not in that fellowship of saints as Christ wants His followers to be. To us Christ says, as He said to His disciples, "He that is washed needeth not save to wash his feet," to have his feet washed, showing conclusively that Jesus did not wash to cleanse and therefore did not wish to put foot washing simply in the category of good works. If He had, Peter would have easily understood His object; as it was, he did not then understand it. He had to learn some deeper spiritual truths before he realized the meaning of what His Master had done to him when He washed his feet, and asked him to do the same to all those that believed the gospel wherever he preached, be they Jew or Gentile, white or black, bond or free.

2. What were the circumstances that almost immediately preceded this act of Christ? From what Jesus had told them just before this, the disciples had a vague idea of a kingdom that He was going to establish, but they thought it was an earthly kingdom, and hence "there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). Jesus at once rebuked them, and began to teach them then of the relations of equality which were to exist in the kingdom which He was about to establish, and in order to give us a tangible reminder of the relation which should exist among all true believers, He instituted the ordinance of feet-washing. From this it is seen that the ancient Jewish custom has nothing to do with the Christian ordinance of feet washing. They are different, because entirely different in design, and they have nothing more in common than the Jewish Passover and the Christian communion of bread and wine.

Another point, which the writer of the foregoing article failed to touch was Peter's unwillingness to have his feet washed by his master. To Peter's, "thou shalt never wash my feet," the Savior replies, "If I wash thee not, thou hast no part with me." If we have not been baptized with the same spirit that puts us all on a common level, and makes us brethren with Christ we can have no part one with another, or with Christ. Christ's language here is scathing, but plain and incontrovertible. Then to make the obligation plainer still, and to show its virtue to the true believer, Christ said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." Then after showing us that there is to be no distinction made between people in different outward circumstances, in the matter of this observance, He says, "If ye know these things, happy are ye if ye do them."

But to make it still clearer as a Christian ordinance which He wished to be observed in all ages, He now says, "I speak not of you all," that is, not all of you would be happy in doing so, because I know that not all of you are clean. Hence to him that has not had the inward cleansing, who would outwardly still deny and betray Christ, though professedly His follower, there is no benefit, no virtue, no happiness in the observance of this ordinance.

What then is the happiness to be derived from its observance in the true spirit? Not in the bodily comfort it bestows, as the writer above quoted would have us believe; not in the satisfaction of having clean feet, as some mockingly say who ridicule this ordinance, for, like the disciples; those who observe this ordinance, one with another, are expected to have clean feet before coming to our place of feet washing. Its object is no more for cleansing purposes, than the communion is for the nourishment of the natural body. Paul told the Corinthians that they had houses to eat in to feed the natural body, and there is the place also to wash the natural body. But the happiness consists in this that where all professed believers can show, not only in the washing of feet, but in every other way that they are not above their poorest, humblest brother, there will not be jealousy, envy, strife, no questioning as to who shall be the greatest in the church, nothing of this kind whatever, but peace, love, humility, patience, joy and all the other fruits of the spirit.

Time and space forbid further enlargement on this subject, but we hope it will be taken up by those who are in a position to say more on the same.

A. B. KOLB.

FASHIONABLE RELIGION.

No Christ in it; no cross, no power, no salvation, no crown.

"Take up thy cross, the Savior said, if thou wouldst my disciple be, Deny thyself, the world forsake, And humbly follow after me."

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt 16:24. The Christianity of the present day is a fashionable religion, walking in silver slippers. "To belong to some party," says one in the Church, and show a zeal for its interests, to talk about the leading controversies of the day, to buy popular religious books as fast as they come out, and lay them on your table, to attend meetings, subscribe to societies, and discuss the merits of preachers—all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross. But to walk closely with God, to be really spiritually minded, to

behave like strangers and pilgrims, to be distinct from the world in employment of time, in conversation, in amusement, in dress, to be as a faithful witness for Christ in all places, to have a savor of our Maker in every society, to be prayerful, humble, unselfish, meek, to be jealously afraid of sin, and tremblingly alive to our dangers from the world—these are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.

Reader, what is your religion? Fashionable, or the religion of the cross? A religion without the cross is not the religion of the Bible. "Whosoever doth not bear his cross and come after me," says Christ, "cannot be my disciple." Here lies the test. Beware of a religion without the cross. We may have fine houses of worship, costly, splendid, ornamented steeples pointing to heaven, loud-sounding organs, fashionable choirs, damasked seats, velvet pulpits, a talented minister—highly educated, fluent, eloquent, a rich paragonage, all outward adornments, and what avail without the cross, the spirit of Jesus, the holy unction, the fire pentecostal. "There are hundreds of places of worship in this day in which there is everything except the cross. There is carved oak and sculptured stone; there is stained glass and brilliant paintings; there are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation in Him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are not apostolical. They would not have satisfied Paul, neither should they satisfy us."

"Jesus I my cross have taken,
All to leave and follow Thee."

Paul says, "I am crucified with Christ."

"Take up thy cross and follow me,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."
AUTHOR "Home Thrusts."

For the Herald of Truth.

HOPE.

If in this life only we hope in Christ, we are of all men most miserable.—1 Cor. 15:19.

What a solace to the care-laden and sorrow-stricken heart is hope. In the dark hour of adversity hope points to a home of rest and peace, where trials and sorrow are not known. Language fails to express the Christian's hope; it take hold upon immortality, that priceless gift of God, eternal life through Jesus Christ our Lord. Hope! It penetrates the thick clouds of darkness and despair that so often envelop us, and we enjoy the

promised good while 'tis only in prospect.

When trials and disappointments beset our pathway; grief and sorrow weigh us down; the way is oft drear and desolate, but hope finds its way into the heart, and in a time we know not, "the oil of joy is given for mourning, and the garment of praise for the spirit of heaviness." Hope comes to us like the sunbeam upon the obscure forest path, and directs our course among the flowery meads and cooling fountains. Truly, it is an "anchor to the soul, both sure and steadfast." How could we meet life's responsibilities without it? When earth seems a desert drear, hope points us to the "Sweet by and by," where all tears are wiped away and none say, "I am sick."

If we are poor in earthly store we have a hope of a mansion beyond. Are we not reckoned among the nations—hope makes us rejoice that we belong to that Royal Priesthood, the lordlier chivalry. Are we poorly clad—hope looks for white robes and shining crowns, palms of victory and golden harps. It will not be long, at best, until "hope shall change to full fruition," and faith, to sight. In the world we are promised tribulations, but in Jesus, peace. Truly the flesh is weak, and when hearts are sad and limbs so weary, we often feel that we must faint by the way, but how sweet and assuring when we find that those "everlasting arms" are underneath. Our Savior's path on earth was not one of pleasure. No, He, whom we profess to follow, "was a man of sorrows, and acquainted with grief." No, He had not even a place to lay His head while upon earth; He was a homeless wanderer. Behold Him in the garden of Gethsemane, pleading! See Him struggling up Calvary's Mount, bearing that heavy cross! See Him crowned with a crown of thorns that pierced His flesh, and the blood trickling down His cheeks; and hanging and dying upon the cross! Dear kindred, was this for you and me? If so, let us rejoice to suffer for His sake. Unless we can suffer for Christ, we can not have that living hope, which Paul had, when he suffered shipwreck, and hunger, and nakedness, and—most cruel of all—"forty stripes save one." Yet he could rejoice, and when his departure was at hand, he had that living hope so that he could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day; and not to me only, but unto all that also love his appearing."

Again, we realize that it is not all darkness and suffering, for in the midst of our direst confusion of mind He has given us this hope—a blessed hope of immortality, as a beacon light over the dark waters of this life. Yes, many times

we are overshadowed with dark clouds of discouragement, which, however, is designed to ground us deeper in His love, and in the faith of our Lord Jesus Christ.

So, when His sunlight shines in our heart the way is smooth, and bright, the hills are lowered, and the valleys raised; the winds hushed, the clouds parted, and we behold the beautiful bow of promise. The briers of the wayside look more like blooming roses, and everything looks different when flooded with the sunshine of God's love. And so all through the journey of our life, often we are given a hope through the imputed righteousness of Christ, and "we find adversity set over against the day of prosperity." 'Tis hope and fear, sorrow and joy, and—

"Oft we wait, while winter sways,
With stern and icy hand,
By mountain stream and forest glade,
Its scepter o'er the land.

"And faint and frail the promise seems,
That speaks of brighter hours;
While on the hedge no blossom gleams,
And on the bank no flowers.

"But hope at last fruition finds,
As brighter days draw nigh,
And softer comes the murmuring winds,
And bright and clear the sky."

G. W. NORTH.

Kokomo, Ind.,

BEARING THE CROSS.

In one of our lessons in 1893, we studied the words of Jesus on the subject of "Taking up the Cross." The following story, from *Sabbath Reading*, tells us how one young girl was enabled to give up her all for Christ's sake and endure persecutions such as few are called upon to bear in our favored times. Let the thought of her faithfulness strengthen us, as we take up our lesser crosses; and may we, like her, be true to our Master, in whatever company.

"She was the only daughter of wealthy but worldly parents. Brought up in the lap of luxury, it was her lot to know nothing of the privations which so many endure. Riding out in the carriage one day her attention was drawn to a plain, unpretentious chapel, the singing in which caught her attention. The hymn,—

"Jesus, lover of my soul,
Let me to Thy bosom fly,"

was sung with great fervor. She alighted from her carriage, and there heard the gospel preached with simplicity and power. Her heart was touched. Convinced she was a sinner in the sight of God, and without Christ would be lost forever, she sought Him, and believed and was saved. Frequently she visited this place of worship, to the annoyance of her father and the family. Her soul was fairly enlisted in the service of Christ, and she determined to deny herself, take up her cross and follow Him. Now came

the testing time. Her father insisted on her leaving 'this low rabble,' as he called the church-members, but her heart was fixed. She had received Christ, and could not, dared not deny Him, but remembered His words, 'Whoso loveth father or mother more than me, is not worthy of me.'

"As a last resort, her father said to her: 'You must leave these poor, low people and come with us, or you must leave our home. We will disown you.' This was said in the evening after her return from a delightful meeting. Her father desired her to consider the consequences of her decision. 'If you go with us, you shall have houses, lands, silver and gold, and other treasures; but if you will not give up these religious notions, then I will cut your name from the family Bible, and disown you as my daughter.'

Of course these stern words of her father's drove her to the mercy-seat, where she found mercy and grace to help in this time of need. She kissed her father good night, expecting that would be the last kiss of affection. Much of that night was spent in prayer for divine direction and divine strength. Both were given to her. Dressing herself in a pure white dress, she came down the next morning, never looking more beautiful; calmness and peace on her brow, with the love of Christ in her heart. Her father inquired what was her decision. She answered: 'I am determined to follow Christ, and leave all the rest to Him.' With his pen-knife he cut out her name from the family Bible and burned it, and told her to be gone from the mansion and never return. She obeyed, and as she walked down the steps, sang in a sweet voice and without a tremor:

"Jesus, lover of my soul,
Let me to Thy bosom fly;
While the raging billows roll,
While the tempest still is high."

"Neighbors and friends heard her song. Many doors were flung open to receive her, but she passed on to a very plain house, and there met with many seeking Jesus. Here she related her struggle and its results. Many were converted. She became a real missionary. And, strange to say, that stern father, in less than a month, sought her prayers and became an earnest Christian. Thus God made the wrath of man to praise Him, and the residue He restrained. Is it not best to follow Christ and leave all consequences with Him? To obey is better than sacrifice. What are all the riches of earth compared with salvation? 'What shall it profit a man if he gain the whole world, and lose his own soul?'"

THE more plain and humble we are, the more we resemble Him who was meek and lowly of heart.

PUTTING OFF SALVATION.

The steamship, Central America, on a voyage from New York to San Francisco, sprang a leak in mid-ocean. A vessel, noticing her signal of distress, bore down toward her. Seeing the danger to be very great, the captain of the rescue ship spoke to the Central America:

"What is amiss?"

"We are in bad repair, and going down; lie by till morning," was the answer.

"Let me take your passengers on board now."

But as it was night the commander of the Central America did not like to send his passengers, lest some might be lost; and thinking the ship could be kept afloat a while longer, replied:

"Lie by till morning."

Once more the captain of the rescue ship cried, You had better let me take them now."

Lie by till morning," was sounded back through the trumpet.

About an hour and a half afterward her lights were missed; and though no sound had been heard, the Central America had gone down, and all on board perished, just because 'it had been thought they could be saved better at another time.'

How much this reminds us of the fate that may await those who persist in putting off the claims of the Gospel! Jesus cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, "Not now; wait; when I have a convenient season I will call for thee."

HELPS AND HINDRANCES TO A CHRISTIAN LIFE.—Luke 8:4-15.

This portion of Scripture has reference, not so much to a Christian life, as to receiving the seed from which alone life can be secured. It therefore deals with the reception of life rather than with the manifestation of it. But while the proper interpretation of a passage should be ever kept in mind, we need not hesitate at making applications which may be scriptural. Doing so we learn that it is a great hindrance to Christian life to be a careless hearer of Gospel truth. Every truth of God is precious, and it is designed to produce the highest type of Christian life—that is, fruit-bearing. If, therefore, we allow one grain of truth to be snatched away, we lose that much profit to ourselves, and we fall that much less of the mark we should attain as fruit-bearing ones. To be superficial hearers is also a hindrance. That which lies near the surface is easily affected by the surroundings of the Christian. And to be pre-occupied hearers is a terrible hindrance. It matters not what may occupy

our thoughts, so long as the occupants are not favorable to the truth, they are a hindrance. It may be pleasure, business, studies—all such are thorns which crowd or choke good desires or intentions and will in the end kill all good deeds.

When we see clearly where danger lies, we are the more easily led to see the way to safety. So, learning what may hinder, we the more readily appreciate the helpful. The first great help to a Christian life is to have a prayerful heart. As Daniel kept his window open toward Jerusalem, so should we keep our eyes ever toward the Lord. That open window had much to do with the closed mouths in the lions' den. The old lion who seeks to devour, to destroy Christian life, will be thwarted, if you but keep in touch with the Lion of the tribe of Judah. Next to prayer is a study of God's Word. David tells us in the Psalms how he was quickened, kept, taught, and made to rejoice by this Divine help. Try it for yourself.

Next to companionship with God, prayer, and study of His Word, comes companionship with God's people. When Peter parted with God's messenger, he made his way straight to God's people. Prayer, Bible study, and good company are not only helps but essentials to Christian life. Try them and the hindrances will be overcome.

A PASSION FOR DRESS AND PERSONAL ORNAMENTS.

She who has been accustomed to have an early habit of restraint exercised over all her appetites and temper; she who has been used to set bounds to her desires as a general principle, will have learned to withstand a passion for dress and personal ornaments; and the woman who has conquered this propensity has surmounted one of the most domineering temptations which assail the sex. While this seemingly little circumstance, if neglected, and the opposite habit formed, may be the first step to every successive error, and every consequent distress. Those women who are ruined in the lower classes, and those who are made miserable by ambitious marriages in the higher, will be more frequently found to owe their misery to an unguarded passion for dress and show, than to motives more apparently bad. An habitual moderation in this article, growing out of a pure self-denying principle includes many valuable advantages. Modesty, simplicity, humility, economy, prudence, liberality, charity, are almost inseparably and not very remotely connected with an habitual victory over personal vanity and a turn to personal expense. The inferior and less striking virtues are the smaller pearls, which serve to string and connect the great ones.—*Hannah More.*

MOTHER'S COLUMN.

APPRECIATION THAT CAME TOO LATE.

The hour set for the funeral had come. The hearse with its black plumes stood at the farmhouse door. It seemed a strange and foreign thing among the bright-colored hollyhocks, the commonplace sunshine, the lowing of cows in the barnyard, and the chickens that moved about upon the green lawn before the house. The Jersey wagons of the neighboring farmers filled the road, for the Garretts were much respected.

Mrs. Garrett, who had just died, was a "home body," and saw but little of her neighbors, but her husband had grown rich by great industry and close saving, and had pushed his children on in the world.

John, his only son, had been to college, and the girls to boarding school, and they were so improved that they seemed to belong to quite another class from their mother.

They had stood with their father at the coffin to look for the last time at the woman who lay there.

"Your mother was a pretty woman when she was young," the farmer had said. It had startled him to see how thin and withered her face was under the white hair.

"Sarah's only fifty," he continued. "She hadn't ought to look so old," he said. He had not thought of her looks when she was alive.

There was a certain sullen resentment under his grief that she was dead. How was he to do without her? She was a master hand at cooking, and butter-making, and laundry work, and sewing. He had never thought to ask her if she needed help. She had never complained, and to complete her work she had risen at four, and had gone to bed late at night. Things always ran smoothly. She never spoke of being ill. It stunned him when she took this cold and sank under it in two days. The doctor said that all her strength was gone. "Sarah had the strength of ten women," the husband said. "Where had it gone?"

He was amazed and indignant. Was this the justice of God, to take away a woman so useful in the world? It was not just!

Her daughters sobbed vehemently. She had always been so tender! She did so much for them! They did not, it is true, feel well acquainted with her since they grew up. But between their music and their studies and their young companions, and other social occupations, their lives had been filled! They smoothed the folds of her merino gown, a little ashamed that the neighbors should see that she had no silk dress.

Jack, her son, like his father, was shocked to see how tired and worn his mother looked. He had talked for a year or two of taking her for a week to New York. She had never seen a great city. But he always had some engagement. He remembered now that she had made enough in the dairy to keep him in his spending money at college. He wished he had contrived that little holiday for her! They all felt now how good and unselfish she had been, and how dear to them.

"Why should she be taken from us?" the old man moaned bitterly. "It is cruel. Why has God done this thing?"

And the dead woman lying there, her lips closed forever, could make no answer, save that which toil had stamped upon the thin, worn face, that seemed pleading for rest.

THE INDIAN'S REPLY.

A trader was once trying to persuade an Indian brother that the Moravian missionaries were not privileged teachers. "They may be what they will," replied the Indian, "but I know what they have taught me, and what God has wrought within me. Look at my poor countryman there, lying drunk before the door. Why do you not send your privileged teachers to convert them if you can? Only four years ago, I also lived like a beast, and none of you troubled himself about me; but these dear missionaries came and preached the cross of Christ, and I experienced the power of His blood, so now I am freed from the dominion of sin. These are the teachers we want."

SUNDAY SCHOOL LESSONS.

LESSON IX.—DECEMBER 2.

CHRIST'S TESTIMONY TO JOHN. Luke 7:24-35.

Golden Text.—Behold, I send my messenger before thy face.—Luke 7:27.

Time.—Summer of A. D. 28. According to a number of commentators this lesson belongs before the last.

Place.—Jesus in Galilee, John the Baptist in prison at Machabrus, near the Dead Sea.

INTRODUCTION.—JOHN'S PRISON.—On the brink of a great precipice, above the steaming hot fountains of Calverhoe, and facing the Dead Sea, is the lonely fortress of Machabrus. Here in the midst of a scene of most remarkable desolation, John was imprisoned till he met his death.—*Thompson.*

JOHN'S DISCOURAGEMENT.—Almost all men of great and stirring deeds have had their seasons of discouragement and depression. For example, Moses, David, Elijah. Almost every worker for God has at some time been with Banyan's Christian in Doubting Castle of Giant Despair. No wonder, then, that the young prophet, John the Baptist, had for a time this bitter experience. We may suppose that at least some of the following reasons may have been causes of

his discouragement: (1) Weakness of body from confinement in a dreary dungeon. (2) A reaction from his exalted labors. (3) His youth and inexperience, for he was only 32 years old. (4) Jesus probably was very different from his ideal of the Messiah. (5) The apparent failure of his life work. (6) His strange and unaccountable neglect by Jesus.

JOHN'S EMBASSY.—John, hearing of the marvelous works of Jesus, works worthy of the Messiah, seems to have been wavering in his mind. He could not solve the problem. Accordingly he sends two of his disciples to Jesus to ask Him whether He were really the Messiah or not.

CHRIST'S ANSWER.—Jesus answered John's inquiry simply by a clearer presentation of the great truths of the gospel, and more miracles performed, each one of which was typical of the spirit and power of the gospel. It was precisely the same evidence that convinced the Apostles and the multitude of believers. The argument is as powerful now as in the time of Christ.—*Peloubet.*

DAILY READINGS.

M. Christ's testimony to John. Luke 7:24-35
T. Testimony of the people. Matt. 21:23-32
W. Herod's testimony. Mark 6:14-20
Th. Great in the sight of the Lord. Luke 1:5-17
F. The forerunner. Luke 1:67-80
S. The voice. Luke 3:1-12
Sa. A shining light. John 5:31-38

LESSON X.—DECEMBER 9.

CHRIST TEACHING BY PARABLES. Luke 8:4-15.

Golden Text.—The seed is the word of God.—Luke 8:11.

Time.—A. D. 28, autumn, a few weeks after our last lesson, probably; but on the same day as lesson VIII. (Matt. 13:1).

Place.—Near Capernaum, on the shore of the Sea of Galilee.

INTRODUCTION.—PARABLE SCRIPTURES.—Matt. 13:1-23; Mark 4:1-20.

THE GROUP OF PARABLES.—The eight parables spoken at this time, seven recorded by Matthew and one other by Mark, were concerning the kingdom of heaven in various aspects, and should be read and studied as a group, in order to obtain a view of the drift and burden of Jesus' teaching at this time.

THE GROUP OF MIRACLES.—These parables are followed by a group of miracles, as was the Sermon on the Mount in the record given by Matthew, as if on purpose to confirm the teacher's authority for the great truths He spoke.

JESUS' HEARERS.—Jesus is still in Galilee. His popularity with the whole people increases continually. Not only are His real disciples increasing, but crowds of more or less thoughtful and curious people follow Him. As He journeys from city to city, preaching the kingdom of heaven, healing the sick, and casting out devils, the crowd of followers increases, until it was a mass of "all sorts and conditions of men." There were His chosen disciples, devout women who ministered to Him of their substance, the curious and superficial, the care-worn, the worldly ambitious, the pleasure seekers, and a few thoughtful, earnest souls.

DAILY READINGS.

M. Christ teaching by parables. Luke 8:4-15
T. Occasion for parables. Matt. 13:10-17
W. The seed. Psalm 107:14
Th. Wayside hearers. Acts 14:8-20
F. On rocky ground. John 6:59-66
S. Among thorns. Mark 10:17-27
Sa. Good ground. Acts 8:26-39

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CORRESPONDENCE.

ROCKTON, CLEARFIELD Co., PA., OCT. 29, 1894.—On the 25th of October Bro. William Graybill of Juniata Co., Pa., gave us a pleasant visit and preached five sermons, four in English and one in German. He admonished us faithfully, and showed the necessity of the new birth and a daily walk in newness of life. May the Lord help the brother to go on in his good work. The weather was favorable and the attendance good. Bro. Jacob Shellenberger accompanied Bro. Graybill. They stayed for their homes on the 29th. M. J. C.

HARPER, KAN., OCT. 27, 1894.—The following is a statement of the amounts I received for the meeting house to be built at the German Springs, in the "Strip," near Cameron, Kansas: A Brother, from Colmar, Pa., \$2.00; In His Name, from Scott, Pa., \$5.00; A Sister, from Windon, Pa., \$3.00. It is the intention of the brethren to build a sod house, but they need some lumber to cover it and for a floor, benches, doors, etc., and they are all in needy circumstances. All contributions will be gratefully received. J. G. WENGER.

MILFORD, SEWARD Co., NEB., OCT. 30, 1894.—On the 14th of Oct. we were favored with a very pleasant visit from Bro. Nicholas Roth of Deuel Co., Neb., and the brethren Lapp and Nunnemaker of Adams Co., Neb. They preached in the Fairview M. H. to a very large congregation. May God bless the brethren and the word they preached. We pray God to move the minds of His ministers to do more visiting of this kind, believing that such visits are edifying and helpful in uniting us as a brotherhood in our labors for the Master. JACOB STAUFFER.

FROM STERLING, ILL.—On account of his health our brother, Dea. A. Landis and family of this place, expect in a short time to move to Oregon. We are sorry to lose them from our number, but we pray that their hopes for his health will be realized, and that they may be earnest in the work of the Lord wherever they may make their home.

We held our communion services on the 4th inst., in which 134 members participated. We had a large meeting, the house being crowded. On Saturday Nov. 3, twelve persons were received into fellowship by baptism upon confession of their faith in Jesus. Others of our dear young people seem deeply concerned, and we pray for their deliverance. May they heed the pleadings of their best Friend and cast their lot with the people of God. COR.

GOSHEN, IND., NOVEMBER 4, 1894.—We had our communion meeting at the Clinton (Brick) church on October 14. Nearly all of the brethren and sisters took part, and a good many members from other places were with us and also took part. Bishop E. M. Hartman of Illinois and Eli Stoffer of Hudson, Ind. were with us and conducted the services. We were very much encouraged on our way. We closed our Sunday school September 30, for the summer. The average attendance was about 100. We expect to open our school early in the spring. ARR. HONDERICH.

FROM SHELBY Co., MO.—Bro. D. F. Driver came here on the 22d of October and remained one week, during which time he held eleven meetings and admonished us very earnestly. On Saturday the 27th Bro. Lafayette Johnston was called to the ministry. The responsibility falls heavily on the young brother, but God in His mercy is able and willing to sustain His children at all times. On the same day a sister was received into the church by baptism and on the following day communion services were held. We a little band of workers keenly feel the need of the labors and prayers of God's people. CLARA BRUBAKER.

FROM HOWARD AND MIAMI COS., IND.—On the 21st of October, 1894, communion services were observed in the Howard and Miami Cong., Ind. The number of people gathered at the church house was so large that they could not all be seated. Bish. E. A. Mast officiated in the services. Eighty-eight members participated. How much Christian professors should consider the worth of Christ's sufferings, and prepare themselves fit subjects to take part in the communion, as we read in John 14:23 where Jesus says, "Whosoever loveth me will keep my commandments." Let us be more zealous in this work. COR.

RANSOM, NESS Co., KAN., OCT. 21, 1894.—On the 13th of October Bish. A. Shiffer of Nebraska came into our midst and on the same evening filled an appointment at the Green school house, and on Sunday preached twice at the Stone school house, seven miles west of Ransom. In the evening we had meeting again at the Green school house, and also on Monday evening. On Tuesday he went to the southern part of the county to visit the brethren there. On the 18th Bish. S. C. Miller came aforesaid preached one sermon, leaving for home the next day. We feel thankful to the dear brethren for their visit. We also feel thankful to the Evangelizing Board for sending ministers out here every two months. M. Z. TROYER.

LOUISVILLE, OHIO, NOV. 5, 1894.—The Stark Co. (Amish) congregation held baptismal services Saturday. Eight young people were received into church fellowship by water baptism. One on account of sickness had been previously received. On Sunday communion was observed. Bishop J. K. Yoder of Smithville, Ohio was present and assisted in officiating. The meetings were well attended and a good interest manifested.

To day Bishop Slonecker and Pre. Summers visited some scattered members in Canton and vicinity and made arrangements to hold communion with them a few weeks later. Several have not partaken of the sacred emblems for twelve years. The membership at large in this locality seems much revived. A greater interest is taken in spiritual work than formerly and those who have for some time been indifferent are expressing a desire to become more active again. We hopefully look forward for blessed results and a general out-pouring of His Spirit. COR.

FROM MAHONING Co., OHIO.—On Saturday, Oct. 27th, the congregation met at the Oberholzer M. H. for the three fold purpose of holding baptismal, ordination and preparatory services. Three persons were received into church membership—two by water baptism and one from another denomination upon his confession. Certificate of membership of Bro. Isaac Witmer and wife of Elkhart Co., Ind., who have made their home with us recently, was also presented. The lot was then cast for deacon. The brethren Jacob H. Yoder and John L. Yoder had previously been presented for the office, and the lot fell on Bro. John L. Yoder. May the Lord give the young brother grace and zeal that he may faithfully discharge his duties and labor for the upbuilding of the church and Christ's kingdom.

On Sunday the 28th communion services were held at the same place, which were largely attended. We feel that the Spirit of God was present. The brethren Michael Horst and Daniel Hostetler of Wayne Co., Ohio, were present at these meetings, and we feel very thankful for the earnest admonitions and words of encouragement presented to us. Bro. Hostetler also filled an appointment at the same place on Saturday evening, and at East Lewistown on Sunday evening. Bro. Ira J. Buchwalter expects to be with us next Sunday and fill several appointments. Bro. Abram Metzler and wife of Lancaster Co., Pa., also stopped here a few days on their return from the West, and met with us at the Metzler M. H. last Sunday, where he gave a very interesting address to the Sunday School. We feel thankful for the visits of these brethren, and wish they could occur more frequently, since such occasions

are always soul-stirring and refreshing, and we believe have a tendency to strengthen the bonds of love and union among the brotherhood, as well as to awaken a new interest and zeal and renewed encouragement in the hearts of the people to press on with greater vigor when those from a distance meet together to labor for the common cause, and especially when the end in view is the salvation of souls and the promotion of piety. M.

SUNDAY SCHOOL ITEMS.

TELFORD, PA., OCT. 23, 1894.—The Rockhill Mennonite Sunday school closed on Sunday, Oct. 21st, there being a large gathering of young and old people. The exercises consisted mainly in singing from the German and English Gospel Hymns, and making short addresses. The singing in this school is excellent. Bro. Abel Horning, minister of this congregation for more than a score of years, and who is now in his declining years, requested the hymn to be sung. "My latest sun is sinking fast," etc. The school had an average attendance of 150 pupils. One of the improvements over that of former years was the introduction of the S. S. Lesson Helps published at our Publishing House at Elkhart, Ind. The officers of the school are John D. Souder, Jr., Supt.; Mahlon G. Alderfer and Wm. M. Souder, Ass't Supts. COR.

FROM THE OLIVE CONG., ELKHART, CO., IND.—Our Sunday school which had been conducted during the summer, was closed on the 21st of October. A number of workers from neighboring schools were present, and these, with our own workers, gave very helpful talks to the school. The pupils were presented with suitable prizes for attendance and verses committed. The average attendance of pupils was 55. Before dismissing, the school was reorganized for the coming year. The brethren Levi Burkey and Henry Long were elected superintendents, and sister Anna Holde-man, Sec.-Treas. The Lord willing, the school will reopen the first Sunday in April 1895.

RESOLUTIONS

adopted at the Annual North-western Mennonite Conference held in the Ebenezer M. H. in York Co., Neb., on the 11th and 12th of October 1894.

1. Are conferences considered necessary and tending to the upbuilding of the kingdom of God in the church and in general?

Resolved, That inasmuch as even in the apostles' time differences of opinion

arose on matters of faith and doctrinal points, according to Acts 15, it is therefore deemed necessary to hold conferences in order to harmonize the diverging views as taught us by the example of the apostles, according to 1 Cor. 1:10; Phil. 3:16; Eph. 4:1-7, 12-16.

2. In holding conferences, what is necessary, so that they may be held in the true evangelic sense they will be for the encouragement and advancement of gospel work, and not have simply the outward appearance of being so?

Resolved, That it is necessary for all who take part, to humbly and cheerfully "bring into captivity every thought to the obedience of Christ" as taught us by the apostles of Christ in Acts 15, and according to 1 Cor. 2:1-4; Phil. 2:1-5; 1 Cor. 16:14; 12:4-11.

3. If such mutual effort is found beneficial, who should participate in such an important work?

Resolved, That first of all the ministers of the word, should take part, and secondly all true believers, who by true faith in Jesus Christ have become children of God, in word and deed, according to 1 Pet. 2:5-9; 1 Thess. 5:6-8, 11; Matt. 5:14-16; 20:1-16; 2 Pet. 1:5-11.

4. What are the best means by which souls can be gathered into the fold?

Resolved, That the best means to bring them in are by showing them the great love of God, and that He desires every soul to be saved, according to 1 Tim. 2:4-6; John 3:3, 5, 16; 4:13-26, 39-42; Matt. 28:19, 20; Rom. 1:16, 17; Mark 5:19; Heb. 10:22-29; Jude 22, 23; John 1:45, 46; 7:37-39.

5. What are the duties of parents toward their children, that they may be brought up for usefulness in the kingdom of God and the church?

Resolved, That they be an example to their children, in a pious, godfearing life, that they begin early to teach them of God's love, and of the great gain there is in yielding obedience to the same, as God's word teaches. Eph. 6:4; Col. 3:21; Gen. 18:19; Gal. 6:7, 8; Psa. 78:4; Prov. 29:17; John 21:15-17.

6. What shall be done when a member falls into error, and instead of giving heed to instruction and admonition he withdraws from the church?

Resolved, That the church shall patiently continue to pray for and in love admonish him. If however all efforts are fruitless he shall be left to his own counsels, according to Jer. 7:23, 24, yet not forgetting to pray for such an one. 2 Tim. 4:10; 2 Cor. 5:20; Matt. 13:14; 2 Thess. 3:1-6, and 1 Cor. 4:12.

7. Is it not hindering the work of the Lord to go out for pleasure riding on Sunday while church services are going on or to engage in other pursuits of an unedifying nature during the time of church worship?

Resolved, That inasmuch as the fourth commandment teaches us to "remember the Sabbath day, to keep it holy" etc., that it would be a barrier to the cause of Christ, and that true believers will not forsake the assembling of themselves together (Heb. 10:25), when there are no special intervening circumstances. Luke 4:16; Isa. 58:12-14; 56:5-7; Ps. 27:4; Ps. 26; Heb. 10:24, 25; Matt. 6:33.

8. What characterizes the wise and the foolish virgins mentioned in Matt. 25:1-13?

Resolved, That the wise virgins are those in whom are manifested the fruits of the spirit (Gal. 5:22-25) which fruits are represented in the parable by the word "oil," and of whom Paul says that the love of God is shed abroad in their hearts (Rom. 5:5) by the Holy Spirit, through which they are active in loving service to God according to His word, both to their brethren and to all mankind. 2 Pet. 1:7; Ps. 1:1-3; John 15:9-17; Rom. 12:1, 2. And further that the foolish are those who by all appearances are also striving to obtain eternal life (Luke 13:24), but without oil, i. e. having the appearance of godliness, in their words and according to the letter, but who deny the regenerating and renewing power of the Spirit of God, who show indifference in their love to God and His word, who are filled with love for worldly things, and who are unconcerned about the salvation of their fellow-men, irregular in their attendance at meetings, etc. Matt. 25:21-30; Luke 13:23-27; Heb. 10:24, 25, etc.

9. Where shall the next conference be held?

Resolved, That the next conference shall be held in Minnesota.

At the close of the conference short addresses were made from the texts Deut. 6:4-7; Ps. 119:162; 107:1-12; Eph. 5:1, 2, after which conference closed with song and a closing prayer.

REPORT

of the South-western Pennsylvania Conference held at the Folk M. H., Somerset Co., Pa., on Oct. 19 1894.

Conference convened at 9 A. M. with the following bishops, ministers and deacons present:

Bishops—
J. N. Durr, Woodside, Pa.
Jonas Blauch, Wallis, Pa.
David Keim, Addison, Pa.

Ministers—
L. A. Blough, Davidsville, Pa.
S. Gindlesperger, Davidsville, Pa.
Alex Weaver, Wallis, Pa.
J. K. Brubaker, Rohrerstown, Pa.
H. M. Gelnett, Grantsville, Md.
H. H. Blauch, Tub, Pa.
G. D. Miller, Tub, Pa.
D. H. Bender, Tub, Pa.

Deacons:—

John J. Folk, Tub, Pa.
D. W. Maust, Tub, Pa.
J. R. Loucks, Scottsdale, Pa.
S. G. Shetler, Davidsville, Pa.

Conference was opened by reading the 4th chapter of Ephesians, remarks and prayer by J. K. Brubaker. The moderator, J. N. Durr, delivered an earnest and instructive conference sermon, to which hearty testimony was given by different members of conference. The former conference discipline was re-adopted except Art. 11, which was revised during the conference session.

The reports of the different congregations showed a marked increase in membership, as well as advancement in the work done by the Sunday Schools and the church in general.

The following questions were presented, discussed, and resolutions adopted:

1. Is it consistent for our people to put up notices on their property threatening the use of the law to trespassers?

Resolved, That it is inconsistent for people professing the non-resistant faith of the Gospel to post any such notices. Matt. 5:39, 40, 1 Thess. 5:15.

2. Does this conference sanction the holding of S. S. conferences?

Resolved, That we sanction the holding of S. S. conferences as held by the Mennonite church of the United States and Canada.

3. Shall we have a district S. S. conference?

Resolved, That we hold a S. S. conference in the South-western Pa. district in 1895, immediately before the church conference, subject, however, to the approval of the congregation where conference is held.

4. *Resolved*, That this conference appoint a committee of three to make necessary arrangements for holding this conference, the program to be submitted to the bishops for approval.

L. A. Blough, S. G. Shetler and D. H. Bender were appointed.

5. *Resolved*, That we sanction the manner of selecting libraries for Sunday schools as adopted by the S. S. conference at Middlebury, Ind.

6. What position does this conference hold in regard to the circular letter sent out concerning the organization of a general conference?

The resolution adopted in 1892 was again adopted:

Resolved, That we sanction the establishing of a general conference.

7. Does this conference encourage the Home Mission work at Chicago?

Resolved, That as the Scripture makes it obligatory for all Christians to do mission work (Mark 16:15, 16; Acts 1:8) we earnestly adhere to the mission cause in general, and as long as the Home

Mission at Chicago is conducted on Gospel principles it has our sanction and hearty co-operation.

8. What can be done to aid the evangelizing work?

Resolved, That we urge our congregations to contribute to the evangelizing cause in both talent and means.

9. Is it consistent for our church to ordain deaconesses?

After some discussion this query was tabled.

10. Is it consistent for our members to attend schools under the control of other churches?

Resolved, That as the schools of the day are teaching principles and doctrines that we believe are not in accordance with the teachings of our Savior, (especially the military spirit) therefore we believe it very necessary to have a school or schools under the control of our church, for the educating and training of our young people.

11. Request of the Rockton, Pa., church to have a stationed minister could not be complied with, but arrangements were made to have services for them at least every eight weeks during the year.

12. Seeing the great need of more spiritual work in our churches, be it

Resolved, That we urge the holding of special, continued meetings throughout all our congregations for the salvation of souls and the spiritual upbuilding of the church.

After singing and prayer by J. N. Durr, conference adjourned to meet on the third Friday in October, 1895, at the Blauch M. H., Somerset Co., Pa.

D. H. BENDER, Sec'y.

J. R. LOUCKS, Ass't Sec'y.

PROCEEDINGS

of the Mennonite Sunday school Conference held Oct. 3, 4 and 5.

(Concluded from P. 332)

AFTERNOON SESSION

Was opened with singing. The devotional exercises were conducted by Bish. E. A. Mast.

4. *Methods of opening Sunday schools illustrated*. This subject was taken up by Bro. J. L. Yoder. Some of the points brought out were that the opening exercises, being of a devotional, rather than of an educational character, should not be formal or they will lose their good influence on the school. Good singing and plenty of it, should be encouraged.

Hymns should be selected with care as to the teaching contained therein. The scripture lessons should not be long, but of such a nature or so commented upon that all can understand and appreciate them. The prayer should be in the simplest language, earnest and for

the actual needs of the school in all its departments. Fifteen minutes is sufficient for the opening exercises. They should be neither rushed through with, nor should there be a lag. The opening exercises, being devotional, are for God's ears more than for man's, and to win His help and approbation, there must be spirit, not mere form, a sincere desire for divine aid, not a desire for mere outward show.

5. *The Social Life of our People*. (a) Essay by Sister Bertha Zook. True sociability is not foolish palaver. Purity is the groundwork of true sociability. Indulgence in popular games and vain amusement is injurious to any society, in this that it fails to cultivate for the highest phase of life. Woman has a wonderful power in society. Let her take her place in the home, make it a throne of integrity and virtue, a place too sacred for anything that is selfish, mean or improper. The stranger must not be forgotten, whether at church or at home. He should be made to feel that he is welcome and know that others are interested in his welfare and happiness. Society is not to be chosen on the plane of fame, wealth or popularity but on the basis of character.

(b) Bro. N. O. Blosser:—No organization, good or bad, could exist without sociability. The Savior and His disciples furnish an example of sociability. No man is a power within himself unless linked to his fellow-man, just as the links of a chain are of little use unless joined together. Christianity is society on the highest plane. Christ is our example of sociability, in Jerusalem, in Cana of Galilee, at Bethany, at Jacob's Well; everywhere He was a blessing to society; unselfish, open-hearted, liberal, self-sacrificing, kind, full of love and desire for the welfare of others. Exclusiveness is baneful, for while it fosters sociability within a prescribed circle, it turns a cold shoulder to all outside of that circle.

If sociability is to grow, if it is to be raised to its proper plane, we must begin with our children by inculcating its principles and its benefits. There must be sociability between old and young, in the Sunday school, between the ministers and by the ministers in their sermons; it must extend everywhere and include everybody. It does not exist in passing some one by to speak to some one else. The spirit of Christ in the soul is the best guide and teacher in true sociability.

6. The following four ten minute topics were next taken up:

(1) *Libraries in Sunday school*.—By Bro. Jerome Smucker. The matter of making a selection of books for use in Sunday schools is one of great importance. Works of fiction, as a class, are injurious, and yet the books must be interesting. They must be true and right

in their teaching. There are thousands of books to be had; some are good, many are bad; some seem good and are yet all the more pernicious because so subtle. A committee of persons competent to make a selection of books of the proper kind should be appointed, from which selection our Sunday schools could get their books, these books to be kept on hand in our Publishing House at Elkhart.

(2) *The Teacher's work other than teaching*.—By Bro. E. J. Berkey. The teacher must be well enough acquainted with his pupils that he can feel with and for them. Love wins love, and the right kind of love is friendship in act. The teacher must know both his Bible and his pupil. The teacher should know whether his pupils read and what. The teacher's aim being the conversion of his pupils, he must have their full confidence, and be at all times ready to help and advise them, and yet not be a busy body to any of them. An invitation of his class to his home will give the class a love for their teacher and will at the same time acquaint the teacher with the home life of his pupils, and help the pupil to think and speak with the teacher.

(3) *The Necessity of Infant Class Work*. An essay by Sister Lina Zook. The home is the first and best place for moral training, but some homes not being such, it behooves the Sunday school worker to do everything possible in this direction. It is not a work for the easy and careless person. Strong conviction and fixed principle with a natural love for and aptness to teach little ones are necessary qualifications of the infant class teacher. The child's first impressions should be holy ones, and the teacher and parent must have holy impressions first in order to teach them, and for this reason need to go often to God in prayer and meditation. The little vessel must be shaped while the clay is soft and pliable. Let the children know that the Savior is their Friend, that He takes a special interest in them all and desires their life long service that He may give them eternal happiness. Teach them the fact of the all seeing Eye being ever open to see all that is done. Teach them to resist temptation, and to long for heaven and holy things. A class of little souls in the care of a devoted teacher is a treasure which angels might covet.

(4) *How shall Non-resistance be taught?*—By Bro. David Garber. Is it a doctrine of the Bible? Should it be taught? Rom. 12:19-21 says yes to both questions. Christ's kingdom is not enlarged by sword and rifle. David was "a man after God's own heart," but because he was a man of war, he was not fit to build the temple, the abode of peace, the dwelling place of God, and a

type of the Christian heart. Solomon, the king of peace, was the man selected for this great work.

When John asked Jesus whether they should pray that fire be rained down and consume the enemies of Jesus, He rebuked them for their vengeful spirit, saying, "Ye know not what manner of spirit ye are of," for "the wrath of man worketh not the righteousness of God."

Other proofs, even from the Old Testament, to show that God never favored nor delighted in war are seen in 2 Kings 6:13-23 and Isa. 2. The New Testament teaches non-resistance entirely. Some try to make us believe that in the lesson taught by the Savior (Luke 12:39), resistance to oppression is allowable, because Jesus said that "if the good man of the house had known what hour the thief would come he would have watched, and not have suffered his house to be broken through." But let us remember that a thief is not a robber. A thief need only be watched, and that is all that is required of us, but it is required. We are not to invite oppression.

The warlike spirit is one which the teaching of Christianity should banish from the church of Christ, because it does not belong there. The old men's counsel of Rehoboam's time should be taken, and the Christian church should pray for, work for, make for and "follow peace with all men," without which we can not see God, because He is a god of peace. And let the young be subject to the elder, and the elder ones in turn help, not rule over, the young and thus work harmoniously. After closing song and prayer the afternoon session was closed, to reassemble at 7:00 P. M.

(On account of the length of the programme we are obliged to leave the conclusion of the report for our next issue.—Ed.)

PETER'S SUCCESSOR.

The Apostle Peter said "Silver and gold have I none," but then times have changed and his pretended successor, Giachimo Pecci called by the "faithful" Leo xiii, is able to maintain the following retinue: 26 valets, 120 house prelates, 170 privy chamberlains, 6 chamberlains, 100 extra honorary chamberlains, supernumerary chamberlains, 30 officers of the noble guard, 7 honorary chaplains, 20 private secretaries, 10 stewards and masters of the house, and 60 doorkeepers, 847 persons in all. What a contrast! And further he received in 1887 on the occasion of his golden Jubilee \$67,000,000 in 'Peters pence' and \$20,000,000 in gifts.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one.

IN THE DESERT WITH GOD.

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this:—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress;" and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as we may call it, is of an importance that cannot be overvalued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book; for we can turn no where else if we are seeking light on this or any other subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well called; and His school was simply this:—"in the desert alone with Himself." Far removed they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him. Nowadays how many of God's dear children have picked up the "spirit of the age," and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training; they have taken a terrible "short-cut" into the front of the battle; for that "short-cut" has cut off entirely "the school of God"! How different from what meets our eye in the pages of our Father's Book. If it be an Abraham we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18:1); while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two full years in God's school—although it were Egypt's dungeon—before he stepped out to teach her senators wisdom (Psa. 105:22), and "save many people alive" (Gen. 50:20). If it is a Moses, we find him at God's school in the back side of the desert (Ex. 3:1); and

then, but not till then, he appears publicly as the deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There he slays the lion and the bear (1 Sam. 17:34-36), when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "trembling," there is one there who trembles not; and he is the one who has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an Elijah, a bold witness for God, who was longer alone with his God than standing in the place of public testimony; and who found the solitude of Cherith (1 Kings 17:3), and the quiet seclusion of Zarephath (1 Kings 17:9) a needed training ere he delivered the messages of God. We might tell of a John the Baptist who was in the deserts till the day of his showing unto Israel (Luke 1:80)—of the great Apostle Paul, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. 1:17). But from the instances we have already pointed out, nothing can be clearer than this, that if you and I are to be of any use to God down here—if we would glorify Him on the earth—we must have time to be alone with God. If we "can't get time," we must take it. Whoever or whatever is put off, God must not be put off. We must have time—every one of us, "gifted" or not "gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before the Lord in Gilgal (1 Sam. 15:33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain; no doubt of that. And God's work shall be done; no doubt of that either. We need not fear that God won't use us. It is only by being in God's school that He can use us—not perhaps in the dazzling way that the world and many Christians admire; but in His own way—in a way that shall most honor Him. But the Lord makes all these things clear to us, while in the desert alone with Himself. It is only then we really do God's work—it is only then we do it in God's way—it is only then we do the very things God has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret of His presence, what cares He for

all our boasted service? It is ourselves He wants; and it is only service flowing out of the joy of His presence that is worthy of the name. It is only such service that shall stand the fire of the judgment seat, and bring joy in the day of Christ that we have not run in vain, neither labored in vain. May each one of us have an ever open ear to the Master's voice when He says to us, "Come ye yourselves apart into a desert place," remembering that though He were the Son of the Father, we find Him time after time departing "into a solitary place," and there praying, although in doing so He had to get up "a great while before day." The faithful witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching alone with God; and, beloved, so do we.

W. SHAW.

DRIFTING.

I notice an article taken from the *Methodist Review*, in which the writer seems to realize the almost apostate condition of the church. The word "apostate" Webster defines, as one that forsakes his principles or religion. At the time of which we write in the year 1858, when Methodism had just begun to depart from the faith once delivered to the saints, a change had then already begun to take place. It was accelerated when the census of the United States disclosed the fact that the M. E. church has the largest Protestant denomination in this country and had the greatest amount of church property. This gratifying intelligence was often dwelt upon in the church periodicals, and in addresses at conferences and other large gatherings.

The effect was soon visible. The discipline still read, in answer to the question: "Is anything advisable in regard to building churches?" "Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us, but if so, we must be dependent on them, yea and governed by them, and then farewell to Methodist discipline if not doctrine too."

The directions concerning dress were positive. Question: "Should we insist on the rules concerning dress?" Answer, "By all means. This is no time to give encouragement to superfluity of apparel; therefore receive none into the church till they have left off superfluous ornaments. In visiting the classes be very mild but very strict; allow no exempt case; better one suffer than many."

So reads the discipline of 1846, but conformity to the world increased rapidly in these respects. Another thing that was putting its heels on vital piety, was

the alliance of ungodly men. When allied with the unfruitful works of darkness they can commit almost any ungodly act, and still remain a member in good standing, in the M. E. church. The word of God as we understand it positively forbids all such ungodly alliance.

Scripture proof. Matt. 5:33, reads, "Thou shalt not forswear thyself."

Prov. 6:12, 13, reads, "A naughty person, a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers." 2 Cor. 6:14, reads, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" I believe, and I think the word of God will bear me out, that as long as the church allows these things to exist, the church will be barren and unfruitful, in the real work of God. Any observer can see that there is folly in the Prophets of Samaria.

"Thus saith the Lord, Hearken not unto the voice or words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord, and this is where the rosewater sermons come in. There is no God and no salvation in a manuscript gotten up by some intellectual D. D. without any heart religion, and the sooner we get awake to the fact the better.

We will consider the question of pride. In the first place it seems to be the height of the church's ambition to see what denomination can build the finest church edifice, with the tallest spire. Again with fine organs and operatic choirs, there is not much singing with the heart and with the understanding; and right here, I do not believe God will display His power in a people conformed to the world. He says "Be not conformed to the world," and I believe He means just what He says, but church members generally, with some exceptions, are it were possible, more ungodly in their attire than the world, and I believe according to the Word of God that it is just as impossible, for church members that are conformed to the world, to have the love of God in their hearts, as it is for water to run up hill. I believe God means just what He says. He says He has respect unto the humble, but the proud He knoweth afar off. 1 Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or pearls, or costly array. But which becometh women professing godliness, with good works."

I want to say right here that the popular holiness that is professed and practiced to-day, where they present themselves on the altars, with hoofs, horns and all the trappings of the world on their

person, is not the holiness of the Bible at all. God wants nothing and will not accept anything but the clean meat, so you had better trim down if you want to please God.

In the days of Wesley and Redfield, people that were spiritually awakened laid aside their adornment. It is enjoined in the Methodist discipline. Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God wants the sacrifice to be as clean outwardly as we can, with the light of God on us, make it. I have seen persons present themselves at the altar as seekers of holiness, with tobacco, jewelry and all the pride that the world knows anything about, on their person. The only sacrifice God will accept is a clean sacrifice.

"No unclean thing shall go up thereon."

"The church looked down at her plain white robes,

And then at the dazzling world,
And blushed as she her handsome lips,
With a smile contemptuous curled.

"I will change my dress for a costlier one,
Said the church with a smile of grace.
Then her pure white garments drifted away,
And the world gave in their place."

This is the condition of things. Pride must go out or God never will come in.

—Chr. Witness.

A KINDLY DEED.

A writer tells, in the *Boston Gazette*, of a lady who was traveling from Providence to Boston with her weak-minded father. Before they arrived there he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him. His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he arose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?" As soon as she spoke she felt perfect trust in him. She explained the situation to him. "What is your father's name?" he asked. "She told him, and with an encouraging smile he bent over the gentleman who was sitting in front of her, and said a few words in his ear. With a smile the gentleman arose, crossed the aisle and took the vacant seat, and the next moment the large man had turned over the seat, and toward the troubled old man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occu-

pled, that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door she said:

"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.

'ALL THINGS TO ALL MEN.'

Paul, the apostle, is in these days a much abused man. He is often misunderstood and misinterpreted. "All things to all men" is a phrase that is generally supposed to mean an adaptation to every form of error and sinful practice of those whom we meet. Some seem to think that Paul meant that he said "yes, yes," to every one, and agreed with every form of error or doctrine. But he does not mean that at all. He was most severe against sin and error. He declared to Elymas that he was the child of the devil. He called the high-priest a whited-wall. He withstood Peter to the face, blaming him for his inconsistency and cowardice. He rebuked offenders in the Corinthian Church. Certainly, he never "toadied" to any man. What then did he mean? He meant that he brought himself, in his sympathy, to the stand-point of all with whom he mingled in order to do them good. An incident with which we are conversant illustrates this point: A preacher was arranging for a protracted meeting. He went throughout the neighborhood inviting the people to come. He came to a house where a man was sawing wood. He invited him. The man pleaded that he must finish the work, and could not come. The preacher told him that if that was all that kept him he would take hold and help. On the day the meeting opened the work was completed. The man attended the meetings and was happily converted. Thus to the wood-sawyer, he became a wood-sawyer, that by this means he might win him to Christ. So was it with Paul. With scholars he had a special sympathy, for he was a scholar, and understood them and their peculiar temptations. To the toilers he was a tent maker—a man of toil. To the Romans he was a Roman citizen. To the Jews, a Jew. To the Pharisees, who might hesitate to embrace the Christian faith, he was a Pharisee. He could not only appreciate their difficulties but offer genuine sympathy. Thus to all men he offered a real, generous, all-embracing sympathy.

THE BEST HUSBAND.

No man, in my opinion, can be the best husband till he is the minister of his family. As the home is the first church, so the husband is the first minister. He is the high priest of that home; his wife, the high priestess.

If religion means an abiding faith in an Almighty power above us, and a true love of God, who is love, together with love in the best sense of all mankind, then I say religion should have its place, a large place, in every home, and the husband should be the one to encourage, by example and sensible teaching, its continued presence there. If he would have the happiest family about him, he will teach—not preach, understand—the doctrines of religion and morality. The father who would have his child, when that child becomes a man, continue in his career in the fullness of Christian faith, must bring up that child amid Christian surroundings. As a rule, those men who are most sincere in their religious belief were imbued with the spirit of religion in childhood.

I cannot bring myself to believe that there is enough of religion in our homes to-day. Amid the rush, the pace that kills, religion is forgotten. The husband and father has no time for it; he can't even find housework for it. As only one man here and there will tolerate religion in his office or place of business, where, then, do the great mass of men keep their religion? Some few keep it within the walls of church, pay a handsome pew rent for keeping it there, and go to take a look at it once every Sunday from eleven to twelve.

I fear that especially among well-to-do families, in the homes of prosperity, religion is almost entirely neglected; at least, the subject is seldom spoken of as an expression of real feeling, except in hushed tones. And yet I do not wish to paint the situation in darker colors than it really is. I do not say all husbands and fathers neglect religion. If there are great numbers of homes in this city in which religion has no place, there are still many households in which the family lives together in the spirit of Christ's teachings; and when such is the case it is usually because the husband and the wife agree in their religion, and agreeing in that, agree in all matters, and are the happier. In these homes husband and wife love God and pray and worship together, just as they work, hope, sorrow, and joy together.—Dr. C. H. Parkhurst.

"To-morrow you have no business with. You steal if you touch to-morrow. It is God's. Every day has in it enough to keep every man occupied, without concerning himself with the things that lie beyond."

ITEMS.

—THE British Steamer, *Tomes*, was wrecked on the Welsh coast near Penbroke and 14 sailors perished.

—THE English steamship, *Aloraca*, was stranded and wrecked on the Finnish coast and 16 sailors lost their lives.

—THE asylum for the insane at Jönköping, Sweden, burned to the ground and 15 inmates became a prey to the flames.

—THE Royal Canal in China is the longest in the world—2,100 miles. It was begun in 750 A. D. and completed about 1400 A. D. There are 42 cities on its banks.

—THE Union line steamer, *Wairapa*, sailing between Sydney, Australia and Auckland, New Zealand was wrecked on the coral reefs of New Zealand and 112 passengers were drowned.

—THE strife between China and Japan seems to be steadily in favor of Japan, and the forces of that country are gradually securing the Chinese capital. May the butchery soon end!

—GERMANY has forbidden the importation of American beef into that country from fear of carrying disease into that country. America proposes to retaliate by placing an embargo upon wines and liquors imported from Germany.

—THE Post office Department at Washington has decided that postmasters who fail to inform publishers of papers and periodicals when subscribers move away or stop taking the paper from the office will be held responsible for the payment of the paper from the time of the removal or discontinuation of the paper. It was also decided that when a person continues to take a paper out of a post office, even when he has not subscribed for it, refuses to pay for it, may be prosecuted for theft.

FREE WILL OFFERINGS

received during the month of October, 1894:

MISSION.

A. M. Martin, \$1.00; Evangelizing Meeting, \$35.10; Mary Lehman, Canton, Ohio, \$2.00; John Sutterman, \$1.00; S. P. Swartzentraber, \$1.00; Penn'a Cong., Harvey Co., Kansas Quarterly Collection, \$10.50; Sister H., Rohrerstown, Pa., \$1.00.

TRACT.

M. S. D., \$1.00. D. C. H., \$1.00; Levi Martin, \$1.85; Penn'a Cong., Harvey Co., Kansas, \$2.65; Katie Davidhizer, \$2.25; Rainham Cong., Ontario, \$4.25. G. L. BENDER, Treas.

Married.

BONTRAGER—BOYTS.—November 1, 1894, at the residence of S. C. Miller, near Monitor, McPherson Co., Kansas, by Bish. S. C. Miller, Bro. C. J. Bontrager to Sister Clara E. Boyts, both of Monitor, Kansas. May the light of heaven ever shine upon their pathway from earth to immortal glory.

HOSSETTER—ROTH.—On the 30th of October, 1894, in Lancaster Co., Pa., by Abraham B. Herr, Bro. Aaron H. Hostetter to Fannie S. Roth, both of Lancaster Co., Pa.

HUBER—HOOVER.—On the 24th of October, 1894, in the Mennoite M. H. at Rainham, Haldimand Co., Ontario, by Pre. John W. Hoover, Bro. A. H. Huber of Lancaster Co., Pa., to Sister Lydia Hoover of Selkirk, Haldimand Co., Ontario.

DIED.

KINSINGER.—On the 20th of October, 1894, of dropsy of the heart, of which she suffered for several months, sister Phoebe Kinsinger, maiden name Nafziger, aged 34 y., 8 m. She leaves her bereaved husband and two children to mourn her early death. She suffered patiently looking forward to the time of her departure. Her remains were laid to rest on the 22d, followed by many friends. Funeral services by Andrew Werker and Michael Kinsinger from Isa. 38:1 and Jer. 31:3 in German and by Stephen Stahly and Simon Bechler in English from Rev. 14:14-16.

BACHMAN.—On the 29th of September, 1894, while the parents were on a visit to relatives near Danvers, McLean Co., Ill., Erwin, son of Henry and Catherine Bachman, died of cholera infantum, aged 1 y., 3 m., 21 d. Buried on Oct. 1 in the Willow Spring graveyard, in Bureau Co., Ill. Funeral services by Joseph Buerck, Jacob Ringenberg and H. V. Albrecht.

BACHMAN.—On the 5th of October, 1894, in the same family, and of the same sickness, Oliver, aged 3 y., 1 m., 27 d. Buried on the 7th by his infant brother's death in Indian-town. Funeral services by Jacob Ringenberg and H. V. Albrecht in German, and Pre. Kauffman in English. May God comfort the bereaved family. JOSEPH BUECK.

SIEBER.—On the 10th of October, 1894, near McAllisterville, Juniata Co., Pa., of the infirmities of old age, sister Mary Sieber, aged 93 years, one day less. She was a consistent member of the Mennoite church for 70 years. Her seat in God's house at meeting was seldom vacant, when health permitted. She was almost blind and for the last six years she could not attend church. Her mind was good until death. She was a kind mother and beloved by all. She was the mother of 13 children, of whom 11 are living, and 63 grandchildren, 54 great grandchildren, and 5 great great grandchildren. Total 135. She was buried in the Lostcreek graveyard by the side of her husband, John Sieber, where funeral service was conducted by Wm. Graybill, Samuel Gayman, Wm. Auker and A. Bashore. Text, Psalm 34:17.

WRAVER.—On the 27th of October, 1894, near Lichty's meeting house, Lanc. Co., Pa., of a lingering illness, Peter Weaver, aged 71 yrs., 9 m., 20 days. He leaves a widow, three sons, and three daughters to mourn his death, but they need not mourn as those that have no hope. He was a consistent member of the Mennoite church. He was buried in the Weaverland burying-ground, Oct. 30. Services were held at the Weaverland Mennoite M. H. by John M. Zimmerman and John Landis with a few remarks by Benj. Horning and Elias Nolt. Deceased was a brother of the late Bish. George Weaver. J. W. W.

STUMP.—Near Grantsville, Md., Oct. 3, 1894, of consumption, Sally Stump, aged 23 yrs., 4 mo., and 5 d. Her maiden name was Butler. She lived in wedlock less than a year. Her husband survives her. She was a member of the Mennoite church. Buried in the Folk Mennoite cemetery, services by G. D. Miller and H. M. Gelmett from Mark 13:33, 34.

BRANTON.—On the 24th of September, 1894, in the city of Guelph, Wellington Co., Ont., of the infirmities of old age, William Branton, aged 85 y., 2 m. Buried on the 26th at Wanner's M. H. Waterloo Co. Funeral services by Jacob B. Gingrich from Isa. 38:1. Peace to his ashes.

BARNHART.—On the 28th of September, 1894, near Dayton, Rockingham Co., Va., of a complication of diseases, Rebecca Susan, wife of John H. Barnhart and daughter of Pre. Abraham B. and Sarah H. Wenger, calmly fell asleep in Jesus, after a lingering illness of about ten weeks, at the age of 28 yrs., 9 mo., and 16 days. She leaves a deeply bereaved husband and four small children to mourn her departure. While in her youth she gave her heart to Jesus and united with the Mennoite church, of which she continued a faithful member until death. She bore her sufferings with Christian fortitude, and her patience, resignation and perfect submission to the will of God were an example to us all. She was a good wife, a kind daughter and a loving sister. Her life was a quiet, devoted one. It is hard to bury one so dear, but we have a bright hope that she is at rest. On the 30th her remains were laid to rest in the Weaver cemetery, where a large concourse of friends and acquaintances congregated to pay the last tribute of respect to our loved sister. Funeral services were conducted by J. F. Heatwole and Samuel Weaver from Isaiah 61:2.

"We miss thee from thy place, dear Beckey,
We miss thee from thy place.
A shadow o'er our life is cast,
Our home is dark without thee—
We miss thee everywhere."

—LIZZIE.

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee—
We miss thee everywhere."

SHIVELY.—At her home in Carlton, Barry Co., Mich., Oct. 14th, 1894, Mary A. Mary A. Shively, wife of John Shively, aged 22 y., 5 m., and 27 d. Mary A. Leatherman, daughter of Henry and Angeline Leatherman, was born April 17th, 1872; was married to John Shively on October, 1889. She leaves her husband and two small children, one four years and one 17 days old, to mourn the loss of a wife and mother. Funeral on the 16th at the Congregational church by Pre. Wootton. The remains were laid to rest in the Freeport cemetery. A large concourse of friends followed the remains to their last resting place.

LEATHERMAN.—On the 30th of September, 1894, in Campbell Twp., Barry Co., Mich., Orvin, son of Henry and Angeline Leatherman, aged 10 years. Buried on the 2d of October at the O. M. church. Services by Geo. Long in English and Peter Keim in German.

CRUMBLING.—On the 33d of October, 1894, near Hellam, York Co., Pa., of dropsy, sister Magdalena Crumbling, aged 82 yrs., 10 mo., and 5 days. Services by Theo. B. Forry and Eli Hursh. Text, 2 Tim. 1:10.

REISINGER.—On the 26th of October, 1894, near Hellam, York Co., Pa., of old age, Elizabeth Reisinger, aged 93 years, 10 months and 21 days. Services by Pre. Stair of the Lutheran denomination, and Theo. B. Forry.

PARKS.—Sarah S. Zook was born in Fairfield Co., Ohio, Nov. 28, 1840, moved with her parents to Indiana in November, 1853; was married to Salathiel Parks in the year 1856. She was the mother of 15 children, of whom 8 have preceded her to the spirit world. She moved to the city of Elkhart in 1890, where she resided until death claimed her, October 20th, 1894, at the age of 53 years, 10 months and 22 days. She leaves two brothers, one sister, seven children, and seven grandchildren to mourn their loss. Funeral services Oct. 21, at the Eden church in LaGrange Co., Ind., by J. S. Hartsler, from Job 14:14.

HELMUTH.—On the 17th of October, 1894, near Nappanee, Ind., of nervous debility, John Helmuth, Jr., aged 35 y., 5 m. He was a brother in the Old Amish church. He leaves a widow, father, 3 brothers and 4 sisters to mourn his early death, yet they mourn him not as lost, but as only gone before. He bore his suffering patiently. Buried on the 19th at Welly's school house. Funeral service by Moses Burkholder and John C. Schlachet from 1 Cor. and 1 Thess. 4:13 to end of chapter.

WANNER.—On the 6th of October, 1894, in Waterloo Twp. and Co., Ont., of cholera infantum, Mary Rosetta, daughter of John and Mary Ann Wanner, aged 1 y., 6 m., 13 d. Buried at Wanner's M. H. on the 8th. Funeral services by Jacob B. Gingrich from Mark 10:15 in English and John 11:25 in German.

HONDERICH.—On the 31st of October, 1894, near Gosport, Ind., of cancer, Elisabeth Honderich, aged 79 years, 11 months, 5 days. She was a member of the Amish Mennoite church for many years. She suffered much during the last few months of her life, but bore it with Christian fortitude, desiring to depart this life and be with Christ. Buried on Nov. 2d. Services by David Garber in English and D. J. Johns in German, from Phil. 3:17-21.

TROUP.—In Welland Co., Ont., Oct. 6th, 1894, Rebecca, wife of Peter Troup. She was afflicted with heart disease for a long time, but waited patiently for the end. Her age was 78 years, 11 months, 2 days. Buried in the Overholt graveyard. Funeral services by G. Beards and Nicholas Michael. Text, 1 Cor. 15:1, 2.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

G. BEARDS.

MELLINGER.—November 3d, 1894, in Mahoning Co., Ohio, Paul R., son of Isaac and Susanna Mellinger, aged 1 yr. 3 mo. and 23 d. Funeral was held on the 4th at the Oberholzer M. H. where the services were conducted by Ira J. Buchwalter of Wayne Co., Ohio, assisted by David Lehman and Allen Rickert. The funeral was very largely attended.

MEANS.—On the 27th of October, 1894, in County K., Oklahoma, of diphtheria, daughter of David and Mellina Means, aged 6 years, 1 month and 17 days. Buried in the Arkansas City cemetery.

SUNTIMER.—On the 20th of October, 1894, near Shipshewana, LaGrange Co., Ind., of typhoid fever, Andrew J. Suntimer, aged 21 years, 4 months and 21 days. He leaves a wife and two children to mourn his early departure, but they need not mourn as those who have no hope. Bro. Suntimer was very particular to have all wrongs righted, and so he departed this life in the full confidence that he was at peace with God and man. Buried on the 22d. Services by J. D. Miller and D. J. Johns from Job 14:14.

KINSINGER.—On the 20th of October, 1894, in Meadows, Ill., Jacobina E., maiden name Nafziger, wife of Pre. Joseph Kinsinger, aged 34 y., 5 m., 8 d. Buried on the 22d in the Flanagan cemetery. Funeral sermon by Pre. And. Wercker, and Michael Kinsinger from Rev. 14:13. Sister Kinsinger was a faithful member of the Mennoite church, an affectionate wife and mother and a kind friend to all. Her early death is mourned by a large circle of friends. May God comfort the family of our dear brother in this deep affliction.

MARTIN.—Nov. 5th, 1894, near Dalton, Wayne Co., Ohio, Bro. Henry H. Martin, aged 28 yrs., 6 mo., 5 days. He was buried on the 7th at the County Line church. Services by Jacob Tyson and Henry Beery in German, and Henry Hursh in English, from 2 Cor. 5:1. He was sick only 8 days, but endured great suffering during this time. Bro. Martin will be greatly missed in the neighborhood, but most of all by a devoted companion and his invalid mother and sisters, who are disconsolate at their loss. May God give them consolation and grace, that they can look beyond the gloom and realize that what He does is well done.

MARTIN.—On the 20th of August, 1894, at the home of her grandson, John S. Martin, Sister Nancy Martin, widow of Deacon John Martin, deceased, aged 95 yrs., 1 mo., 5 days. Buried on the 22d at Pleasant View M. H., Stark Co., Ohio. Sister Martin was in feeble health for a number of years, and at times her mind was partially clouded. She was longing for the time when God would call her home. Four sons and three daughters survive her.

KENDIG.—Died, Nov. 2, 1894, at the Junction, Lanc. Co., Pa., Bro. Michael Kendig, aged 78 y., 10 m., 28 d. Funeral on the 5th. Text: Heb. 13:14. Buried at Herly's meeting house. Bro. Kendig was a faithful member of the Mennoite church.

EBV.—October 30, 1894, at the home of her parents, Sister Lizzie R. Eby, wife of Bro. Reuben N. Eby, aged 31 y., 6 m., 3d. Funeral on November 1st. Text: Ps. 73:24. Buried at Kauffman's meeting house. A large congregation assembled in token of respect for the beloved sister. A husband, one son, parents, brother and sisters mourn her departure. Sister Eby was a faithful member of the church.

HERR.—October 19, 1894, near Refton, Lanc. Co., Pa., after a few days of great suffering, Bro. Daniel Herr, aged 76 y., 1 m., 17 d. Funeral on the 22d. Text: Prov. 16:31 and Num. 23:10. Buried at the "Brick" meeting house. A large congregation assembled to sympathize with the bereft family and pay a tribute of respect to the departed. An only brother, Pre. Amos Herr, and an only sister remain of his brothers and sisters. Bro. Herr was a faithful member of the church and an exemplary Christian. May the good Lord comfort his bereft children.

BECKER.—October 29, 1894, in New Haven, Lanc. Co., Pa., Bro. Christian B. Becker, aged 72 y., 26 d. Funeral on Nov. 1st. Text: Deut. 31:14. Buried at Petersburg meeting house. Two sons, three daughters and six grandchildren survive him.

BRENNEMAN.—Catharine Shank was born in Rockingham Co., Va., April 7, 1823. Married Jacob Brennenman Nov. 25, 1845. Died Oct. 26, 1894, after a lingering and painful affliction of rheumatism. She located with her husband and family in Jasper Co., Mo., April 1868, where she resided until death. She leaves a husband, six children and thirteen grandchildren to mourn, but not as those who have no hope. She had been a consistent member of the Mennoite church for 48 years. She was a faithful wife, a devoted mother, a kind neighbor, and an earnest Christian woman. She was a great sufferer, and death came to her as a blessed relief. The memorial services were conducted by D. F. Driver of Versailles, Morgan Co., Mo. The scriptural lesson was the 23rd Psalm. Text: 1 Cor. 15:22. The remains were laid to rest in the Weaver cemetery, Sunday, 28th.

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Our next and last offer is for the South Half of Section 3, Township 14S, Range 27, containing 320 acres. This land is situated one mile from Angus, Polk County, Minn. All of this land is under cultivation with the exception of a few acres around the buildings. There is a good barn 30 x 50—18 ft. high, plenty of room for stock and hay. There is an excellent dwelling-house, all of which will be sold on the crop payment plan if desired.

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12 17	5 00	Elkhart	3 00	8 15	12 17	5 00	Gothen
am	am	am	am	am	am	am	am
11 25	4 15	Warsaw	4 15	9 31	10 10	2 55	Wabash
9 13	2 00	Marion	6 33	11 57	9 13	2 00	Marion
am	am	am	pm	pm	am	am	am
8 16	12 45	Anderson	Ar. 7 50	1 20	6 30	11 15	Ind. & Annapolis
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Semi-Monthly.

ELKHART, IND., DECEMBER 1, 1894. Vol. XXXI. No. 23.

JOHN F. FUNK, EDITOR.
J. S. COPPMAN, ASST. EDITORS.
A. B. KOLB.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

"If God be for us, who can be against us?" Therefore, "choose ye this day whom ye will serve."

ARTICLES intended for publication in the next issue (Christmas number) of the HERALD must reach us not later than Dec. 9.

SHOW THE HERALD to your friends. Tell them of our premium offers, and encourage a good work by getting their subscription.

TRUE thankfulness is not the outward, audible saying of thanks; it is the doing of thanks, an outward manifestation of works accompanies every truly thankful heart.

CHANGE OF ADDRESS.—Bro. R. J. Heatwole has changed his address from Newton, Kansas, to Trousdale (pronounced Truesdale), Kansas. Bro. H. has opened up a general store at this place and expects to make it his future home. He will also keep on hand a line of our books and other publications. We wish them prosperity in their new home.

THE great object of the Christian religion is to prepare men for heaven; the aim and object of all other religions is to save them from the everlasting torments of hell.

HAVE we within us the "spirit that quickeneth," or are we content with the killing letter? That is to say, Have we the substance or only the shell, the cloak of religion? Rest not until this question is settled.

BRO. MICHAEL YODER of Mattawana, Mifflin Co., Pa., bishop of the congregation in the Kishacoquillas Valley, on his visit to the West, gave the HERALD office a very pleasant call on the 20th of November. We were glad to meet the brother and would have been pleased to have had a longer visit from him.

ITEMS sent us for publication which are not accompanied by the name and address of the writer go to the box marked "rejected matter." We frequently receive articles signed "A Reader," "A Brother," "A Young Sister," "A Friend," etc., without any other signature to tell us where the item came from or who sent it. We are willing to let signatures like the above appear with the articles when requested to do so, but we must know the full name and address. We wish to be plain about this matter so that no anonymous writer will be surprised at not seeing his or her article appear in print.

OUR CHILDREN'S PAPER.—With this issue we send under separate cover our children's illustrated monthly, THE WORDS OF CHEER, to our readers. We hope our little friends will be remembered in the matter of having something good to read. A good children's paper claims a place in the Christian home. THE WORDS OF CHEER, in its enlarged

form, is replete with good things, and at the price at which it is offered, (25 cents) brings it within easy reach of all. It will be a valuable Christmas present to your children, one that will please and benefit the little recipient all the year round, and the premiums which are offered will be a living memento of a parent's interest and kindness long after that parent is gone. Try the little paper for a year. The CHEER (with the premium) will be sent with the HERALD for one year for \$1.25; or for \$1.15 without the premium.

WHILE we express our thankfulness to God for the abundance of His blessings this year, in providing us with the necessities of life, let us remember also the soul's needs, and let us find a way of making our thanksgiving practical by using a part of the abundance which God has given us in helping to advance His cause by contributing to funds which are used for carrying the Gospel news to such as are not so favorably circumstanced temporally and spiritually as we are. The Evangelizing Fund is at present rather low as for some reason or other some of the congregations who usually hold collections at this time of the year for the Evangelizing Fund have not yet sent in their regular contributions. The Committee will be glad to hear from all our congregations with a little tangible evidence of their interest in the great work of saving souls. A little help from every congregation—we were going to say from one to five dollars from each district—would do great things for the Fund.

PROF. DAVID SWING, who left the Presbyterian denomination a number of years ago, and who recently died, has once more fully demonstrated what a

man made church and theology can do. He was grand in human logic, eloquent in language, engaging in manners, and adored by the multitude of advanced (?) thinkers, but when he died, his church disbanded. All his fine logic and profound reasoning failed to show Jesus as the Redeemer by whom the world, by true repentance and living faith, has everlasting life. Prof. Swing—not Jesus Christ—was the head of that church in Chicago, and when the idol passed away the church passed away also. Blessed be God that Jesus Christ is the same yesterday, to-day and forever, and that when men are drawn to Him they have a hope both sure and steadfast and that fadeeth not away. What about those who formed Prof. Swing's congregation and who have been schooled to his liberal way of thinking? If they unite with other congregations they will take with them their liberal views concerning religion, and such leaven in a church is pernicious, so that the mischief Prof. Swing has done to religion during his life may possibly have been less than the mischief which his disciples will do after his death.

We have been asked what is being done in the Evangelizing work this fall and who of our ministers are out in the field. We acknowledge that it is not our custom to say as much on this line as some might desire, and yet we may be saying more about this work than others care to see. However, those who are interested in church extension and the dissemination of the Gospel naturally desire to know what is being done, and they consider the church paper the proper medium of such communication. The paper can be made such a medium only as our workers and our people in general send us reports from the fields of labor, hence our frequent requests for more items from our correspondents. But our enquirers want an answer to their question, not a lecture, so we will drop the lecture and take up the question. Just now those in the field and those expecting to be there shortly are as follows: Bro. J. M. R. Weaver of Newton, Kansas, at present (Nov. 17) doing evangelizing work in Missouri; Bro. D. F. Driver of Missouri, also doing work in the same state; Bro. J. Hershey of Olathe, Kansas, to visit Shelby Co., Mo., soon; Bro. J. Schlegel and J. Rediger of Milford, Neb., just

returned from a tour to Pennsylvania, Ohio, Indiana, Illinois and Missouri; Bro. J. S. Coffman to go to Canada in a few days; Bro. D. Garber to start for another field in Canada a few days later; Bro. Noah Metzler at present on an evangelizing tour in Michigan; Bro. Andrew Shenk to labor in Indiana during December; Bro. Jonathan Kurtz to visit Baltimore Co., Md., and South Western Pennsylvania and parts of Ohio during the same time. Besides this some one is to go to Oregon, one to Western Kansas and Colorado; different places in Illinois want evangelists to come and labor during December, and from other states requests of the same nature are coming, arrangements to fill which are in progress now. This looks like work, but the truth is, there should be far more done. Wherever there are souls to save there efforts should be made to lead them to Jesus. Not hundreds but thousands, might be led to Christ if more work were done. May God raise up men for the work and open the way for them to go into the work.

For the Herald of Truth. THE CHRISTIAN'S HIGH CALLING.

"The temple of God is holy, which temple ye are."—1 Cor. 3:17.

As we look out upon our modern Christendom, we are deeply impressed with the need of more direct and clear teaching upon the subject of Holiness. That the mass of Christian professors maintain and teach a standard of religion which is far below that which was taught by Christ and His apostles is painfully evident. Multitudes of Christians are moving along upon a dangerously low plane of spirituality, and their usefulness is thereby crippled, their light darkened, and their enjoyment lessened. We are not now considering the many professors whose names are in the church book; but not in the "Lamb's Book of Life." Our subject at present is the "Christian's high calling." Remembering that Christians are necessarily sincere, honest and anxious to please God, to do His will and glorify His name, we see at once how necessary it is that they understand His will and the nature of their calling. One reason why many Christians are satisfied with such a low spiritual experience, is because they think they are as high as it is necessary or possible for them to attain.

Let us then consider in the light of God's word what the Christian's calling is. Peter says, "But ye are a chosen

generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Again, "Ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "Ye are the temple of the living God." "The temple of God is holy, which temple ye are."

"As he which hath called you is holy, so be ye holy in all manner of conversation."

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" "Follow peace with all men, and holiness, without which no man shall see the Lord."

These passages show with unmistakable plainness that the Christian life is to be a holy life. Now let us consider what the term 'holy' means. Holy is defined as meaning "Whole, entire, or perfect in a moral sense; hence pure in heart, temper, or disposition; free from sin and sinful affections."

Now, beloved, how is it that in the face of all this there is so much apologizing for sin and unholy living? Evidently there are different causes. One is a misinterpretation of God's word, thereby lowering the gospel standard. Other causes are carelessness, negligence, insincerity, worldliness, selfishness, etc.

It is held by many that the Apostle Paul, after his conversion was still a sinner, that he was still "carnal, sold under sin," that the "thorn in his flesh" was sin. These are gross misinterpretations and are not only doing a great injustice to the holy apostle and the plan of salvation, but are dangerously misleading. Again it is claimed that while in our mind and heart we desire to do God's will, to live pure and holy lives, yet after all with our 'flesh we serve the law of sin,' and that it is no more we that do so, but sin that dwelleth in us. This again is altogether a wrong interpretation. We should understand that God does not only want us to be pure and holy in heart and soul, but our mortal body is likewise to be clean, pure and holy. Ah! now we have come to an important point. Let us now carefully notice a few scripture passages on this point. "Know ye not that your body is the temple of the Holy Ghost, which ye have of God? and ye are not your own; for ye are bought with a price, therefore glorify God in your body and in your spirit which are his." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God." "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord." These

passages show clearly that our body, which is the temple of the Holy Ghost, is to be holy. "The temple of God is holy which temple ye are." Now we all know that sin defiles, makes unclean, and unholy. Hence the Apostle says, "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart."

Now, beloved reader, it is plain from these passages that the great and grand object in the plan of redemption was that He (Christ) might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." It is plainly our heavenly Father's will that we should be "without spot and blameless"; "blameless and harmless"; "unspotted from the world," not even touching "that which is unclean"; abstaining even from the very "appearance of evil"; "holy, unblameable and unreprouvable in his sight," that we should "purify ourselves as he is pure," that we should "walk even as he walked," that we should imitate His "beloved Son" who left "us an example that we should follow his steps," "who did no sin, neither was guile found in his mouth," who His own self bare our sins in His own body on the tree that we, being dead to sin, should live unto righteousness.

We will then consider lastly the remedy for sin and the means of grace. The remedy of course is the "Blood of Jesus Christ which cleanseth from all sin." And then the means by which we are kept is through "sanctification of the Spirit unto obedience"; entering "into the Holiest by the blood of Jesus"; drawing near to God "with a true heart in full assurance of faith," and by faith crossing over and taking possession of the "land that floweth with milk and honey," where we can sing,

"My Savior comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's border land."

And where we can

"Rest in believing His promise
And trust whatsoever He saith."

And although there will still be enemies to withstand in the spiritual Canaan in the ways of trials and temptations they will no longer be "sin that dwelleth in us," as Paul writes of the carnal man; but our enemies will come against us from without, and we can have the blessed consciousness that the "Lord is a high tower" into which we have run and are safe, and by resisting our enemies in the name of the Lord they will flee from us, and every victory we gain over sin and temptation gives us more strength and weakens the temptation.

"Yield not to temptation
For yielding is sin;
Each victory will help you
Some other to win."

By striving against sin and resisting temptation through constant and unceasing watchfulness and prayer—and a close walk with God,

"Temptations lose their power",

and will by and by cease to be temptations.

And now in conclusion, while "the blood of Jesus cleanseth from all sin," in order to be kept clean we must abide in Him. As John says, "Whosoever abideth in him sinneth not."

"Thou, while I trust in Thee,
Wilt keep me clean.
Each day to Thee I bring
Heart, life, yea, everything;
Saved while to Thee I cling,
Saved from all sin."

"I need Thee every hour,
Stay Thou near by,
Temptations lose their power
When Thou art nigh."

Elida, O. J. M. SHENK.

For the Herald of Truth. ANABAPTIST HYMNS.

In his *History of the Christian Church*, Dr. Philip Schaff mentions the fact that the Anabaptists produced some of the earliest Protestant hymns in the German language. Some of these hymns are found in the books of nearly every denomination, a number of them having been translated into the English language, and the hymns deserve the more attention, as they are taken on their merits alone, and not on the fame of the author's name; for, had the names of such writers as Blaurock, Manz, John Hut, Ludwig (Louis) Haetzer, Koch, Wagner, Langmontel, Michael Sattler, Schiemer, and others of our martyred forefathers been known as the authors, the prejudice and even intense hatred against anything that was of Anabaptist origin would have been sufficient to condemn the best hymn written.

A large number of these hymns were gathered into a collection called the "Ausbund" printed in 1583, of which edition, I believe, some copies are still extant.

These hymns were mostly composed in prisons and show the constancy and the resignation of the writers to God's will. "They dwell on the inner life of the Christian, the mysteries of regeneration, separation from the world, and personal union with Christ. They breathe throughout a spirit of piety, devotion, and cheerful resignation under suffering, and readiness for martyrdom. They are hymns of the cross, to comfort and encourage the scattered sheep of Christ ready for the slaughter, in imitation of their divine Shepherd."

Wackernagel, in his work, *Das deutsche Kirchenlied*, 1877, gives a large number of these Anabaptist hymns room, but expressly brands them as unorthodox (un-Lutheran). "He refuses, in his work, to acknowledge the Anabaptists as martyrs any longer (though he had previously acknowledged them as such), because, as he says, 'sie stehen ausserhalb der Wahrheit ausserhalb der heiligen lutherischen Kirche!'" (they stand outside of the truth, outside of the holy Lutheran Church). But, notwithstanding this spirit of sectarian exclusiveness, Luther himself, as Wackernagel acknowledges, unknowingly inserted an Anabaptist hymn (written by Gruenwald) in his hymn book of 1545.

A stanza, translated from one of Schiemer's hymns, serves to show the thought or drift of many of these hymns, as well as the oppressed condition of our forefathers. It is but just to say, that in these translations as in nearly all others the depth of thought expressed in the original is to some extent lost:—

"We are, alas, like scattered sheep,
The shepherd not in sight;
Each far away from home and hearth,
And, like the birds of night
That hide away in rocky clefts,
We have our rocky hold,
Yet near at hand, as for the birds,
There waits the hunter bold."

According to the title page of the above named "Ausbund," many of the hymns were composed in the Passau prison, Switzerland, although it is likely that some of them were written in the vile dungeon of Oetenbach and other prisons in and around Zurich, Switzerland, in which many of our ancestors languished, and perished under tortures.

Although written mostly in a style which to us in the present day seems quaint and often somewhat strained, we must consider the circumstances under which they were written, the sentiment they express, rather than the outside polish, in order to appreciate these hymns, for they show a spirit of love, forbearance, resignation, trust, meekness and attainment in Christian manhood that is sought for almost in vain in the so-called Christian church of the present age. A. B. KOLB.

For the Herald of Truth.
A PLEA FOR OUR NATION'S
POOR.

"The poor ye have always with you."

As winter is once more upon us and we have abundance for our comfort through the same, let us not forget the many who have been less fortunate. We who have always been blessed with earth's comforts should remember that there are a great many widows and orphans who come far from having the necessities of life. I have seen professors of religion who have refused to give ten cents for a charitable cause. I would like to know what such people think of themselves, or what place in eternity they intend to occupy. Did you ever think of the thousands of poor children who are going up and down the streets of our cities, with little to eat and wear and, less yet, a place to lie down at night? And did you also think of the good you could do them by doing your duty? As American citizens why should we not on Thanksgiving day, as well as at other times, divide our comforts with our poor neighbors?

Let every minister of every denomination encourage his people in this cause, and your God will bless you in that last day.

S. BURGER.

Brighton, Ind.

For the Herald of Truth.
HEROES AND MARTYRS.

All true martyrs are heroes. Most heroes have in them the abiding qualifications of the martyr. In the visible results of their labors there may be a vast difference, but in the elements of their character there is a close similarity between the two. The hero is one who in the face of dangers gives himself to a noble cause and succeeds. The martyr is one who takes a stand against popular opinion and by so doing sacrifices life, liberty, or property. Apparently he fails. Nearly every hero must sacrifice so much of self to his cause that his sufferings may well be called martyrdom. In every case the martyr has the quality of heroism in his composition; for, if this quality be lacking, that which he suffers is not martyrdom, but its basest counterfeit.

Both heroes and martyrs are often unrecognized by the people around them. People regarded Noah as a martyr to fanaticism. "Poor man," we can imagine the wisecracks saying, "what a pity it is that a man of such great ability should waste his life in such a foolish project." But in the fulness of time what a hero he proved! People no doubt thought Joseph was a martyr to his brothers' jealousy. But a few years developed the fact that he was a hero of the deepest dye.

It may be a question which does the cause he fosters most good, the hero or the martyr. The hero presses his work by his own personal effort; but it is often the case that the martyr, by his death or suppression, helps his cause a thousand fold more than he could by personal exertion.

Uriah was a pure, noble minded, true-hearted man. He sincerely revered his king. He fell a martyr to his obedience. But how eloquently he spoke from his soldier grave before the walls of Raffah. And after the prophet had spoken those terrible words, "Thou art the man," the king's conscience troubled him none the less as he remembered the fidelity and valor of his victim.

Seeing how the influence of martyrs lives after them, some people seem to court martyrdom. They join what they believe to be a righteous cause. But they have neither the courage nor the energy to press the cause themselves, so they invite persecution. Then with the first breath of opposition they sink into silence with an injured air and seem to expect people to take up their deserted cause in pity. Such conduct is not martyrdom and its true character does not long remain undetected. Trying to be a martyr is a poor role to play. King Saul tried to be a martyr and how basely he failed! His servant David was a true type of both heroism and martyrdom.

Strive to be a hero. If the world neglects you, remember that you can be a hero whether the world knows it or not. And if the world hate you sufficiently to make a martyr of you, thank God for the privilege.

J. A. RESSLER.

Renks, Pa., Nov. 20, 1894.

For the Herald of Truth.
A SICK FAMILY.

Dear Editor:—By request I would inform you of the condition of Bro. David B. Hershev's family. The family is severely afflicted with typhoid fever. There are five in bed, helpless as little children: viz. the mother, John the only son, Cornelia, Anna and Nora, all adults except Nora, who is about ten years old. Bro. David the father, and Bertha, a twelve year old girl, have not succumbed to the fever as yet, and it is hoped that they will not come down. They have all been very sick. The condition of every one of them has caused anxiety as to their recovery. Several of them were for days lying in a precarious condition, but at this date hopes are entertained by the doctor, and those who wait on the sick, that they all will get well again as they all have made a change for the better.

Sister Hershey can sit up in bed ten or fifteen minutes a day and has done so for some days; all the rest are not yet able.

Nora is getting along nicely. Anna has been improving a little for about ten days. John and Cornelia are very low, but the physician says their condition is better.

We take this way to inform the friends and relatives of this dire affliction that came over the house of Bro. Hershey, but by impulse, that this is a distressing and trying time for Bro. and Sister Hershey. When it was found out that it was a contagious fever very few would come to assist and left them in a precarious condition. For two weeks they could not get help enough to wait on the sick and do the work actually needed, and for weeks Bro. Hershey had to stand by the bed side day and night getting very little rest until he got so fatigued that it was thought he would come down with fever too, but by proper preventives he may escape.

This was the saddest looking, most sick and helpless family we ever saw, and if the apostle's teaching, "If one member suffers they all suffer," has a bearing on this case as it should have, we believe the sympathetic cords will reach far and wide, not only to respond in word, but in deed as clothing and bedding and anything needed in a family would not come amiss at this time in this case, and if a cup of cold water handed to the needy one in the name of a disciple shall not lose a reward, a gift at this time would certainly under these distressing circumstances be remembered in heaven.

S. REICHARD.

Yale, Mich., Nov. 19th, 1894.

SEARCH THE SCRIPTURES.

"Search the scriptures" was the commandment of the Saviour to the Jews, when calling their attention to His credentials, "for . . . they are they which testify of me," and surely to-day the Scriptures must be our guide in everything that appertains to our relationship with the Lord Jesus Christ. Yet in these busy days Bible reading seems much neglected, even by those whose hope is in the Lord God of Sabaoth. It is no uncommon thing to find one of God's redeemed, more familiar with politics than with "the Sword of the Spirit;" more able to remember the forceful arguments of his favorite politicians than to remember the wonderful words of life. "My brethren, these things ought not so to be." Can ignorance of the book of the revealed will of God be excused in any one who is able to study the politics of a nation? Can failure to remember the words of the Bible be excused in any one who is able to quote with ease the words of political speeches?

The attempt made by some to separate belief in the *living* Word and belief in the *written* Word may account, in some

measure, for this neglect and ignorance of "the sacred writings." But are not these beliefs inseparable? It is not too much to say that to assert there can be a belief in Christ apart from a belief in the Scriptures is to assert something which cannot be proved. To affirm that it does not matter about an acceptance of the Bible as the written Word of God so long as we believe Christ to be the living Word of God, is to affirm what is practically denied by the Scriptures. It is declared, "These (signs) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name," John 20:31.

We do not know of any message which the Lord Jesus Christ gave except those contained in the Bible. We know but little of Him apart from the records of the Scriptures; therefore, to refuse the Bible as the inspired message of the Messiah is to refuse the Messiah Himself; and in so far as we are ignorant of its contents, in so far as we are ignorant of His precepts and promises. If we wish to learn of Him we must be students of His Book. "The Scriptures of Truth" will give us true teaching—they were designed for that purpose. God knew we required such a book and so He gave it to us. Are we thirsty?—it is the water of life. Are we hungry?—it is the heavenly manna. Are we in the dark?—it is a lamp and a light. Are we death-doomed? The words spoken to us in this Book, "they are spirit and they are life." Are we ignorant? *These writings are able to make us "wise unto salvation through faith which is in Christ Jesus."* Whatever may be our position, wherever may be our place, and whenever may be our plea, in this Book may be found a full supply to meet every emergency. Therefore let us study the Word. It tells us of our position, it tells us of God's provision; His precepts are here, and likewise His promises. We will therefore rest upon His Word which reveals to us His will, recounts to us His ways, reminds us of His works, and records for us His wisdom.

Yet, as a final word, allow me to say that no searching of the Scriptures, however painstaking, however persevering, will prove helpful, unless the Holy Spirit shall aid the seeker after truth. We must always remember that just as "all Scripture is given by inspiration of God," so it is written "the inspiration of the Almighty giveth (man) understanding." But, reader, be not dismayed, it is also written for our encouragement that our Heavenly Father will "give the Holy Spirit to them that ask Him."

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

SONG OF THANKFULNESS.

The hour had come for going
To the Father's house of prayer,
But slow were the steps of the people,
For all had a weight of care:
It greeted their eyes in the morning,
And stayed with them all the day,
So a shadow was on their faces,
And the Sunday skies were gray.
Few sung a song of thanksgiving,
Few hearts were wholly at peace,
Some wanted the things which they had not,
Some longed for trials to cease;
Many were discontented,
Or weary, or perplexed
With the teachings of the daily life,
When the minister read his text:—
Forget not all His benefits:
And a little flush of shame,
As we heard the ring of the well known words,
To some of our faces came;
But we had our thoughts and our cares to mix
With the preacher's words, until
They worked their way to our restless hearts,
And bade our doubts be still.
For what are the troubles to all the good
Which the loving Father sends?
And who can reckon the blessings up
Of home, and love, and friends?
And which of us has not looked our fill
At the summer's earth and skies?
And who has prayed to the God of heaven,
And never had replies?
Ah, the years that are past grew strangely fair,
As we glanced at them again;
And we saw how many God's mercies are,
And how few our times of pain;
He who gave His beloved Son,
Has given all else that is best;
And who can unthankful and gloomy be,
Who has entered through faith into rest?
There were songs of praise for our lips and hearts
As we left the house of prayer,
And some of us left our restlessness
And heaviest burdens there;
For we learned the way to be truly glad,
In darkness or light, the same,
Is not to forget God's benefits,
And ever to bless His name
—Marianne Farningham.

THE "ALL THINGS."

"Prove all things; hold fast that which is good."—1 Thess. 5:21.

If the student of God's word be a mechanic or a clerk or a housekeeper with but limited time for study and using helps, he will soon come to the conclusion that the apostle cannot have meant that each child of God should study up all the religious beliefs of the world, heathen and Christian, for life would be too short for a thorough study of each, it that were the only business. Nor can he have meant that we should study up all the creeds of "Christendom" with all the books which their various theologians have written in defense or explanation of their theories. Life would also be too short for this.

There is a simple, quick way, however, by which those who have accepted Christ as their Redeemer and King can prove old doctrines to be either true or

false, as fast as they are presented to them. We will lay it before you. It may save you years of doubt and uncertainty, and will surely save you much time from confusing study of theories which are only misleading, and it will quickly place your feet upon a sure foundation and give you time to study in the right direction.

If you have received Christ and learned of Him at all, you will not need to look at any system or theory which does not recognize Him. You have already proved all other ways of salvation false. Now about theories which do acknowledge Christ. Though they be legion they all may be divided into two classes: those which teach a *progressive development*—or the gradual evolution of the human family from a lower to a higher state—and those which on the contrary claim that God created man perfect, in His own likeness, and that he fell from his perfection, mentally, morally, and physically, by disobedience.

The first of these acknowledges Christ as a teacher or guide only. Its advocates claim that He saves or develops men by His example, but that a *sacrifice* for our sins was unnecessary, except as the condescension to be an example cost Him sacrifice.

The second of these views acknowledges Christ as *Redeemer*, as well as Teacher. It accepts the Bible statement relative to man's fall from divine favor, from perfection, from life, to disfavor and condemnation to death as a sinner. It acknowledges Christ's sacrifice finished at Calvary as the payment of man's penalty, the *price* of His redemption, the *basis* of all God's favor to sinners in the forgiveness of sins past and weaknesses present, and the hope of a future return, in God's due time, to a state of perfection and harmony with Him.

The last named view is the Bible view, as you know; and it becomes an easy matter to judge upon this line, any theory you may hear or read. Any theory which has no important place for the fall, and the cross, its remedy, is not of God, for these are the fundamentals of God's revealed plan, 1 Cor. 15:3, 4; 20—22. Whatever you may come across that will stand this test is on the right foundation, and is worthy of further examination and criticism with the Bible as the only standard. But any system which does not stand this test should be rejected promptly and forever. The more you seek to examine that which you see to be on a false, unscriptural basis, the more you will entangle and confuse yourself in the snare of the great adversary who seeks to beguile the bride of Christ as he did the bride of Adam (Col. 2:4, 18; 2 Cor. 11:3). Beware, therefore, of every theory as soon as you prove it to be off the ransom foundation, as soon as you find it contradicting

God's expressed penalty for sin, "The soul that sinneth, it shall die," and affirming Satan's lie, "Ye shall not surely die;" parley no longer with it. "Neither shall ye touch it," which should have been Eve's motto, should be yours, with every doctrine proved false by the only standard—God's Word.—See Gen. 3:2-4.—*Sel. Isaac A. Lehman. Harrisburg, Pa.*

HE HAD NO SONG.

Several years ago as I was passing out of meeting one evening, says a writer in Record of Christian Work, a lady sought me and asked me to go with her and see her husband who was quite sick. On the way she told me he was anxious about his soul, knowing he would soon have to die. When I entered the room I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul; did he think his sufferings would end when his body yielded and death came?

"Well," he said, "I think my chances for getting to heaven are pretty good." I felt he was not real; so I said: "Do you believe heaven is a reality?"

He said, "Yes." "Is it true there is a hell?" He replied, "Yes, I believe it." "And you have an immortal soul that will soon be in one or the other of these places forever."

"Yes," he said earnestly. "You just now said you thought your chances for heaven pretty good; you believe heaven is a reality, and hell is a reality, and your precious, immortal soul will soon be happy in heaven forever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak and I waited for his answer as it came slowly. It was this: "Well, I've been kind to my wife and children, and I have not intentionally wronged my fellow men."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me what kind of a place do you think heaven is, and what do they do there?"

"Well," he said, "I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1:5, I said: "Yes, they do sing there, and I'll just read you a song they sing. 'Unto Him that loved us, and washed us from our sins in His own blood.' You see, they are praising their Saviour, the one who loved them and died for them. I'll read it again. 'Unto Him that loved us, and washed us from our sins in His own blood.' I want you to take notice; they have not a word to say about what they have done. It is all about what He has done. He loved

them and died for them. Now, suppose you were up there and had got there in the way you say, because you had been good to your family, and so on. There would be one sinner in heaven that had never been washed from his sins in the blood of Jesus; you could not join in the song they sing, could you?"

I waited for an answer. His head had drooped and his eyes were turned to the floor. I shall never forget his look as he raised his head and turned to answer me. It was one waking out of a life dream. He was now coming face to face with eternal realities and his only reply was: "Well, I never thought of that before."

But I said: "God has and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to heaven in that way. I'll read the verse. It is the 4th verse of the 4th chapter of Romans: Now unto him that worketh is the reward not reckoned of grace but of debt." Let me explain this: When you were well and could work, you received your wages because you had earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, 'Here is what I made to-day.' You could talk about what you had done, and what you had got and you would not have a word to say about the man who paid you. That is just what God means by that verse. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' If you could get to heaven by what you have done, there would be no grace about it. You would know nothing of God's love as shown in Jesus. You could not sing 'Unto Him that loved us, and washed us from our sins in His own blood;' for you would be there without a Saviour and you would have no song. Do you think you could be happy?"

He was now ready to give up his ground, and for the first time frankly owned what his wife had said, that he was anxious about his soul and wanted to have the question settled. He fully confessed that in spite of all the good he claimed, he was a sinner and needed a Saviour. It was with joy I read to him this Scripture (1 Tim. 1:15). "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He repeated, "To—save—sinners!—to—save—sinners!"

"Yes," I said, "to save sinners—not to help sinners to be saved, but to save sinners. He is not a helper, but a Saviour, and God's word is to him that worketh not, but believeth on Him that justifieth the ungodly; his faith is counted for righteousness. And again, 'Believe on the Lord Jesus Christ and thou shalt be saved.'" He did believe. I left him that night, after reading other scriptures to him, with a new hope—not based on

what he had done, but believing what God says about what Christ has done.

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, I'll have a song now. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'"

He was with us about a week afterward, and fell asleep, happy in the Lord.

LETTING CHRIST GO.

Let us be on our guard. He who becomes worldly minded is soon drawn away from loyalty to Christ. When we begin to love the world, the love of Christ cools off. When we begin to worship gold, we soon cease to worship God. When we begin to relish haunts of sinful pleasure, we lose our relish for the place of prayer. When we take to irreligious books, we drop the Bible. When the greedy lusts of the flesh or the lusts of the world are allowed to eat into the heart, they weaken conscience, and deaden the spiritual affections, and grieve away the Holy Spirit, and then we are ready to desert. "Demas hath forsaken me," cries the grand old caged hero in Nero's prison. And Jesus Christ says of every backsliding Christian, "Thou hast forsaken ME, and art loving this present world!"

Desertions of Christ begin with occasional neglects of duty, and occasional yielding to what we may regard as small sins. "This once only" is what we whisper to our lives. "This once only" has made all the tipplers, and all the gamblers, and all the adulterers and all the Sabbath breakers—yes, and all the backsliders from a pure, clean, honest and godly life. When a Christian deserts Christ, he soon finds Christ has deserted him. Peace is gone, purity is gone, power is gone, and he soon learns that it is an evil and a bitter thing to depart from the living God. If any reader of this article is in such a state of backsliding I entreat him to "repent and do his first works." It will be awful to die in such a condition. Hasten back to Christ! Hasten to thy deserted post of duty! Seek re-converting grace, and then like the deserting Peter thou mayest be restored, and saved as a "brand from the burning!"

"God will either shield us from temptation, or give us strength to resist it."

When Christ brings His cross He brings His presence; and where He is none are desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*E. B. Browning.*

MOTHER'S COLUMN.

MOTHER AND THE GIRLS.

I am not so observant as many are, but tolerably quick to comprehend situations, and in my travels become acquainted with a great many different families, among which not a few have a slave. I do not mean a slave owned as chattel, but a voluntary slave, the very one, too, of all others, that should be free.

"Mother is slave here," said a father to me, alluding to his wife.

"Yes," said I, "but she has earned her freedom, and ought to have it."

"Long, long ago," he replied, "but it is too late now; she is bound to drudge her life out for the children."

Now you know whom I call the slave. But ought she to be a slave? Then there is something wrong somewhere; somebody is to blame for this state of affairs. Well, in very many instances, mother is to blame in the first place. Fifteen to twenty-five years ago she was not only younger, but strong. Just beginning life, she was full of vigor, hope and ambition. The little girls did not know how to do the work right and rather than take the time and trouble to teach them, mother would do it herself.

This is the starting point of two fixed habits. Mother forms the habit of going ahead, and taking the burden upon herself. And the girls form the habit of letting her do it. Both are innocent at first, but both become more or less guilty of wrong afterwards, the mother for encouraging the girls' idleness and irreverence of herself, thus unfitting them to take their places as wives and mothers in the true sense. The girls are terribly guilty when they cannot help knowing that mother is dying by slow inches, just to indulge them. Oh, for shame, that mother should be the slave! There should be no slave in any family, neither slave nor driver. Mother should be the queen of the household, the children her subjects. Her voice should be the law of their actions; their obedience, the promptings of love for the sweetest being on earth.

By far too many girls seem to think that mother is their born slave, and they themselves are in this world for no other purpose than a mere parlor ornament, a sort of handy convenience upon which mother is to bestow her toil and care.

Girls it will pay to be good to mother. It will pay while in health; she can smile upon you and approve of your kindness shown her. It will pay when sickness comes to her, and she can look trustingly to you for the tender care she needs. It will pay when the angels are hovering around her dying pillow; she can give you her parting blessing for having always been "good to mother."

Now, girls, see to it that mother is your queen, relieving her of all toil, care and anxiety as much as possible, and see the bloom return to her care worn face, elasticity to her tottering steps, and mirth and gladness to her once crushed and troubled heart, and you, too, will say it pays to be good to mother.

A SKEPIC DEFEATED.

The following incident is related by a resident of Ottawa, Ont., who attended a meeting in a church several years ago, to hear S. H. Blake, of Toronto, Ont., who was advertised for an address. At the close of the meeting a member of Parliament who was present, approached that worthy champion of the truth with the words, "That's all very well, Blake, but I for one do not believe one word of your Bible; it is contradictory, science has exploded it long ago." "What if some do not believe," replied Mr. Blake, "shall their unbelief make the faith of God without effect? God forbid, yea, let God be true and every man a liar." (Rom. 3:3.)

"Do you mean to call me a liar, sir?" "God says you are, and He cannot lie."

"Who is God? I do not believe in that person for pulpit use that you call God."

"Indeed, I am not surprised at that," said Mr. Blake. His Word says, "The fool hath said in his heart, there is no God."

No sooner were the words uttered than his first impulse was to take off his coat and "go" for Mr. Blake. But suddenly remembering that he was in the presence of ladies, he retired from the scene hurriedly, and as he walked down Wellington Street towards the Russell, every step seemed to echo the words, "a liar—a fool!"—"a liar—a fool," until at length he could stand it no longer, and retiring to his own room he fell on his knees for the first time since his early boyhood, and with tears streaming down his cheeks he looked up in the darkness and said, "Yes, Lord, I'm a liar and a fool, forgive me for Jesus' sake."—*Friend of the Friendless.*

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—*L. P. Mercer.*

As from every storm-cloud comes the purifying breath of nature, so from every God-sent sorrow comes the holy benediction of a heavenly grace. Through heart aches we learn to say, "Thy will be done," and the griefs which once weighed us down now build us up, and in them we trace the love of God. Submission is life's greatest secret and the one most seldom learned.—*Ev.*

SUNDAY SCHOOL LESSONS.

LESSON XI.—DECEMBER 16.

THE TWELVE SENT FORTH.

Matt. 10:5-16.

Golden Text—As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10:7.

Time—A. D. 28, autumn. The tour lasted probably longer than to the end of the year.

Place—Galilee. The exact place is unknown.

INTRODUCTION—PARALLEL SCRIPTURES.—Mark 3:13, 14; 6:7-11; Luke 9:1-6.

INTERVENING EVENTS—After Jesus had spoken to the people the parables of which our last lesson was the first, the same evening He sailed across the Sea of Galilee. Then follow (1) The Stilling of the Tempest, (2) The Restoring of a Demoniac, (3) Matthew's Feast, (4) The Raising of Jairus' Daughter from the Dead (all recorded in each of the first three Gospels), (5) Two blind Men Receive Sight (Matt.).

A NEW DEVELOPMENT—For the first time the disciples are sent out without the company of the Master, two by two, to preach and to work miracles. It was a new step in their training; a new development in the progress of the kingdom of God.

DAILY READINGS.

M. The twelve sent forth. Matt. 10:5-16
T. Opposition predicted. Matt. 10:17-25
W. Real disciples. Matt. 10:32-42
T. To the Jew first. Acts 13:42-49
F. Scattered sheep. Matt. 9:32-38
S. Mission of the seventy. Luke 10:1-9
S. Privileges neglected. Luke 10:10-16

LESSON XII.—DECEMBER 23.

THE PRINCE OF PEACE.—Isaiah 9:2-7.

A CHRISTMAS LESSON.

Golden Text Of the increase of his government and peace there shall be no end.—Isaiah 9:7.

Time—The time when Isaiah prophesied these words was probably in the reign of Ahaz, B. C. 735-732.

Place—Isaiah's home was Jerusalem, and doubtless he here uttered this prophecy.

INTRODUCTION—PLACE IN THE BIBLE.—The Bible history of the time of Isaiah is found in 2 Kings, chapters 16-21; 2 Chronicles, chapters 26-33.

THE PROPHET'S VIEW—The scenes of coming times, like a panorama, passed before the prophet's eye. Most of the picture was of battles and sieges, noise, dimness, and thick darkness. But in one portion there was light. In distant and darkened Galilee he saw a golden dawn. He saw the joy of the people; armor and weapons laid aside; peace succeeding war; the light expanding and becoming more intense, until the Sun of righteousness itself was visible. On that scene the eye of the prophet gazed intently. He clearly sees the coming Messiah, the Prince of Peace, so clearly that he describes Him as already come.—*Barnes.*

DAILY READINGS.

M. The Prince of Peace. Isa 9:2-7
T. Message of the angels. Luke 2:8-20
W. The glory of Israel. Luke 2:25-32
T. Life and light. John 1:1-14
F. In the light. John 1:1-7
S. Born a King. Matt. 2:1-11
S. Reign of peace. Micah 4:1-7

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CORRESPONDENCE.

HANOVER, YORK CO., PA., NOV. 21, 1894.—We held our communion meeting Sunday Nov. 18. On Saturday previous seven precious souls were received into fellowship by the emblem of that spirit that is to be poured upon all flesh. Two others were baptized several weeks before. May they cleave faithfully unto Him who has redeemed them.

COR.

FROM LANCASTER CO., PA.—On the 7th of November 19 persons were baptized and received into church fellowship in the Byerland congregation. May they ever prove faithful to their vow and be shining lights to the upbuilding and increase of the church. On the 4th of November communion services were held. A large number of brethren and sisters took part in the same and in the ordinance of feet-washing. Besides our home ministers, the brethren Tobias Shank and Bish. Isaac Eby were present, Bro. Eby officiating.

COR.

SMITHVILLE, O., NOV. 18, 1894.—This morning, after a very interesting and helpful study of the S. S. lesson, "The Sermon on the Mount," we had the pleasure of listening to the kindly admonitions of the brethren Daniel Graber of Iowa and Fred Mast of the Walnut Creek Cong. The brethren were greeted by a well-filled house and we realized the presence of God during the service. Services are being held at the Oak Grove meeting house every Wednesday evening, as the brethren have concluded that the long evenings may be profitably spent in the service of God. May He bless every effort put forth in His name and for His cause.

COR.

FROM CUMBERLAND CO., PA.—On Nov. 11th, 1894, at what is known as Diller's Mennonite M. H., near Newville, Cumberland Co., Pa., communion services were held, Bish. Benj. Zimmerman of Shiremanstown officiating. He preached a very appropriate sermon, teaching the necessity of observing these ordinances and what they symbolize. On Saturday the 10th one precious young soul was received into the church by water baptism. How encouraging it is to see the rising generation gathered in. May many more take the same step and come to the Lord in their youthful days, and have Satan's army diminished and Christ's kingdom built up.

COR.

FROM YORK CO., PA.—We have been favored the past summer and fall by a number of visiting brethren from abroad, who in their travels have stopped a day or so with us, preaching the Word of God in our different churches here in the western part of York Co. On the 14th

of October Bro. Theodore B. Forry of Stonybrook preached at Bare's in the forenoon and at Garber's in the evening. He also visited and exhorted with an old sister after the evening services. And on the 21st the brethren Bucher and Kauffman of Lancaster Co. preached in the Hanover church in the forenoon to a large congregation, and in the evening to an overflowing house at Garber's. May God's richest blessings crown the labors of these dear brethren and much good result.

COR.

FROM TOPEKA, IND.—On my way home from Kansas I stopped in Cass county, Mo., to attend the Sunday school and church conferences. We had a very edifying time. Was pleased to hear the many exhortations, by those who took part in both conferences, pointing us to a deeper work of consecration. Such meetings are certainly a means of grace to those who attend them, and we pray God that He will help us to profit by them. We feel like calling special attention to one resolution that was passed at the church conference. While a number of conferences have expressed themselves in favor of a General Conference, we do not know that any plan had been submitted by any one as to how it should be brought about. In the absence of any other plan, the Missouri conference has supplied one which we consider very good. See HERALD of Oct. 15, p. 316. We sincerely hope that every one of the several conferences will carefully consider it and act accordingly. May God hasten the day when the proper arrangements can be made and when we may meet in a general conference for the upbuilding of the cause of Christ.

J. S. HARTZLER.

FROM ELKHART, IND.—We may well sing, "Praise God from whom all blessings flow." During Bro. J. S. Coffman's short stay at home, prior to his leaving for the Canadian field, he preached a series of very instructive sermons, bearing on different subjects in relation to the Christian life. It was indeed a school for us all, in which the Bible figured as the text-book. The plan of teaching by having numerous texts read bearing on a certain subject and making comments thereon, proved very interesting and instructive not only to the membership, but to outsiders as well, who, notwithstanding the inclemency of the weather during nearly all of these meetings, attended in large numbers, and the truths presented straight from the Bible, were so convincing that many people of other denominations, who heard the principles of non-resistance, non secrecy, non-swearing of oaths, etc. as the Bible so plainly teaches, were moved to heartily endorse the same. We believe that in this respect the meetings have been a great blessing

in leading people up to the real teaching of the primitive Word. Aside from these blessings upon our community, the Lord manifested His power and willingness to save those who came unto Him. Fifteen persons made the good confession. The fact that all but one of these are pupils in our Sunday school has been a great encouragement to us to "labor on," and "keep the bright reward in view." Several instruction meetings will be held, and baptismal services will be held on the first Sunday in December. We hope that during the time these instruction meetings are held others who are almost persuaded will be moved to join the number of those who have determined by the grace of God to live for Jesus.

COR.

MANCERLONA, MICH., NOV. 20, 1894.—Greeting to all. We enjoyed a pleasant visit from Bro. Noah Metzler of South West, Ind. He arrived here the 12th of November and the same evening preached an impressive sermon here, and the next morning we conveyed him to Wetzell, where he preached and served communion at the house of Bro. D. B. Shellys for the benefit and at the request of their sick daughter who apparently is very near the eternal shores. In the evening he preached at their school house and returned with us, and the next day visited in this vicinity and in the evening preached here and on Thursday took the train for Brutus and Bliss, expecting to leave there on Monday the 19th for East Saginaw. May God bless our meetings and our brother, and may his kind admonitions be heeded, his encouragement aid in bringing souls to Christ, and may they be remembered by all who delight in the cause of our Savior, till we land on the happy shores of eternity. May our brother stand brave and faithful on the walls of Zion, valiantly proclaiming the whole gospel of Jesus Christ, calling aloud and not sparing. One young soul has become willing to unite with us in church fellowship at the first opportunity. May God give her grace to become a bright and shining light in the midst of her associates. Oh that more might become tired of a sinful life, and come out from among the sinful lusts and be converted to God, and live a consecrated life. With best wishes to all the readers, I close, wishing an interest in the prayers of all the faithful.

ELIZABETH GARBER.

LOGAN, MICH., NOV. 12, 1894.—We have had a season of rejoicing here in Bowne during the last week. On Sunday Nov. 4. Bro. C. C. Beery of the Caledonia Cong. was with us and preached the Word to us, and in the evening Bro. Noah Metzler of South West, Ind., came to us from Caledonia where he had been laboring with the church during the week, holding meetings and visiting the

brethren and sisters. In the forenoon of the same day Bro. Metzler preached in a school house in Leighton township Bro. Metzler remained with us during the week holding meetings. On Saturday afternoon Nov. 10 we met for a preparatory meeting and next morning we had communion. After the morning service Bro. Metzler went to Caledonia to hold communion there. On Monday the brother went further north. He expects to visit the small congregations in Northern Michigan before returning home. May God be with the dear brother as he goes forth to proclaim the glad tidings of salvation. Bro. Metzler made many warm friends while with us. He so earnestly admonished us to live faithful to God, and showed the sinner the way to God so plainly that it seemed almost impossible that any could stay away from Jesus, but we trust that some good seed has fallen on good ground. Bro. Metzler is not afraid to preach the Truth. That is just what we need here in Michigan, (Yes, brother, we need it everywhere.—ED.); if it hits us sometimes we must just come closer to God and ask Him to help us to live more faithful to what we have promised on bended knees before God and men. It is greatly to be feared that we often forget this. May God help us, that we may be more faithful and that we may receive more of the baptism of the Holy Spirit.

SAMUEL J. SPEICHER.

MILTON GROVE, LANCASTER CO., PA., NOV. 8, 1894.—Dear brethren and sisters of the HERALD family:—A greeting of love to you all. The grace of our Lord be with you all. Amen. We have had many deaths in our vicinity within the past months, although at present the general health is good. Since Sept. 9th the following deaths have occurred: Sept. 9, Henry Ishler, aged 78 y., 8 m., 24 d. He was buried in the Milton Grove cemetery. The funeral text was 1 Cor. 15:20. On the 16th of Sept. Bro. Jos. R. Shirk, aged 76 y., 9 m., 25 d. The remains were laid to rest in Graybill's graveyard. The text selected for the funeral sermon was 2 Tim. 4:6-8. On the 19th of Sept. a sad accident occurred here by which sister Brill, wife of Bro. Christian Brill, lost her life. Bro. Brill and family started in the morning for the meeting at Shope's M. H., 9 miles distant. On their way home in the afternoon they were overtaken by a heavy rain, so they stopped on the way, but at 6 P. M. started homeward. Within one mile of their home they had to cross a small stream which, on account of the rain, had grown to a torrent. The bridge had been washed away, and the horses went down, dragging the carriage and its occupants along. Sister Brill's body was found about a quarter of a mile down stream where she had been caught in a

fence with a post of the carriage in one hand and the cushion on which she had sat in the other. The little children—daughters of two and five years respectively—were carried down stream some distance when they caught themselves at some bushes and there the neighbors found them almost dead, but by earnest efforts they were brought to again. Bro. Brill also escaped as did the team. Sister Brill was a daughter of Bro. and sister Jacob Ebersole. The funeral services were held in Lancaster Co., and the remains were interred in Stauffer's graveyard, Dauphin Co. The funeral text was Rev. 16:15. Her age was 41 y., 9 m., 25 d.

On the 14th of October our neighbor, Peter Meshey, of Milton Grove, and a member of the Dunkard church, passed to his long home. He was buried at the Chickies M. H. The funeral texts were Isa. 38:1 and Phil. 1:21. His age was 76 y., 10 m., 20 d. On the 6th of November Bro. and sister Amos Nissley were called upon to give up their sixth child. It was laid to rest at Risser's by the side of their other ones who have gone before. The child's age was 1 m., 12 d. But three of their children remain now.

Yesterday I was called 12 miles to see a person who is very sick of typhoid fever and who desired to make preparation to meet her God in peace. Upon confession of her faith she was baptized. She also partook of the emblems of the broken body and shed blood of Christ, and observed the Christian ordinance of feet washing. May her remaining days be spent in humble submission to all that the Lord pleases to desire of her.

Winter is again at our door. The summer with its harvest time has passed away, and they who are prudent have laid store by for the days when there is nothing to gather. If only people were as prudent as this in spiritual matters. The cold winter of death is coming in which none can gather for eternity, and blessed is he who has gathered his sheaves and bought his oil for the coming of the King. Christmas is also coming, and already people are thinking and making arrangements for Christmas dinners and decorating churches, etc. Oh that men would adorn their hearts with righteousness and true piety through Jesus Christ, which is well-pleasing to God.

I. E.

JACKSON, MINN., NOV. 12, 1894.—I have had a desire for some time to have an item appear in the HERALD about Southern Minnesota, where I now live, as many inquire how we like our new home. I will now try to give a brief description of this section of country, for we would like to see more of our people settle here with us. And besides, just at this time a word from here may be of interest to some of our people in the East who are

thinking of going to some part of the West, and to those who are in some part of the West and are not satisfied, and want to better their condition and move into parts where the country is good, crops reasonably sure, and the climate healthful.

I know of many who have gone to other states and have raised only a few fair crops in ten years. This is very discouraging to new comers, as the object is nearly always to better one's condition in going west to where the land is still comparatively cheap. What they want is a country that is pretty sure of producing crops. We live in the Southern tier of counties, about ten miles north of the Iowa line in Jackson Co. The soil here is about the same as that of Illinois in which we lived (Livingston Co.), but has a little more sand in it and is much deeper and is not so "sticky." It ranges in depth from two to four and five feet, and is very rich and fertile. The subsoil is yellow clay, mixed with sand and fine gravel, and is of course very porous, being of such a nature as to drain well and at the same time hold moisture remarkably well. The season here this year has been unusually dry and hot so as to cut crops short. Old settlers say they never saw it as dry during a residence of 30 years, and yet this dry season has done much for this section of country in proving it to be able to stand extreme drouth. The result is that many have turned their attention this way. Quite a number of land seekers have visited this country and bought farms this fall. A county paper says: "There never was a time in the history of Jackson Co. when land was in such demand as now." I believe that land will advance rapidly and think those make no mistake who invest here now. The land is quite level in this immediate neighborhood, but one can suit himself in either slightly rolling, or quite rolling or level farms. Land ranges in price from \$15 to \$18 for raw or prairie land; improved farms from \$20 to \$25 and \$30, according to locality and improvements. Tame grasses do very well here. I never saw timothy grow as rank as it does here. This speaks well for the country, for when the virgin sod is gone we can be sure of having fine tame grass pastures and hay land, which is not the case in many parts of the West. Wheat, oats, barley, corn and potatoes do well here, in fact, this is a bread country. Spring wheat yields from 10 to 30 bushels per acre. It depends on the season and the way it is farmed. The winters are generally cold, but old settlers say the winters are getting milder as the country grows older and is more generally settled. The ground generally remains frozen from the time winter sets in until spring comes.

Regarding the climate, we have a decidedly healthful climate, the air being drier and lighter than in the Eastern

states. One feels the difference in a short time. My father, visiting us in the fall, felt much stronger after a stay of about three weeks, but complained more on returning to Illinois again. We have a *fresh, healthful, bracing climate*. With regard to church privileges we expect in the course of a few years (possibly before) to be able to have a church here. There are at present five members living here of our faith and six more coming in the spring, beside others who will come if they can make the necessary arrangements. The prospect for building up a congregation of our faith is, I think, quite good. We have had Sunday school this summer in a school house. About 20 miles north of here at Mountain Lake is a settlement of our Russian Mennonite brethren. They have in all five or six church buildings and some of their congregations number, if I am correct, between two and three hundred souls.

All questions that might be asked will be promptly and cheerfully answered.

Yours in the faith,

P. B. SNYDER.

PROCEEDINGS

of the Mennonite S. S. Conference held Oct. 3, 4 and 5.

(Concluded from page 347.)

THURSDAY EVENING.

Session was opened by singing. Devotional exercises were conducted by Bish. J. M. Shenk, from 2 Cor. 3.

7. The Church at Work.

(1) *In the Sunday school*—By Bro. S. F. Coffman.—The object of the Sunday school is not to teach children a language. Our public schools make ample provision for that. The object is to bring the children to Christ. The Scripture speaks only of the church, but within the church the work must be so organized, that the lambs, as well as the sheep, will be fed. The pastor should however oversee the Sunday school work. The Sunday school, being the nursery of the church, is a very vital part of the church, and as the child cannot be properly cared for without its parent, so the Sunday school needs the care and help of the church. A Sunday school may however be too churchy as well as too loose. A S. S. is not the place to teach customs, practices and traditions; it is the place to teach the Gospel, the way to heaven, and how to reach it. Old people should attend the Sunday school because of their experience in work, and because it is a Gospel school, and there should be classes for the old people. Family interest also becomes greater when all have a place and part in the work, and parents can aid in the interest and order of the school by being present.

(2) *In the Young People's Meeting*.—By A. A. Ebersole.—The subject pre-

sents itself to my mind under three heads: (a) Why do we need a Young People's Meeting? (b) What is a good Young People's Meeting? (c) What can the church do now to make our Young People's Meetings more successful? A few years ago there were many congregations in which few or no young members were found. In the past five years there has been a remarkable change in this respect. With the addition of these young people new cares, new needs have arisen. Direction is better than repression, hence the young mind with its vigor, its activity, its earnestness, becomes a blessing to a church in the proportion in which it is directed into proper channels. We think of those things which interest us, and we are apt to be interested in those things in which we are engaged. Hence the Young People's Meeting is a means to employ the mind of both young and old to a good purpose.

(b) *What is a good Young People's Meeting?* The work done in an ideal Y. P. M. should be voluntary, as an offering unto the Lord. The subject should have been carefully and prayerfully studied before being presented. There is much need of prayer because of the help we receive. And in the Y. P. M. there should be a season of silent prayer as well as audible, spoken prayer. The Y. P. M. is a power in the church for reaching the unconverted. It is a continual and practical means of getting and keeping young people at work in the cause of Christ. One young person reaches another. It is a fact that the great number of people are brought to Christ by personal work.

(c) *What can the church do to make our Y. P. M. more successful?* A more definite plan is needed to produce better results. Perhaps more definite organization, such as this, for the Sunday school would be equally beneficial, and could certainly be made the means by which one Y. P. M. could be helpful to another.

3. *In the Regular services*.—Bro. D. H. Bender being absent the discussion of this branch of church work was taken in hand by some of the ministers present. The following are some of the points brought out:—While this part of church work falls mostly upon the ministry, the laity is not entirely exempt. Kindly criticism to the minister and of his work, is helpful. There is much criticism in the land, but most of it consists in speaking of persons instead of to them. Faithful are the wounds of friends. Let the laity pray for and help the minister in every way possible. The ministry and laity must work together, and all connected to Christ. The best machine will not work unless it is firmly connected with the motive power. Christ is the great motive power of the church. Both minister and congregation must be "flow-

ing wells," filled with the Spirit of Christ. The church is usually a good picture of the minister. One half of the church must not be lugs to be dragged along by the other half, the lugs the while catching at every stubble and flaw which those who drag them along fail to smooth down for them in their course. Let every man be found at his post, and not have some of the members simply as "boarders," using and valuing church membership simply for the temporal advantages it holds out.

The closing exercises were conducted by Bro. D. Hostetter, after which conference adjourned to meet at 9 A. M. Friday.

FRIDAY MORNING.

Session opened by singing a number of hymns. Devotional exercises were conducted by Bro. Noah Metzler from Prov. 8.

8. *Simplicity and Uniformity of Attire, how successfully advanced*.—J. N. Durr. We should glorify God in all things, because we belong to God, soul and body. The body is the picture of the soul, the medium through which the soul speaks to the material world, not only in language, but in the whole life. Simplicity is a divine principle. There is nothing more simple than the plan of salvation. The Gospel is simple in its teachings and requires simplicity in those who follow its precepts, not only in manners, but also in attire. As Adam and Eve are representatives of simplicity of attire under the Old Dispensation, so John the Baptist is a representative of the new. His attire corresponded with his mission. Simplicity, when clothing the proper spirit, has influence everywhere, and at all times and should therefore be practiced, not as a doctrine of our church only, but as a principle of our Lord's Gospel. There is need of more intelligent teaching and practice of this principle in the family circle. We must know that we wear simple attire, not because a church says so, but because the Gospel of a Savior whom we profess to love and obey says so and also because simplicity of attire belongs to holiness of life. A want of simplicity and uniformity makes an open channel to display extravagance and worldly mindedness that is as foreign to the Gospel of Jesus Christ as Satan is to heaven.

9. *How to prevent pupils from outgrowing the Sunday school*.—By Bro. Anson Groh. When a pupil outgrows the S. S., the fact shows that something is wrong. Raise the standard of the school so high that the pupil can never outgrow it. Boys' Brigades are not a means for developing Christian character, or raising its standard. Train up a child in the way he should go (not in the way you may want him to go) and when he is old he will not depart from it. If a child is at S. S. because parental authority forces him there, he will probably outgrow the S. S. Help the children in

choice of associates, literature, etc. Direct the child's natural activity into useful channels. Live before them as though you had to live forever, and for the life to come as though you had but an hour to live, teach the child that the happiest life is the Christian life. No life is so full of promise as that which is "in Christ."

10. *The Young Man for Christ*.—(a) By E. Stahley. Many young men look upon Christianity as a heavy burden. If it is, it is not Christ's burden, but one of our own making, because Christ's burden is light and easy to bear. The most powerful men for God have almost invariably been men who gave themselves up to God in early life, as did Samuel, Moses, Joseph, David, John, Timothy and other noted Bible characters. Let no man despise thy youth, but be thou an example unto the believer in all Christian graces and zeal. The church depends upon the young men and women of to day for its future prosperity. All our young people in this land for Christ would mean a speedy depopulation of poor houses, asylums, prisons, because the devices of Satan that bring men to these places would no longer find devotees.

(b) By Bro. J. W. Zerbe. We are created for God's glory. Christ died for all; He has prepared a heaven for all, but if we make hell our heaven on earth and Satan our company, we will have hell for our heaven and Satan and his angels for our company hereafter. Without Christ there is no real object to live for in this world. The Christ-life gives especial encouragement to young men because Christ Himself was but a young man. Right principles, adopted in early life, become a greater power to the individual possessing them than when adopted later in life.

Closing prayer was offered by Bro. D. J. Troyer.

AFTERNOON SESSION

was opened by singing, followed by appropriate remarks in German by Bish. Elias Weber who also led in prayer.

11. *Necessity of Prayer and Consecration for the S. S. Worker*. (a) By Bro. E. J. Zook. There is no real prayer where there is no desire. It marks the beginning, the continuance and the end of the Christian life and of all Christian work. Prayer brings power. Knowledge is no substitute for the Holy Ghost. If Jesus, and His disciples needed to pray, much more do we. (b) Bro. M. S. Wambold. Only those who are consecrated are fitted to teach. If this be true, prayer must come first. We are not capable in and of ourselves to do what God has for us. It is contrary to our carnal nature; hence the need of the Spirit which we receive in answer to prayer, and of consecration, a setting apart, which places us in God's hands, to be used for His glory.

12. *The Field and its Needs*. (a) By C. K. Hostetter. (This address has already appeared in print.—Ed.)

(b) D. D. Miller. We cannot comprehend the greatness of the field. We should however not be looking so much to the extension of the borders that we forget and neglect the home gardens. Let us not run before the Lord, but wait for His leading. There is a field for the individual and a field for the church. Both need attention. The field of the individual is largely personal work. Jesus did much of His teaching in private. We must work the field we now have before reaching out farther. But when God says, "Go," then we must be ready to go. Correspondence is another field for which some are peculiarly fitted. Paul used this method very largely, and it is still being successfully used. Individuals, like churches, will find the field open before us just as fast as we are able to take care of it.

While the Committee on Resolutions were preparing their work Bro. M. S. Steiner gave a report of the Chicago Home Mission. Bro. J. S. Coffman followed with a report of the Advisory Committee of the Home Mission, after which the afternoon session was closed by prayer.

EVENING SESSION.

Devotional exercises were conducted by Bro. M. S. Steiner. Prior to this there was a song service, conducted by different leaders.

The Committee on Resolutions then submitted the following resolutions, which were adopted.

1. *Resolved*, That the Moderator appoint a committee of five, with power to add to their number, for the purpose of selecting books suitable for Sunday school Libraries. The Moderator chose the following brethren:—

J. L. Yoder, Columbiana, Ohio.
John R. Suter, Suters, Va.
C. K. Hostetter, Smithville, Ohio.
John Blosser, New Stark, Ohio.
C. P. Yoder, Goshen, Ind.

2. *Resolved*, That we endorse the plan of work in the Chicago Home Mission as suggested by the Advisory Committee and expect to support the work in the future.

3. Whereas it has pleased God to put it into the hearts of the people of this congregation to provide a place for the meeting of this S. S. Conference, also for free entertainment and necessary comforts, for the welcome to their homes and for the brotherly love shown us, be it therefore

Resolved, That we, as visiting brethren and sisters, do extend our heartfelt thanks for the kindness thus shown to us, and hope that they may ever enjoy the richest of God's blessings.

Voluntary contributions amounting to \$40.85 were made, to pay for printing,

etc. and the balance was placed at the disposal of the home congregation.

A short time was then given for remarks by those present. About fifty responded in short talks. The closing remarks by the Moderator were very appropriate and abounding in good advice for all. Bro. J. S. Coffman then offered the closing prayer, and this, the largest Mennonite S. S. Conference ever held was a thing of the past. The people were loth to leave the place where the soul had been enjoying such rich feasts during the time of the conference. Let us hope that the good suggestions presented will bear fruit in increased attendance in Sunday school work, in earnest strivings for deeper spiritual experiences and the ingathering of many precious souls into the kingdom of God.

J. S. HARTZLER }
JOHN HORSCH } Secretaries.
A. B. KOLB }

SENSUOUS SERVICES.

Few things should be more painful to the spiritually minded, than the concessions which are so largely made by the churches of the present day to the demand of worldly people for more attractive services. It is not to be wondered at that those who are "carnally minded" should complain of "barn-like churches" and "bald services," and should crave after something which appeals to the senses. It is no new thing to find that sensuous services are "the refuge of an unbelief which, having little or no interest in what is spiritual, compromises a complete abandonment of worship by supplying itself with what may prove pleasing to eye and ear."

But it is sad to find so many professedly Christian ministers and workers adapting themselves to "the spirit of the age," yielding to the popular demand, resorting so freely to worldly expedients and unscriptural means of attracting people to their services, and making the fatal mistake of seeking to make the services attractive to the supposed worshippers, instead of to the Being worshipped.

There is much heard in the present day of "forward movements," but what the churches really need is a *backward movement*—back to the early days when the church was purer than it is—back to the church as it should be according to the Word of God.

"The church cannot contend with the world in merely trying to interest and please people. She can only get hold of the people and keep hold of them by the truth peculiar to her—the gospel of Jesus Christ. The church must do all she can to draw the people and to keep them by the constraining power of Christ's love. Let her make the most of this peculiar power God has committed to her." After all, it is the telling of the "old, old story,"

with freshness and power and the accent of conviction, that will win men, not merely to church, but to Christ. The gospel faithfully proclaimed will bring men not only to the services, but to the Saviour.

The more spiritual our worship, the less need of outward adjuncts. Everything ornate or material in worship is so much withdrawn from its spiritual character. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth: for the Father seeketh such to worship Him" (John 4:24).

"Many of the older members of some popular churches have been pained, and are pained continually, by the introduction into their churches of things for which the 'advanced tastes' of the age have grown clamorous. Costly architectural effect, elaborate music, floral and harvest decorations, etc., are justified on the plea that every good gift God has bestowed, which gladdens eye or ear and brightens the house, may well become an accessory in the worship of the Giver."

"This is plausible at first sight, but hidden behind is the real truth, that persons who are utterly incapable of spiritual worship find their chief church going attraction in these things, and use them to feed their own tastes, while they delude themselves with the idea of doing God service. . . . Floral decorations, as a rule, are in the hands of the worldly, and we do not hesitate to say from experience that decoration is very often *desecration*, through the trifling of the young men and maidens who amuse themselves with it."

The life of churches is being sapped by the presence of this worldly element, and the encouragement given to it. Is it the One worshiped or the worshiper that is pleased with sweet music, stained glass, or cunning conceits in stone or wood? Are those who with music and costly buildings professedly prepare a feast for the Master sure that they are not, instead, making provision for their own indulgence in sensuous, or if they like the word better, aesthetic enjoyments? The most corrupt churches are those which do most to perfect all that appeals to the senses and gratifies the tastes of carnal men. The aim of these churches appears to be—"to render the externalisms of worship as attractive as possible for the people, while the high aim of making them acceptable to God is forgotten and forsaken. Human taste becomes the standard and law—not divine prescription."

The end does not justify the means. To say that it does, and that we may do evil that good may come, shows a lamentable want of faith in the power of Almighty God and of His gospel. Some, in these days, appear willing to introduce anything into the church services which would attract the people. On that prin-

ciple they might provide an entertainment of any kind. We are not justified in doing anything except what is in itself right, and results must be left in God's hands. No amount of impatience or apparent want of what we consider success must betray us into a departure from this principle. "The doctrine that the end sanctifies the means is one which receives no sanction either from the teachings or practice of Christ or His apostles. Jesus Christ refused to gain the kingdom of the world by the slightest act of homage to the principle of evil. He came to conquer the world for righteousness, but it was by righteous means; and though the conquest may be slow, it will be worth waiting for."

THANKSGIVING IN HARD TIMES.

Saadi, the Persian poet, whose words breathe a wisdom and kindness not unlike those of inspiration, informs us that he never complained of his condition but once—when his feet were bare, and he had no money to buy shoes; but meeting a man without feet, he instantly became contented with his lot and thankful for his mercies.

These are in some respects, "hard times." Many, if they chose to, might sit down and pine over their losses or unfortunate circumstances. But the times are only relatively hard, and not nearly so hard as some would have us think. A little thought will convince any of us that our blessings are beyond computation. Any soul disposed to find material for gratitude on all occasions will not be wanting in many substantial reasons for thanksgiving.

We are told that when the New England colonies were first planted the settlers endured many privations and difficulties. Being religiously disposed they laid their distresses before God in frequent days of fasting and prayer. Constant meditation on such topics kept their minds gloomy and discontented, and made them disposed even to return to their fatherland, with all its persecutions. At length, when it was again proposed to appoint a day of fasting and prayer, a plain common sense old colonist rose in the meeting, and remarked that he thought they had brooded long enough over their misfortunes, and that it seemed high time they should consider some of their mercies; that the colony was growing strong, the fields increasing in harvests, the rivers full of fish and the woods of game, the air sweet, the climate salubrious, their wives obedient, and their children dutiful; above all, that they possessed what they came for, full civil and religious liberty. And therefore, on the whole, he would amend their resolution for a fast, and propose in its stead a

day of thanksgiving. His advice was taken, and from that day to this, whatever may have been the disastrous experience of New England, the stock of the old Puritans have ever found enough of good in their cup to warrant them in appointing this great anniversary.

So with us all, though we may call the times hard, if we begin to think we cannot but thank. "I am without many things that I could desire, but I have a thousand mercies beyond what I deserve. Many things have come to pass otherwise than I could wish, but the Lord hath not dealt with me after my sins, nor rewarded me according to my iniquities. I have been disappointed in many a hope and expectation, but in this will I rejoice, God is the strength of my heart and portion forever. I have met with losses, but I have through the Gospel a portion which can never be taken away. This is a mode of computation which would keep us in a mood of perpetual thanks giving. It was this method of calculation which prompted John Newton, when making a pastoral visit to a Christian woman who had met with a severe calamity in the sudden loss of all her property, to accost her with smiles, saying, to her surprise, that he came to congratulate her. Congratulate, Mr. Newton! why not condescend to me?" "Why should I not congratulate you for possessing that good part which can never be taken away from you?"

We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember, to be thankful. So doing we will soon find ourselves ready to adopt the words of the Psalmist, and say: "How many are thy gracious thoughts unto me, O Lord! How great is the sum of them! When I count them they are more in number than the sand." It is simply because we are not more thankful that we are not more thankful. If we think we cannot but thank.

We have read of a father who one winter's night was walking alone, hurrying toward home, with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," said he, "go on." By and by he heard her counting—"two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many!"

Just so, fellow Christian, have you never said within your soul: "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with good-

ness, and you saying to yourself, "I had no idea that there were so many?"

"Count the mercies! Count the mercies! Number all the gifts of love; Keep the daily, faithful record Of the comforts from above. Look at all the lovely green spots In life's weary desert way; Think how many cooling fountains Cheer our fainting hearts each day. Count the mercies! Count the mercies! See them strewn along the way!"
—Zion's Watchman.

WHAT IS THE DIFFERENCE?

The *Chicago Inter-Ocean* recently published the following story under the title of "Two Friends":

"When Professor David Swing was in charge of the preparatory class at Miami University two young men under his care were Carter B. Harrison, brother of Benjamin Harrison, now ex-President, and Joel Allen Battle, son of Colonel Battle, of La Vergne, Tenn. These young men were active, studious, exceptionally bright, and were fast friends. They continued their fraternal intimacy as they advanced to their classes in college, and when the war broke out they were sophomores together."

With the beginning of hostilities their spirits were aroused with martial zeal, and each resolved to go to his home and enlist for the war, though the sympathies of the one were with the North, and those of the other with the South. They talked the matter over together, each justifying his course of action, and then embraced as friends and parted. Young Harrison returned to his home in Indiana and enlisted in an Indiana regiment, Battle going to his home in La Vergne and thence to the front with the twentieth Tennessee. Both were of valiant stuff, of ardent temper, and made excellent soldiers, fighting bravely whenever the opportunity came to fight, but each following his flag, in ignorance of the fortunes of the other."

Without knowing it they were on opposite sides in the deadly battle of Chickamauga, one of the fiercest and most destructive of the entire war. It was on the evening of September 3, 1863, after the battle, that Harrison again looked upon the face of his loved young class mate, a face that no longer gave answering smile to his own, but cold and still and changeless, the life blood gone from it—the friend of his youth lying dead on the battlefield. With passionate emotion young Harrison lifted the dead body of his friend that he had chanced upon, and bore it from the field; and then obtaining a leave of absence he took it to La Vergne to the bereaved family, saw it committed to the embrace of loving earth, and rode back to the war."

It is wicked to ask whether it might not have been Mr. Harrison's bullet

which killed Mr. Battle? Would it have been any more wicked to have shot him dead than to have killed any other Southerner? Ought he not to have felt just as "righteous" in the one case as in the other? Did the fact that he did not "know" that a bullet from his gun had killed any particular person alter his moral relation to such possible person? What would have been the difference in principle, if the two young "friends" instead of enlisting, had decided to go out on the Miami University campus and settle the question which of the two was right by means of pistols, or swords, and one of them had been killed on the spot? How would the friends of the latter have felt if the other boy had "with passionate emotion" brought him home dead and laid him bleeding at the feet of his parents?

We ask these questions in all seriousness. Perhaps we ought not to ask them. —*Advocate of Peace.*

ALREADY THE LONGEST AGE.

It is to us a solemn and impressive fact, and one that ought to startle many, that the Gospel age has already continued longer than any human age that has preceded it.

Taking the Hebrew chronology for our guide, the Noachic age, which began with the fall of our first parents and ended at the Deluge, was (in round numbers) 1,650 years; the Patriarchal age, ending with the Exodus and judgments on Egypt, 850; the Jewish age, if we regard it as extending through the personal ministry of Christ and the Apostles to the destruction of Jerusalem, 1,560; while our age has lasted more than 1,820 beyond Jerusalem's overthrow, or more than 170 years longer than any of the others.

Every age has ended in judgment, in connection with the deliverance of the people of God; and the Gospel age will do the same, Matt. 14:36-43; 2 Peter 3. "And as were the days of Noah, so shall be the coming of the Son of man: for as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not [though repeatedly and earnestly warned] until the flood came, and took them all away; so shall be the coming of the Son of man." (Matt. 24:37-39). How few heed the warning now! Dreaming and scheming the multitudes through the broad way.—*Light Bearer.*

DR. DUFF once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all the mission schools in India.

CHORUS OF PRAISE.

I have read somewhere the story that at some great musical festival the conductor threw up his baton, thus stopping the whole performance, at the same time calling loudly, "Flageolet!" It seemed that from the marvelous harmony of the great orchestra the director's keen ear missed the single note of the flageolet, which was failing to do its part.

You remember that wonderful psalm of the sweet singer of Israel, in which he calls upon all the works of God's hand to unite in songs of praise to the name of the Lord; "for his name alone is excellent, his glory is above the earth and heaven."

And I am thinking of the great chorus of praise that is going up at this Thanksgiving season from "all his angels," "all his hosts;" from "the sun and moon," the "stars of light," the "heaven of heavens," "mountains and all hills," "fruitful trees and all cedars," "kings," "princes," and "all people," "both young men and maidens."

And I am wondering if from that mighty wave of praiseful harmony the Father misses a single note of thanksgiving from any one of our hearts. For, dear friends, our songs of praise must be heart songs, else they add not harmony but discord to the tuneful chorus of thanksgiving and praise.

Wonderful things has our God wrought for us. Let us bring to Him the loving praise of thankful hearts.—*Sci.*

RAGS OR SOULS?

When Captain Murrell came up with the sinking steamer, Denmark, he had to decide between freight and people. The question was, "Shall I save my bales of rags and let the people go down, or shall I throw overboard my rags and save the people?" It took the noble captain but a moment to decide. Over went the rags and the people were saved. There are in this world thousands of sinking ships. They are morally and spiritually water-logged. They are going down in an ocean of despair, unless rescue comes. With many Christians it is simply a question between precious souls and dollars. The Church of Christ is not poor to-day. It is loaded down with money in the pockets of not a few of its members. It is a question between *rags and souls*. When you win a soul to God, you have transmuted your opportunity into immortality. Time, money, and talents may be so invested as to yield results for eternity.—*A. C. Dixon.*

"WHATEVER makes men good Christians makes them good citizens"—*Daniel Webster.*

ITEMS.

—THE coin in the American dollar is now worth only forty-nine cents.

—ALEXANDER III., the deceased Czar of Russia, was buried in St. Petersburg on the 20th of November.

—THE amount paid by the U. S. government for pensions will, it is estimated, begin to decrease in 1896 by ten millions every year.

—THERE is danger of war between France and Madagascar, the government of the latter having refused to grant the demands of the former.

—THE Upper House of the Hungarian Diet on the 5th of October adopted by a majority of three a bill granting liberty of worship to all religious beliefs.

—THREE hundred members of the House of Commons have signed an address in favor of a treaty of arbitration between Great Britain and the United States.

—THE Sultan of Turkey is sending out Mohammedan missionaries, to Africa, at his own expense, for the avowed purpose of checking the Christian advance in that country.

—IN reply to the request of China that the United States offer to be mediator between Japan and China in their present trouble, Japan insists that they want to deal directly with China, and that if they desire peace they shall hoist the flag of truce.

—FOLLOWING the recent example of Germany, Denmark has also placed an embargo upon American beef, probably by request of Germany, as considerable beef was shipped from America to Germany via Denmark and called Danish beef. Denmark itself uses very little American beef.

—THE General Missionary Committee, consisting of Bishops of the M. E. Church, met at Brooklyn in seventy-fifth annual conference, during the week. One million two hundred thousand dollars were apportioned for missionary work in various sections of the globe.

—THE Bible is now translated into about 400 languages and dialects, giving about 1,000,000 people or two thirds of the inhabitants of the globe access to the word of God. There are therefore still about 500,000,000 people who cannot, if they would, read the Word for themselves.

—THE Government of Holland is about to undertake the draining of the Zuider Zee (created by the ocean's eruption in 1247.) Nine years will be required to drive in the piles and fill in the stones and earth for the embankment, and to reclaim the marshland it is estimated will require thirty years.

—A BUDDHIST Magazine of Japan says, "The greatest movement of the twentieth century will not be a commercial one, nor yet a military one; but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them."

—It is encouraging to read how rapidly the movement to do away with check rems is gaining in England. Railway, coal, brewery and other companies which use draft horses have abandoned the use of the cruel "bearing rein" on all horses under their control. Fashionable women need an arrest of thought on the subject of the cruelty they unintentionally exercise upon their horses.

—A SAN FRANCISCO paper notes that there are more saloons, more criminals, and more insane in California, than in any other State in proportion to population. There are 14,000 saloons, one to every eighty-six of the population, and one saloon to every nineteen voters; also 2,700 in the two state prisons, and 4,700 in the five State asylums. And, furthermore, taxes in the State are \$6 per capita; in New York State, \$1.30 per capita; in Illinois, \$1; in Missouri, 45 cents.

—REV. T. DEWITT TALMAGE has tendered to the Session of the Brooklyn Tabernacle his resignation of the pastorate he has held for twenty-five years. In his letter to the Session of the Brooklyn Tabernacle he calls attention to the fact that the congregation during his pastorate had built three great churches which have been destroyed, and adds: "It is not right that I should call upon them to build a fourth church during my ministry. I advise that you do one of two things: either call a new pastor, under whose leadership a new church might be built, or that you remain in organization until you can give certificates of membership to our people, so that they may in usual joint sister churches. As for myself, I will, as Providence may direct, either take another pastorate or go into general evangelistic work, preaching the Gospel without money and without price."

—ACCORDING to the Danish statistician Vahl, there are altogether 304 missionary societies for the conversion of the heathens to Christianity. Seventy six of these have their headquarters in England. These organizations employed, in 1892, 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers, and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely 1,810. The American organization next with 1,610 men. The Germans have only 525 missionaries abroad. The income of all the missions of the world was \$4,961,835 marks (\$13,724,959) in 1892. This is an increase of nearly \$500,000 over the preceding year. England alone furnished \$8,000,000 for missionary purposes. Germany contributed only \$75,000. The number of communicants under the care of these 68,241 missionaries and their helpers was, in 1892, 1,073,398.

—THE CARNAGE ON THE CHEN YUEN. A British naval officer attached to the Chinese naval squadron which was engaged in the fight off the mouth of the Yaloo River has written a letter to "The Graphic," which is published in that paper to-day. In this letter the writer gives additional details of the fighting, and says:

On board the warship Chen-Yuen the fighting was awful. The decks and the space around the guns were strewn with human fragments, and three of five men working a four ton gun were blown up by a shell from the Japanese warship Naniwa. A fourth gunner was shot while trying to escape from the turret, and the fifth stuck to his post. This man fired three rounds at the Naniwa, one shell entering the engine-room of the Japanese ship, and another smashing her fore-bridge. The Naniwa then hauled off. The Chinese Admiral rewarded the surviving gunner with a present of 1,000 taels.

A shell glanced from the steel deck of the Chen Yuen and went through her tower, shattering everything therein. A lieutenant, who was in the act of speaking through the tube leading to the engine-room, was blown into atoms, and the head was left hanging to the speaking pipe. Huge fragments of armor, and the teak backing thereof, were carried inboard by the shot, crushing a large

number of sailors into a shapeless mass. A European engineer, who was in the act of groping about in an endeavor to repair a steam pipe, was drenched from head to foot with the blood of an assistant, who was disembodying by his side by a shot from the enemy's ship. The Chen Yuen arrived at Wei-Hai-Wei the day after the fight, in the same condition in which she left the battle. No attempt has been made to wash the blood from her or to remove the corpses which strewed her decks.

The writer expresses the opinion that if the European rulers could have seen the decks of the Chen Yuen they would have forewarned war henceforth and forever.—*N. Y. Tribune.*

A HORRIBLE MASSACRE IN ARMENIA.

The almost incredible news has just reached the world that the Mohammedans, under orders from the Turkish governor of Bitlis, have committed the most atrocious murders, butchering Christians at wholesale. A letter received by the British Foreign Office, gives the particulars which have since been confirmed by official advices. About 2,000 persons are reported to have suffered death in a manner almost too shocking to relate.

The letter referred to is dated Bitlis, October 9. The writer says:

"This year the Kurds carried off Armenian oxen and the Armenians' appeal for their restoration was refused. A fight ensued, two Kurds were killed, and three were wounded.

"The Kurds immediately carried their dead before the Governor declaring that the Armenian soldiers had overrun the land, killing and plundering the Kurds. This furnished a pretext for massing the troops from far and near. The troops were commanded by a pasha and marshal, and were hurried to the district. The pasha is said to have hung from his breast, after reading it to his soldiers, an order from Constantinople to cut the Armenians up root and branch, and adjoining them to do so if they loved their king and government.

"In one place 300 or 400 women, after being brutally treated by the merciless soldiery, were hacked to pieces by sword and bayonet in the valley below.

"In another place some 200 weeping and wailing women begged for compassion, falling at the commander's feet, but the blood-thirsty tyrant directed his soldiers to dispatch them in a similar way. In another place some sixty young brides and the more attractive girls were crowded into a church and were slaughtered and human gore was seen flowing from the church door."

So the tale of horror runs on. These women were given the alternative of denying Christ, or being killed, *they chose the latter*, with true Christian heroism.

The British Minister has proceeded with great energy to secure redress, and the Sultan has sent a commission to investigate. The Armenians have appealed to England for protection. The one gleam of sunshine in this horrible affair is that these people suffered as true martyrs, denying the most atrocious death rather than deny Christ. The martyr spirit still lives.

Married.

SCHINDLER.—CONRAD.—On the 15th of November 1894, in Washington, Washington Co., Ia., by James R. Logue, Samuel Schindler of Berne, Ind., to Lydia Conrad of Washington, Iowa. May their life be a pleasant pathway leading to the shores of everlasting bliss.

KREIGBAUM.—BROOMBAUGH.—On the 12th of November 1894, at the residence of the bride's parents, on Pratt St., Elkhart, Ind., by Rev. Samuel Voder, Bro. William B. Kreigbaum and Zella Broombaugh. Bro. Kreigbaum is foreman in the Job Department of the composing room in the Mennonite Publishing House, and we all unite in wishing our brother and his estimable bride a long and happy wedded life.

DIED.

EMIG.—On the 8th of November, 1894, 3 miles east of York, in York Co., Pa., Emanuel Emig, aged 66 y., 3 d. Buried on the 11th. Funeral services by Martin Whisler of Hanover.

WEAVER.—On the 27th of October 1894, in Lanc. Co., Pa., Peter Weaver, after a lingering illness. He was resigned to the Lord's will, and ready and willing to go when the end came. He leaves a wife and 6 children, and 30 grandchildren to mourn their loss. He was born Jan. 1st, 1823, and was therefore 71 years, 9 months and 27 days old. A large concourse of friends and neighbors met to pay the last tribute of respect. Interment at Weaverland.

"Our father has gone to his rest,
From a region of sorrow and pain;
To the glorious land of the blest
Where he never will suffer again.
While in the cold tomb father lies,
His spirit is resting above;
In that happy and sweet Paradise,
There nothing can enter but love.
Sleep on, then, dear father! thy soul
Has gone to that better abode,
And while ceaseless ages shall roll
Thou art resting in peace with thy God."

SHIRK.—On the 10th of October 1894, near Vanwert, Juniata Co., Pa., Lydia, wife of Pre. Jacob Shirk of the "River Brethren" denomination, aged 77 years, 18 days. Buried at Lost Creek. Funeral services by J. Landis and Wm. Graybill. Text, 1 Thess. 4:14.

BEERY.—On the 13th of October, 1894, at her home near Caledonia, Kent Co., Mich., of typhoid fever, Sister Beery, wife of Pre. C. C. Beery. She had gone on a visit to Ohio and on her return home she took sick, and after two weeks' suffering, she fell asleep in Jesus. She was a faithful member in the church and will be greatly missed there and in the home. She leaves a sorrowing husband and 6 children to mourn her death. Funeral services were conducted by Pre. Weaver, Keim and Whitaker from Heb. 11:13 and Rom. 14:8. H. E.

HOLDREMAN.—Bro. John Holdreman was born in Wayne Co., Ohio the 12th of September 1827, died Nov. 10th, 1894 aged 67 years, 1 month, 28 days. Funeral services at the Olive M. H. on the 13th by David Garber and J. S. Lehman. Bro. Holdreman was first married to sister Betty Eicher of Wayne Co., Ohio (who preceded him to the spirit world about nine years) on the 16th of December 1847. To this union there were born 11 children, 7 sons and 4 daughters. Nine of these survive them. Bro. Holdreman was again married to his surviving widow, sister Susanah Baker (maiden name Boyer) of St. Joseph Co., Ind., on the 7th of March 1886. Husband, father and brother has gone to his "long home." Peace to his ashes.

MOSIER.—On the 15th of Nov. 1894, near Elida, Ohio, Valentine Mosier, aged 66 y., 9 m., and 6 d. A short time before his death Bro. Mosier began not only to feel his need of a Savior, but also became willing to confess his sins and his great mistake in living so long in the world without Christ, and expressed a willingness and desire to forsake sin and the world and live for God. At his request he was received into church fellowship by water baptism on the morning of the 11th inst. The death bed scene was deeply affecting, as his companion, sons and daughters, grandchildren and others came to his bedside one by one, all of whom he bade an affectionate farewell, admonishing them to "be good" and meet him in heaven. He was buried on the 18th in the presence of an unusually large concourse of friends and relatives. Services by J. M. and Andrew Shenk.

NAFZINGER.—On the 1st of Oct. 1894, near Wheatland, Hickory Co., Mo., of blood poisoning, sister Annie Magdelena, wife of J. B. Nafzinger, and daughter of Daniel and Susanna Raber, aged 40 y., 4 m., and 5 d. She leaves her husband and 5 children of her own, and 8 step-children, besides father, mother, 5 brothers, and 4 sisters to mourn their loss, yet they mourn not as those who have no hope. She had been a faithful member of the Amiah Mennonite church for about 23 years, and seemed perfectly resigned to the will of God. Shortly before her death she sang, "Jesus lover of my soul, Let me to thy bosom fly," etc. Her favorite hymn, which she read repeatedly, was, "Wenn Menschen Hilf scheitern aus zu sein, so stehst sich Gottes Hilfe ein," etc. Although it is hard to part with one so dear, yet we feel that our loss is her gain. May she now rest sweetly, "safe in the arms of Jesus." Funeral services by Christian Zehr. Text, 1 Cor. 15.

CULP.—On November 5, near Forsaker, Elkhart Co., Ind., of typhoid fever, Levi Culp, son of John B. Culp, aged 24 y., 5 m., 17 d. This young man was much loved and respected in the vicinity of his home. He had however neglected the one thing needful until sickness came. He seemed to realize his condition and prayed for forgiveness and acceptance. He was married only about a year ago and now leaves his beloved but deeply sorrowing young companion and young child, parents and five brothers to mourn his early death. He was a lover of music, and had for a long time been a leader in the singing circle, and will be much missed by his associates. The remains were laid to rest in the Yellow Creek graveyard. Funeral services by J. S. Coffman, John Stump and D. B. Brenneman. Text, 1 Pet. 1:24.

WITMER.—On the 31st of October 1894, at Abilene, Kansas, of an acute attack of Bright's disease, Nellie J. Hendricks, beloved wife of Aaron G. Witmer, aged 27 years, 11 months, 30 days. They lived in matrimony nearly 9 years. Her home was formerly at Morrison, Ill. She was a faithful member of the Methodist church of Abilene, Kan. Short funeral services at her home on North St. Nov. 1st at 10:30 by E. E. Tarbill, after which her husband brought the remains east to the home of his parents, Samuel Witmer, Shippensburg, Pa., for burial. Funeral services were held there on Sunday Nov. 4 at 1:30 P. M. She was sick 2 months and 2 days. May God give grace and strength to enable the bereaved husband to say, "Thy will be done." She left the blessed assurance of a happy hereafter.

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pm	pm		pm	am	
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1 21	6 09	Niles.....2 20	7 41		
12 39	5 29	Elkhart.....3 00	8 15		
12 17	5 08	Goshen.....3 33	8 40		
am					
12 25	4 15	Warsaw.....4 15	9 31		
10 10	2 55	Wabash.....5 35	10 55		
9 13	2 00	Marion.....6 33	11 57		
		am			
8 16	12 45 Lv.	Anderson.....Ar. 7 50	1 20		
am					
6 30	11 15 Lv.	Indianapolis.....Ar. 9 30	2 50		
		11 17.....Rushville.....4 11			
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Semi-Monthly. ELKHART, IND., DECEMBER 15, 1894. Vol. XXXI. No. 24.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }Entered at the Post Office at Elkhart as second
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EDITORIAL NOTES.

HAPPY CHRISTMAS TO ALL.

WHAT will be the harvest of this year's
sowing?MANY subscriptions expire with this
number. Please renew at once.GOD gave us Christ; Christ gives us
life; life gives us joy. Are you joyful?CHANGE OF ADDRESS.—B. O. Amos S.
Landis, formerly Sterling, Illinois, now
Union, Oregon.ONE more was baptized and received
into church fellowship with the Elkhart
Cong. on Sunday Dec. 9.THE Quarterly collection for the Char-
ity Fund was taken in the Elkhart Cong.
Dec. 9. Amount, \$35.00.INSTEAD of being "stumbling-blocks"
let us be "stepping-stones" to heaven and
"lively stones" in that spiritual house.THE Christian, like the lemon tree,
must be continually bearing fruit, or he
denies his profession and belies his name.SURELY it is easier to bear a light
affliction for a short time than to endure
an awful punishment throughout all eter-
nity.CHRIST was born in Bethlehem, has
He been born in your heart? The evi-
dence of this birth within is the Christ-
life without.NATIONS may have their Thanksgiving
days, their Memorial days, their Imperial
birthday anniversaries, their First and
and Fourth of Julys, but the world has
Christmas.Is Christ bearing the government of
your life on His shoulder or are you
trying to do it yourself? He rules by
love; are you governed by the same law
in all your actions?BRO. J. S. COFFMAN's labors in the
Blenheim congregation, Ontario, were
blessed to the ingathering of twelve or
more souls. He will remain in Canada
until the 24th inst.DEACON ORDAINED.—On the 9th of
Dec. Bro. John Baer was ordained to the
office of deacon in the Salem Cong.,
Elkhart Co., Ind. May his labors in this
capacity be richly blessed.BRO. DAVID GABER of Goshen, Ind.,
we are informed, is at present in Mich.
where he will remain until the latter part
of December. He will probably not get
to Canada before January.THERE are but few people who would
hesitate to enter a promising business, in
which many have been successful, simply
because a few have failed in it; but there
are many people who refuse to embrace
religion just because they know of a few
who "made a start in the good work"
and afterwards "fell from grace."If the date on your paper remains un-
changed over the second issue of the
HERALD after you have sent your re-
newal, kindly inform us at once, stating
when and how you sent your money.BRO. ANDREW SHENK, of Elida, Ohio,
is at present in Elkhart Co., Ind., labor-
ing for the salvation of souls. He will
spend some time in the Salem, Olive and
Holdeman congregations. May his
labors be richly blessed.BRO. JOSEPH BUERCKY of Tiskilwa,
Ill., was called to Manson, Calhoun Co.,
Iowa, the first week in December to
conduct a baptismal service there. He
will remain for a short season in that vi-
cinity to preach for our scattered mem-
bers there.THE LESSON HELPS for the First
Quarter of 1895 are ready for delivery.
The lessons are a continuation of the
Gospel Story begun in the latter part of
this year's lessons. The explanations are
plain and simple, and every lesson is
full of interest.DE ZONDAGSBODE, organ of our Menno-
nite churches in Holland, enters upon its
eighth year with new type, new editor,
new publisher and better paper. Its
former editor, G. ten Cate of Graven-
hage, has been succeeded by P. Feenstra,
Jr., and its former publishers, Kniper
and Taconis of Meppel, have given way
to J. H. de Bussy of Amsterdam. From
being a paper for "doopsgezinde and
verwante christelijke gemeenten" it is
now strictly a "doopsgezind weekblad,"
and the editor in his salutatory states that
it shall be his endeavor to hold up the
plain and simple teaching of the Gospel
and to present the same in such a form
that all can understand its teachings. In
this we heartily wish our brother success.

If the little label on your HERALD bears the date "dec 94" it is simply a quiet reminder that your subscription expires with this number. Have the date changed by sending "us one dollar, and then show the paper to your non-subscribing neighbor and ask him to subscribe, or give us his name and address and we will send him sample copies.

An exchange says, "It is a good sign when the Church and Secret Societies pull together." Yes, it is a good sign for the Secret Societies, but a bad sign for the church. When the secret society gets to pulling with the church, the church cannot possibly pull in the same yoke with Him who said, "In secret have I done nothing." The patronage of church members may be a benefit to Secret Societies, but Secret Societies are not a benefit to the church of our Lord Jesus Christ.

SISTER MARY S. BENNER of Hamlin, Kansas, in renewing her subscription to the HERALD adds, "I often regret that I cannot have the opportunity to attend our own meetings. I attend the B— church. They are nice people, yet the thought often troubles me, if I feed my children on B— bread and have no opportunity to take them to our own, how can I expect them to learn our principles? I still hope the Lord will open the way for us." We trust our sister will be remembered by our evangelists when they pass through that portion of country.

FAREWELL to 1894! Farewell to its days of happiness and joy, its trials, sorrows, tears; its opportunities improved and neglected; its time used or abused; all is gone, recorded on the book of time, the page is turned and what is written thereon is written so indelibly that the human hand cannot erase it. Whether the year has been one of good or ill to us depends on how we have spent its moments, what value we have set upon the opportunities it presented, how much of it we gave to God. Shall the record be "Found wanting," or shall it be, "Found trusting?"

EVANGELIZING SERMONS.—At the recent annual meeting of the Mennonite Evangelizing Board of America a resolution was adopted suggesting to our

ministers "that an evangelizing sermon be preached on the first Sunday in January in all our congregations wherever practicable. We hope it will be practicable in the great majority of our congregations, and we would further suggest that in accordance with the spirit of this grand subject, those congregations who have not done so at their Thanksgiving services, hold collections on this occasion for the Evangelizing fund wherever that is practicable.

FOR THE NEW YEAR.—This number closes the volume for 1894. Soon we will write 1895. With the help and the blessing of God the paper will continue to be published as heretofore. With the responsibilities of the present time we feel more than ever the need of divine favor, and the assistance, encouragement, prayers and efforts of the brotherhood.

We ask you therefore to subscribe for the paper for yourself, and also to make an effort to have your neighbor do likewise.

If you have been a reader of the HERALD and have not paid us the subscription for last year or for several years, please do what you can to send it to us, and in this aid us in our work.

We also ask all our correspondents to assist us in filling the columns of our paper during the coming year with the best and most interesting reading matter it is possible for them to supply.

We ask you also for your best influence and for your prayers, and thus in working together we may do a great work for the Lord, a work which in the final day of account shall bring its great reward.

ONE hundred years ago, from Oct. 27 to the end of the year 1794, says a writer in the *Zondagshede*, the Mennonite meetinghouse at Nimegen, Holland, was used as an arsenal and hospital by the French army in their war against the English and Hanoverian forces. The church was badly shattered and the seats and floor almost entirely destroyed, and the congregation had to hold their meetings in the open air. It was not until the 26th of July 1795 that they could hold meetings in their own house of worship again. The hardships through which our brethren passed on the one hand, by their own countrymen because

of the nonresistant doctrine they believed and practiced, and on the other hand by the French, who deprived them of house and home, were very trying, but they endured steadfastly and passed through the conflict unsullied in conscience and with an increased sense of the protecting power of and their dependence upon God. Since then our Netherland churches have enjoyed almost uninterrupted peace with the single exception of the time when Napoleon made his last desperate effort on the field of Waterloo. This era of peace and worldly prosperity seems however to have had a baneful effect upon many, and to have instilled into the hearts of many of them a feeling of self-sufficiency that grew gradually into a denial of Jesus as God's only Son and the world's Redeemer. However, what is true of many is not true of all, and we find large numbers who have "kept the faith" and are manfully striving for the truth of the Gospel.

CLOSE OF VOLUME XXXI.—In writing the valedictory to volume thirty-one my mind is not only led to a retrospect of the present year, but through the experiences of thirty years. It is now just thirty years ago that we wrote the valedictory to Vol. 1. The paper was then an eight-page monthly. It had grown during the first three months of its existence from a four-page to an eight-page. Its subscription list had increased from nothing to about 1200 subscribers. We were assisted in the work by a number of faithful laborers most of whom have gone to their reward, while a few still linger in this vale of tears, waiting for the coming of the Lord. For ourselves we see that the strength of our years is declining and the evening shadows lengthening, and we too must look forward to the time when our work shall be completed, and we shall "lay the armor by."

That year was one of varied experiences, and the publishing of the HERALD OF TRUTH a venture which brought to us trials as well as pleasures—some of them we would gladly live over again—others we feel very glad that they are past, and that they were to be endured but once in the journey of life. Our readers will pardon us for giving the following extract in reference to it: "It was a year of anxious toil and care, of earnest thought and sincere prayer, yet

we have many reasons to believe that our labors have not been in vain, or our prayers unheard. The Lord gave us strength and blessed us. He has prospered the work in our hands. What we have done, we have done willingly—the sacrifices we have made, the self-denials we have practised have all been the free offerings of a willing heart, and we are amply repaid in the gladness of heart it affords us to see on every side of us the most unmistakable signs that the work which we have begun is a work of the greatest importance to the church and its individual members and families."

If we could say this much then, we can say it much more now.

The paper continued to grow and the subscription has since been largely increased. It is a sixteen-page semi-monthly now, and those who have the opportunity to compare the paper as it is now with what it was then, can readily see a great change, both in its appearance, make-up, and also in the matter it contains.

The year that is just closing has been in many respects, for publishers, a hard one. We cannot say much of a large increase in the revenues and subscription list of the paper, and yet we have many evidences of God's love and goodness in establishing it still more in the hearts of the people, and raising up warm friends in its favor in many places.

Throughout the church it has become an indispensable necessity, and its friends have shown their love and interest in using their influence in its favor and laboring to extend its circulation. Many also have contributed liberally for the purpose of circulating it among those who are not able to pay for it.

Many have also used their talents and contributed articles and items of interest for its columns, and through these efforts hearts have been made glad all through the land, and with grateful hearts have lifted their souls to God and the brotherhood for all these blessings.

We want to thank all our friends for every favor they have shown us, for every effort they have put forth for the benefit of the paper, and with them, and all who have been blessed in reading its columns or otherwise, we want to join in swelling a glad anthem of praise and honor to the Giver of every good and perfect gift, realizing that of ourselves we can

do nothing, and that all we have received and enjoyed and all we have been able to do for the cause of Christ is not of ourselves but of God, to Him be the praise forever.

CHRISTMAS.

'Twas midnight on Judea, and o'er all
Her quiet realm the dark-winged angel's
watch
Was held; and locked in calm repose lay
sunk
Her children all.

Within Jerusalem,
Her gorgeous capital, the varied hum
Of many voices and of busy feet,
That sought with eager step her temple's
gate,
And sung hosannas round her altar fires,
Were hushed in silence all.

The flocks and herds
Slept peacefully; each town and hamlet slept;
All but the wretched shepherds by their flocks
In Bethlehem's fertile fields. They vigil kept
Through all the peerless night, where silence
reigned,

Save the low murmurs of the distant stream,
And the soft breathings of the zephyr's wing,
And hum of restless insect caught the ear.

But though night's sable mantle wrapped the
earth,
And her unconscious sons were lost in sleep,
Yet in the realms of bliss, Heaven's holy
courts,

The voice of deep, angelic joy was heard,
And golden harps the rapturous strains pro-
longed,

And lowlier bowed each seraph down to cast
His golden crown before the great white
throne

In deepest reverence of ecstatic joy;
For never, since creation's natal hymn,
And morning stars their first glad anthems
sung,

Was time so fraught with high event of joy!
For now He whom the Lord had promised
long

To wretched sons of earth, did leave His
throne
In heaven's high courts, and lay His glory
by;

He whom by ancient bard and prophet sung,
The great Messiah of a ruined race,
Did veil His Godhead in a form of clay,
And stoop from heaven to be of woman born!

Night waned apace, but ere Aurora gilds
With glowing wing the distant orient sky,
Lo! the angel from the courts of heaven,
Commissioned to proclaim a Saviour's birth,
Revealed before the trembling shepherds
stood,

And matchless glory from the realms of light
Beamed through the darkened night, its
shades dispel.

The affrighted shepherds gazed with wond-
ring awe,
Then lowly bowed and veiled their astonished
sight.

"Fear not," the angel said, "for, lo! I bring
Glad tidings of great joy to all mankind;
For unto you is born this day the Christ,
The Saviour promised long, of David's line,
In David's town, and this shall be the sign:
The babe you'll find all wrapped in swathing
bands,

And in a manger laid."

Thus spake the seraph,
And lo, apparent all the heavenly host,
And thus the song began: "Glory! glory!

Glory be to God on high, and to the
Earth be peace; good-will to all mankind.
Ye mortals listen to our rap-ures high,
And thus the strain prolong: 'Hail! Holy
Lord!

Born to redeem, our dear Immanuel, hail!
For thou art born to-day. We bless thy name,
And sing thy praise, and worship and adore.
Our praise accept, while round thy manger
couch
In humble reverence bowed."

Thus spake the swains,
First sons of earth to worship at His feet.
Then gladly they the joyous news proclaimed
Throughout the astonished realm.

Our dear Redeemer, hail! we bless Thee now,
Thou' centuries have rolled since that glad
night,
Thou who didst come to wash away our sins,
And fit us for the Paradise of God,
And taught our lips to praise; with reverent
awe
We in Thy temple bow, in humble mien,
And there our glad hosannas sing.

For the Herald of Truth. THE STAR OF BETHLEHEM.

The prophets of old prophesied that
Christ should be born in Bethlehem, of
Judea—a village about six miles south of
Jerusalem.

When these prophecies became fulfilled,
there came wise men from the East to
Jerusalem, inquiring for Christ, and saying
that they had seen His star, and were
come to worship Him.

It appears that they had followed this
star to Jerusalem and it had left them
awhile, but returned again before they
left that place.

"And, lo, the star, which they saw in
the east went before them, till it came and
stood over where the young child was.

When they saw the star they rejoiced
with "exceeding great joy."

Had those men turned aside, and not
followed that star, we have reason to be-
lieve that their journey would have been
a useless one. They would no doubt
have wandered about from place to place
seeking for what they could not find and
at last would have had to return home
without seeing this Savior which had just
been born into the world.

But we see that instead of doing this
they followed their guide—the star—and
by doing so were made to rejoice with
"exceeding great joy." As that Star
guided those wise men in the day that
Christ was born so there have been stars
from that time until the present, are in
the present and will be as long as the
earth will endure, to lead and guide all
the children of God in the ways they
should go.

They are not going before us visibly as
the star at that time did, but the way is
pointed out and made known to us in dif-
ferent ways.

(1) We all have Bibles to read, and in
reading them we read the life of Christ—
what it was upon earth—and we are to
follow in His footsteps. This blessed book

contains many other examples of Christian characters and all necessary instructions for finding the way to eternal life.

(2) By His Holy Spirit, which will by our own consciences teach us the difference between the good and the evil way.

This Star of Bethlehem illuminates the path of the Christian far more than any false light of worldly pleasure or amusement would have power to do.

Although the star leaves us at times and we be left in darkness, we should not get discouraged but wait patiently for its return, after which our pathway seems brighter than before, because of the darkness through which we have traveled.

The 25th of December is again here, the day that is known the world over as the birthday of Christ. How are we going to spend it? This is a question that concerns each of us.

Do we think of and rejoice over the precious gift God gave to the world nearly nineteen hundred years ago?

To think of the sacrifice God was making in sending His only son into the lost world for his salvation, should be enough to make even the coldest heart flow out in gratitude toward Him and inspire us all to more active Christian work—work whose influence will be felt in the circles we moved—be it at home or abroad—for generations to come—when our voices are heard to speak no more, when our forms are laid beneath the sod.

May those who have not yet forsaken all, to be guided through this rugged and stormy pathway of life by that *Star of Bethlehem* do so ere it be forever too late.

CLARA D. STEINER.

Canton, Ohio.

For the Herald of Truth.

"PAY THY VOWS TO THE MOST HIGH."—Psa. 50:14.

Some time ago the HERALD OF TRUTH made a request for articles bearing on the subject of Christmas. "A very good plan," I thought. It may have had a tendency to draw our minds in the direction of that wonderful event, the birth of the world's Savior, and likewise to the home where that Savior now is. It may have the tendency to put our thoughts and inclinations into a growing form, and thus get our hearts and minds into condition to more fully appreciate the return of the day we call Christmas.

It is a good thing to have a good custom, not to become slaves to that custom but to derive the benefits which its observance gives us. Christ had a custom of going into the synagogue (Luke 4) to do His heavenly Father's will, and to make a custom of properly commemorating Christ's birth and to exemplify God's gift to man by doing the same to our fellow men, and especially those who are near and dear to us, cannot fail to be beneficial in helping to perpetuate and

more firmly establish the doctrine of "Peace and good will."

David says, "Offer unto God thanksgiving and pay thy vows unto the Most High." Though he had no Christ to adore, no Christmas day to commemorate, his heart was full of gratitude to God for mercies received from and favors bestowed by his Creator. To him God was a Father of mercy and goodness, "who forgiveth all thine iniquities,"—

and David had many and great ones to repent of—"who healeth all thy diseases" of body and mind. If David found consolation and joy in the Lord, why not we who have much greater privileges than he had? Why should we despond when Jesus was born for us, "to set the captive free," to bring joy to the world, when He was born in poverty that He might make us rich, when He was beset with trials and troubles and death that He, in overcoming them all, might put victory on our side and make our cup of joy full? David's prayer was for a new heart and the renewal of a right spirit within him. It seems that he received this blessing, for in the morning his song of praise to God was heard, in the morning he proclaimed the Lord's goodness, and in the evening he meditated upon the same, yea, even in the night he sang unto God and meditated in His precepts, so that, although David had sinned, yet after he had repented with bitter tears and lamentations, God could still call him a man after His own heart.

If David's mind was thus carried away from carnal things, why not ours? Let us give our minds time and opportunity to dwell upon God and God's provision for our redemption and everlasting happiness. Should we not be thankful and pay our vows to the Most High? Let us be thankful for the Babe born in poverty, so poor that a stable was its first home in the world, a manger its first bed, the poorest of the poor, and yet the King of kings and Lord of lords, the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the Great High Priest, the almighty Savior, Redeemer, Sanctifier and Mediator, JESUS!

Have we nothing wherewith to pay our vows to Him whose advent into the world was announced by a heavenly chorus, with music such as human ears have not heard before or since? If angels could rejoice for a Savior born to the world, why cannot we for whom He was born, rejoice? Verily, Christmas should have a claim upon our minds and hearts that would free us from all worldly thoughts and cares and waft us up to a throne of grace, there to pay our vows to the Most High for His unspeakable gift, the gift which the patriarchs and prophets foretold and which they saw with prophetic eye through the dimness of unborn centuries, and with whose ap-

pearance they coupled the consolation of Israel and the hope of the world. Hail to the Star of the East whose brightness is to cover all the earth with an effulgence of which the noon-day sun is but a faint type! Oh let us pay our vows to Him who became the lowest that He might raise us up that we might have our habitations with the Most High, and He in us.

Arranged for JACOB K. ANDREWS.

WHAT CHRISTMAS MEANS.

"The Word was made flesh and dwelt among us." This, in its deepest sense, is what Christmas day means to us all. It means that Christ identified Himself with us in order that He might save us—shared our humble life that He might lift us up to His higher life.

A representative of one of the university settlements which have been established recently in some of our large cities says: "I have learned that you can get access to the people of the slums only by living among them. They will not come to you; but Jew and Gentile will make you welcome if you come to them. Our meetings for their benefit are a failure, but our personal intercourse with them has been promising of great good. You must live in touch with them if you are going to do anything for them."

How much light this bit of experience casts upon the advent story! Christ dwelt among us. "Though he was rich yet for our sakes he became poor, that we, through his poverty, might be rich." He took His place at our side so that He might in the end lift us up to His side. There was a wonderful purpose, love-prompted, in His voluntary self-abasement.

We are told that one of the secrets of Victor Hugo's power over the French people was the memory of his conduct when they were in distress. When the disasters of the Franco-German war were falling thickly, and the iron band was closing round Paris, word came that Victor Hugo was coming to the city. He came at the very moment when the investment was complete: with the last train, the last breath of free air. A memorable ovation was given him by the people, and they never forgot his voluntary sharing of their sufferings. This falls far short of what Christ did for us when He identified Himself with us in our peril, but gives some suggestion as to the secret of the hold His incarnation has ever had on the hearts of men. May every Christmas-day as it comes teach us more and more fully the meaning of this wonderful mystery of the incarnation: "God manifest in the flesh," leaving His home in glory and dwelling among us in order that we might have rescue.—*Set.*

For the Herald of Truth.
PEBBLES.

(Gathered from the brook of reflection by a minister.—ED.)

SOME people look forward to New Year as the time to reform on certain lines. Let us anticipate this by being reformed on these points when the new year sets in.

THE reason why there is no more real reform among our churches is because most reformers try to reform everybody else before beginning on themselves.

HOLINESS is all right. The Bible requires it, and why not teach it? If we teach it, why not live it? To bolster up the theory of holiness as some new and remarkable doctrine, and then try "steal a march" for ourselves by claiming holiness, while our lives show that we have never been regenerated, is an attempt to deceive God and man, while in reality the only beings deceived are ourselves.

SIMPLICITY of attire can best be advanced by us submitting ourselves into the hands of our God, and permitting Him to remove the last vestige of pride from our hearts. The dress question embodies two questions: (1) pride, and (2) its fruits—worldly conformity. If we turn our whole attention to the latter, while the former is ignored, we may some day realize that our boasted peculiarity in dress is only a peculiar form of worldliness.

How many professed Christians spend more money for tobacco than for the spreading of the Gospel? are looked upon by the world as friendly toward the liquor traffic? were among the most skillful "wire-workers" in the late political campaign? adorn themselves with "gold, or pearl, or costly array"? embellish their language with vigorous "by-words"? encourage, by voice or presence, such worldly institutions as theaters, shows, fairs, etc.? "Pure religion and undefiled before God the Father is this: To visit the widows and fatherless in their afflictions and to keep himself unspotted from the world."

FOR years it has been apparent to thinking minds in our church that a General Conference would be a powerful factor in advancing the cause we love. The necessity for such a conference has been pointed out from time to time through the columns of the HERALD. Conferences have passed resolutions favoring it. Apparently a very large majority of our membership favors it. What is being done to bring it about? If a General Conference would not be for the best, let the objections against it appear in the columns of the HERALD, so that those who favor it may be convinced of their error. If there are no valid objections against it, why not take

steps for holding it? If the plan suggested by the Missouri conference does not meet with general approval, let some other plan be suggested. We should remember that nothing can be accomplished without action, and if a General Conference would be what is claimed for it, we should cease talking and commence acting.

D. K.

For the Herald of Truth.

OUT OF SELF INTO CHRIST.

While reading the articles in the last number I was encouraged to write a few words in the cause of Christ that perhaps may be encouraging to some poor soul. Let us come out of self and come into Christ that we may be able to win some precious soul, that we need not say,

"Must I go and empty handed,

Must I meet my Savior so,

Not one soul with which to greet Him,

Must I empty handed go?"

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

Are we doing all we can? Let us examine ourselves. Let us go to God in prayer, like David when he prayed, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." May we be doers of the word and not hearers only. Let us ask God to give us prayerful hearts that we may "pray with the spirit, and with the understanding also," and "pray without ceasing," for we know not what hour the Son of man may come. Are we ready any time? Oh let us watch and be on the guard, lest when the Master comes He may find us sleeping. There is a work for us all to do. All we have is what God has given, so put away self and come into Christ and be "a soldier of the cross, a follower of the Lamb." Have you taken up the cross and are you carrying it, or are you dragging it along? Is your light trimmed and burning? Are you a light to the world? Does your neighbor know that you are a Christian? Have you ceased from vain babbling and foolish jesting? Have you put away pride and come up to the feet of Jesus? Let us remember that our time is precious. To-day is ours; to-morrow belongs to God, not us. "For what is your life? It is only a vapor that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Let us stand up boldly for Jesus and be cross bearers.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me."

Akron, O. L. M. L.

For the Herald of Truth.
"SOCIABILITY."

What we understand by sociability, is the quality of being sociable, or in other words, inclined to talk with others.

In order to be sociable we must have a cheerful disposition, esteem others more highly than yourself, and watch for the opportunity in which to say a kind word and confer a pleasure. In our country meeting houses it has always been the custom for the people to gather before church and after church for social intercourse. Perhaps we who have lived in the country, have the benefit of having never gotten over it. The custom indeed pleases us. In the cities we arrive the last moment before service, and go away the first moment after. We protest against this business way of doing things. Shake hands when the benediction is pronounced with those who sat before and those who sat behind you. Meet the people in the aisle and give them a Christian salutation. That is the moment to say a comforting word to the man or woman in trouble. The sermon was preached to the people in general; it is our place to apply it to the individual heart. The church aisle may be made the way to heaven. Many a person who was unaffected by what the minister said, has been captured for God by the Christian word of a brother or sister on the way out. You may call it personal magnetism or natural cordiality, but there are some Christians who have such an ardent way of being sociable after meeting that it amounts to a benediction. The spirit of the social life of the church ought not to be different from the spirit in which the public worship of the church is conducted. The form of social intercourse is of course different, but the end ought to be the same, either to help one another on in the Christian life or to bear a testimony to those who are not in Christ, to the advantage of the Christian over the worldly life. If there be the absence of the spiritual principle in our social life, how can we show them that there is any reality in our professed possessions of higher joys? Let us not only be sociable after service, but also at our homes or wherever we may go. Let us remember that the worth of sociability is the sincere expression of our feelings, and, like the dial of the watch, they should show that the works within are good and true.

ALLIE LILLY.

Elkhart, Ind., Dec. 4, 1894.

(The above was an essay read at the S. Teacher's monthly meeting.—ED.)

"No act of man, no thing (how much less the man himself) is extinguished when it disappears, through considerable time it still visibly works, though done and vanished."—*Carlyle.*

For the Herald of Truth.
CONSECRATION.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself."

This is a season of the year in which, perhaps more than any other, we are led to think of the love and goodness of God. The commemoration of the advent of our Savior into the world alone is a theme for a great deal of thought and study and prayer and should be, beyond all question, unless it be Good Friday, the grandest commemorative day of the Christian church, and not as it now is, both in the church and in the world, a grand day, to say the least, of questionable pleasures and, in a large measure, of gluttony, drunkenness and sensuality.

The closing up of the old year, and entering in upon the new, in which the mind is also naturally led to reflect upon the past and enter upon new resolutions for the future—also bring serious and solemn thoughts, and under these circumstances the subject of *Consecration* may be an appropriate one for our consideration.

The religion of Jesus contemplates throughout a full and entire consecration. It is altogether impossible to lay any claims, or derive any benefit, or enjoy any blessing which the Christian religion is intended to confer without an entire devotion to its service; without an entire consecration to its requirements and privileges. There is no half-way work in religion. We cannot enjoy religion while we attempt to carry the world, its pleasures and enjoyments with us—it requires the whole heart, the mind, the body and all. "Ye cannot serve God and Mammon," says the Savior; whosoever is not willing to give up possessions, friends, and his own life also, cannot be the disciple of Jesus. The apostle beseeches his brethren by the mercy of God that they present even their bodies a living sacrifice to God, which is our reasonable service.

How shall we consecrate ourselves to the Lord? The priest under the Mosaic Dispensation was consecrated by changing his garments, washing his body and being anointed with oil, as in the case of Aaron and his sons and others. A king was consecrated by being anointed with oil as in the case of Saul and afterwards David. But when Jesus came He fulfilled the Mosaic law of ceremonies and instituted a new order of things, and the law that was then written on tables of stone must now be written on tables of flesh—the heart. The men who before were permitted to perform unto the Lord their oaths are now prohibited from swearing at all—not even a judicial or civil oath. The "eye for an eye, and the tooth for a tooth" was changed into

"Love your enemies, bless them that curse you and pray for them which despitefully use you and persecute you," and now the declaration comes forth from Christ as well as from John the baptist: "Repent and believe the Gospel; for the kingdom of heaven is at hand."

No priest is now needed to pour the consecrating oil, for Christ has become our eternal and ever ready High Priest to forgive our sins, bestow His grace, and sanctify us fully to the work and purpose of God by giving us the Holy Spirit as an abiding comforter and to lead us into all truth and then we are all made kings and priests to God—priests to serve in the holy office of sons and daughters of God—kings to rule over sin and our own carnal natures. The time is now upon us in which the spirit is poured out in its fullest measure and every one that calleth upon the name of the Lord in a full consecration of himself to the will and the service of God, shall be saved. Reader are you willing thus to give yourself to the service of God and receive the blessings which God is willing to bestow upon all His children?

J. F. FUNK.

For the Herald of Truth.
SELFISHNESS.

Selfishness is a low vice, and a selfish person has few friends. The hoarding up of money is not a title of the sum of life. Boys are apt to be selfish, and should guard against this evil; it would save many heartaches. — Good.

THE LAST GREAT DISCOVERY
AT MOUNT SINAI.

Our readers will remember that an English lady, Mrs. Agnes S. Lewis, made two years ago a visit to the Greek Monastery at Mount Sinai, for the particular purpose of examining the library there and seeing if she could not discover other valuable manuscripts that were not seen by Tischendorf, Rendel Harris and other visitors. She had the advantage of being able to read Syriac, and she could talk Greek with the monks. They gave her special privileges, and she found an old palimpsest on which, under a later text there was a half-erased very ancient Syriac text. She took photographs of some leaves, brought them to England where they were examined by the Syriac and New Testament scholars, Messrs. Hensly, Rendel Harris and Burkiitt who discovered that they contained a text of the Gospels in a Syriac version much like what is called the Curetonian. As that is the oldest Syriac version these scholars hurried off to Mount Sinai to copy the manuscript, assured that it would be of great value to biblical scholarship. This they accomplished, and the text has just

been issued from the press. It fulfills the best hopes of the discoverers.

The manuscript itself was probably written about 400 A. D. or perhaps fifty years earlier. The text is a translation of nearly the whole of the four Gospels in Syriac, not the old Peshitta, but an even older translation, which we must call the Old Syriac, and which was made about 150 A. D. It is older than Tatian's Diatessaron, or harmony of the Gospels, which we know was produced 170 to 180 A. D., and which nearly occupied the field in the Syrian churches. The text has been affected somewhat by the Diatessaron, but perhaps not at all by any Greek influences, so that, when we eliminate the alterations made from Tatian, we have a new and most important testimony to the condition of the Greek text from which it was translated as early as the middle of the second century. This is before the various families of Greek texts were fully developed, so that it will be of great help in deciding between their various readings. In character, it is most nearly allied to three of the most ancient and best Greek manuscripts known. It may be said that its readings are rather "Western," but without the "Western" additions.

This newly discovered text omits the last twelve verses of Mark, therein agreeing with all the best old authorities except the Curetonian Fragments, whose testimony it reverses. It does not have the story of the woman taken in adultery, nor the doxology at the end of the Lord's Prayer. It omits the bloody sweat in Luke 22:44, 46, and the "Father, forgive them" passage, Luke 22:34, and other doubtful verses omitted by the Vatican and Sinaitic manuscripts. It reads "Jesus Barabbas" in Matt. 27:16, 17, and remarkably enough omits "neither the Son," with the *Textus Receptus* in Matt. 24:36. It agrees with the Diatessaron in reading: "Behold Christ cometh, and when he cometh he will tell us everything," in John 4:25. The most remarkable readings are in the first chapter of Matthew, and it seems as if some editor or copyist had attempted to reverse the testimony to the miraculous birth of our Lord, but had not carried out his intention. In verse 17 it reads: "Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus who is called Christ," thus making Joseph the actual father of Jesus; and, accordingly, in verse 21, it reads: "She shall bear thee a son; and in verse 25: 'He married his wife and she bare him a son,' etc. The purpose of these changes and omissions is obvious, and yet we have the most definite statements of the miraculous birth retained in verse 18: "She was found with child of the Holy Ghost," and in verse 20: That which is to be born of her is of the Holy Spirit."

We are sure that this discovery will be hailed as the most important of the cent-

ury in its line since the discovery of the other famous Vatican manuscript by Tischendorf in the same monastery, and that it will be most carefully studied by students. But its chief value will be found in the fact that it is a new and most important testimony to the existence of the four Gospels in their present form at a time when many critics have declared that they were not yet written, and that they then were accepted as of canonical authority.—N. Y. Independent.

A SENSIBLE VIEW OF PROHIBITION.

The *Union Signal*, organ of the W. C. T. U. of America has this to say of "General" Booth's visit to Chicago. The General's views, we may add, do not coincide with the *Signal's* views regarding the methods of pushing the Prohibition cause, and yet for all that, the General may be right. The *Signal* says:—

"In response to an invitation from Salvation Army headquarters members of the Chicago press gathered in the rooms of the Press Club to greet General William H. Booth on his arrival in this city last Thursday morning. The meeting was quite informal and for over an hour the company of one hundred or more fairly bristled with interrogation points, the questions—some of which the General parried with much shrewdness and wit—embracing a variety of topics, religious, social, political. On the question of legal prohibition it was in his opinion no use to legislate on this, or any other moral question until the people were ready for it. The aim of the Salvationists was to bring about a reformation of the heart, to work from the center outward, and then moral problems would adjust themselves. He did not say how they were to be settled if all people, after they had experienced a change of heart, followed the example of the Salvationists who 'as a rule don't vote,' nor did he define the word people; presumably he meant voters."

"FAITH makes the Christian rich when he has lost everything else."

SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 30.

REVIEW.

Golden Text. — Jesus Christ, the same yesterday, and to-day, and forever.—Heb. 13:8.

Time.—A. D. 28. The second year of Jesus' ministry.

Place.—The cities and towns of Galilee, especially Capernaum and the Sea of Galilee.

DAILY READINGS.

M. Jesus at Nazareth. Luke 4:16-30

T. The Prince of Peace. Isa. 9:2-7
W. The draught of fishes. Luke 5:1-11
T. A Sabbath at Capernaum. Mark 1:21-34
F. The twelve chosen. Mark 3:6-19
S. The Sermon on the Mount. Luke 6:20-31
S. Teaching by parables. Luke 8:4-15

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	J. at N.	See that ye refuse
II.	The D. of F.	He taught them as
III.	A. S. in C.	He taught them as
IV.	A. P. H.	The Son of man
V.	J. L. of the S.	The Son of man is
VI.	The T. C.	I have chosen you
VII.	The S. on M.	As ye would that
VIII.	O. to C.	He came unto His
IX.	C. T. to J.	Behold, I send my
X.	C. T. by P.	The seed is the
XI.	The T. S. F.	As ye go, preach
XII.	The P. of P.	Of the increase of

TIME.	PLACE.	PRACTICAL LESSON
A. D. 28	Nazareth	Truth embitters those it does not enlighten.
A. D. 28	S. of Galilee	Obedying Christ's command brings success.
A. D. 28	Capernaum	Christ came to save from sin and from sickness.
A. D. 28	Capernaum	Christ is a healer of the body and saves the soul.
A. D. 28	Capernaum	Christ showed the proper use of the Sabbath.
A. D. 28	S. of Galilee	Much prayer is needed to do a great work.
A. D. 28	On the Mt.	God is love, and His children are love.
A. D. 28	Capernaum	Believers are as near akin to God as anyone can be—self-righteousness refuses truth.
A. D. 28	Galilee	The fruits of men's lives show what they are.
A. D. 28	S. of Galilee	God always provides for His faithful servants.
A. D. 28	Galilee	The King is peace and His subjects have peace.
B. C. 375	Jerusalem	

NOTE.—Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so they can be readily repeated by the classes or by the whole school in concert.

WHAT CHRIST GIVES.

THE GOLDEN TEXT tell us that what Christ was "yesterday" when on earth, that He is "to-day" while in heaven; and such will be forever, through everlasting ages. In these lessons we find Twelve Gifts of Christ, for we may be assured that what He gave centuries ago He is ready still to bestow.

Lesson I. To His townsmen in the synagogue at Nazareth Jesus brought knowledge out of the world of life although they showed themselves unworthy to receive it.

Lesson II. The tolling fishermen following Christ's command found success, which was a foretoken of their greater success in fishing for the souls of men.

Lesson III. Christ's coming brought healing to the demoniac in the synagogue, to Peter's home, and to the suffering throng, and He can heal men still.

Lesson IV. To the helpless paralytic borne of four He gave infinitely more than health,

the forgiveness of his sins, a gift which only God can bestow.

Lesson V. To those who were bound under the forms of the law He gave liberally by His divine law for the Sabbath.

Lesson VI. To His twelve apostles He gave the gift of power, and this power, the same in kind if not in degree, is the inheritance of His church forever.

Lesson VII. The Sermon on the Mount is a message of comfort to every heart in trouble by its gracious words of blessing.

Lesson VIII. While enemies raise opposition to Christ and conspire against Him, His disciples are drawn into a closer fellowship with Him, and are revealed as nearer than His mother and His brethren.

Lesson IX. High as was Christ's testimony to John; it only shows the higher honor to which those who believe in Christ may attain.

Lesson X. The deep teaching by parables holds up to us the lamp by which we may have insight into divine truth.

Lesson XI. Though the twelve were sent forth as sheep in the midst of wolves they are under the watchful care of the Lord and keeper.

Lesson XII. From the prophet's lips we learn the triumph and peace which is sure to attend the kingdom of Christ.

LESSON I.—JANUARY 6.

JOHN THE BAPTIST BEHEADED.

Mark 6:17-29.

Golden Text.—Fear not them which kill the body, but are not able to kill the soul.—Matt. 10:28.

INTRODUCTION.

Time.—John was imprisoned in March or April, A. D. 28. He was beheaded a year later.

Place.—Jesus was in Galilee with His twelve disciples. John was imprisoned and put to death at Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the northern end of the Dead Sea.

JESUS.—Our Lord had now been preaching more than two years. He was about thirty-two and one half years old.

JOHN.—The ministry of the Baptist was only about two years, from the spring of A. D. 26 to the spring of A. D. 28. He was in prison one year.

HEROD.—Herod Antipas was the son of Herod the Great and Malthace. Luke calls him, after the manner of the Romans, a tetrarch, that is, governor of the fourth part of a province; Mark calls him, after the manner of the Jews, a king. There are at least six Herods mentioned in the New Testament, (1) Herod the Great was father of three half-brothers, (2) Herod Antipas, (3) Herod Philip I, (4) Herod Philip II.; and grandfather of (5) Herod Agrippa I., and great-grandfather of (6) Herod Agrippa II.

HERODIAS.—She was Herod's own niece, the daughter of his half-brother Aristobulus, and the wife of his brother, Herod Philip I.

SALOME.—This was the daughter of Herod Philip I. and Herodias.

DAILY READINGS.

M. John the Baptist beheaded. Mark 6:17-29
T. The witness of John. John 1:19-27
W. John's teaching. Luke 13:7-14
T. Christ's testimony. Matt. 11:7-15
F. Fear and fearlessness. Luke 12:1-12
S. Martyrs for God. Heb. 11:32-40
S. The crown of life. Rev. 2:8-11

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HISTORY OF THE RITTENHOUSE FAMILY.—Family Histories have, during the last several years, become popular, at least quite a number have been published and with them many interesting facts connected with the early settlement and development of our country have been brought to light and put on record for the benefit of the present and future generations.

One of the best and most extensive works of this kind is the History of the Rittenhouse Family. The work is compiled by Daniel K. Cassel of Germantown, Pa., and is to comprise three volumes.

The first volume is before us. It is a large octavo of 272 pages, finely printed on beautiful paper and profusely illustrated. The arrangement is excellent and the whole work shows careful and studious work. The illustrations are exceptionally fine, and is bound in the best English cloth with gold title and embraces accounts of three generations in Europe from 1591 to 1825. The two succeeding volumes will be issued in parts as fast as the work can be done. That is, one part a month at 50 cents for each part. The whole work will comprise some 1500 pages. Only a limited number will be printed, and those desiring copies will do well to send their orders early to Daniel K. Cassel, No. 4333 Germantown Avenue, Philadelphia, Pa.

CORRESPONDENCE.

FROM YORK CO., PA.—December 1st a minister was ordained in York Co. Pa., to fill the vacancy caused by the death of Pre. Samuel Roth. The lot fell on Bro. Harry Loos. May the Lord bless the dear brother. COR.

MILFORD, NEBR., NOV. 20, 1894.—On November 11, 1894, nine precious souls were received into the church by water baptism. On Sunday, Nov. 18th, we observed communion in which a large number participated. Weather has been pretty cold and dry with us for quite a while. We would be glad to receive a nice refreshing rain. COR.

AYR, ADAMS CO., NEB., NOV. 27, 1894.—Last night we closed a series of meetings. Five have come out on the Lord's side. Bro. David Zook of Newton, Kansas, who has been here for nearly a week, started to day for Seward Co., Neb., in company with Bro. D. G. Lapp, our young minister. Bro. A. Shiffler left Saturday last for Osborne Co., Kansas, to labor there for a short season. DANIEL BURKHARD.

DICKSON, DICKSON CO., TENN., DEC. 3, 1894.—On the 8th of Nov. 1894, the brethren H. H. Good of Knox Co., Tenn., and Christian Good of Dale Enterprise, Va., arrived here and labored earnestly in our midst. They preached nine very interesting sermons, seven of which were in the English language and two in German. We are very glad to have visits of this kind. May their labors in the name of the Lord be richly blest. J. J. SLONECKER.

FROM LOGAN CO., OHIO.—Bishop Michael Yoder of Mattawana, Pa., spent several weeks here recently, proclaiming the glad tidings of salvation. He took part at two communion services (which were very largely attended), besides a number of other appointments. We have every reason to believe that his labors will be blessed to the upbuilding of God's Zion here. Bro. and Sister Yoder went to Howard Co., Ind., from here. God bless them as they go forth to labor for the Master. COR.

CANTON, OHIO, DEC. 1, 1894.—May God bless the good work at Canton! In reorganizing the congregation at Rolland meeting house, where for some time the work had been growing cold, we feel it was some one's prayer that kept God still so near us, and that He has sent a dear brother to take charge of this congregation. Will we all pray so that he may be very successful in his good work, and preach the true Gospel to the peo-

ple, and may they be not only listeners but willing workers.

Our Sunday school was organized on the 25th of November. Let us all pray that God will direct the good work and kindle the burning love in all cold hearts.

"May heaven bless our hands to do God's will,
 Our feet to walk in wisdom's ways,
 Our lips to speak His worthy praise,
 Our hearts a holy temple for His throne."
 ESTHER B. MILLER.

FROM THE HOWARD AND MIAMI CO. CONG., IND.—Nov. 14th Bro. Michael Yoder and wife, of Mattawana, Penn., came into our midst. During their stay Bro. Yoder preached four very interesting and impressive sermons. We are thankful to God that He has sent the brother to us. May many more ministers come to us in the near future. Bro. and Sister Yoder expect to visit a number of congregations. From here they went to Elkhart Co. and to Michigan. COR.

MUMMASBURG, PA., NOV. 30, 1894.—As the HERALD has ever been a welcome visitor at our home, bringing us good cheer and encouragement in our Christian life, we will ask you to continue its visits another year. . . . I also feel constrained to thank God and our dear ministering brethren who have during the past year shown their interest in and their kindness to us by coming here to proclaim the old, beloved Gospel of peace and goodwill. Our ministers will ever find a hearty welcome when they bring to us the word of life.

JOSEPH B. DILLER.

CANTON, OHIO, DEC. 1, 1894.—Last Sunday was our time for German services. A number of brethren came over from Louisville. Bro. C. Z. Yoder of Smithville, Bro. Fred Mast of Holmes and Bro. J. R. Zook of Neshannock Falls, Pa. Steps were taken to organize a Sunday school, after which came the regular services. Many were present and we rejoiced in the worship of our Redeemer.

In the afternoon we drove out about five miles south west of the city where a sister was received into church fellowship and the communion observed. Many of the neighbors gathered in and the hour was profitably spent. There used to be a good sized congregation at this place but through neglect it scattered and wasted away. The few that remain and the ministers of the neighboring churches see their mistake, and earnestly endeavor to build up the congregation again. Bro. Mast rehearsed the situation in a way that brought tears to the eyes of nearly every one in the house, and spoke such

words of encouragement that each one resolved to go to work in earnest again. Arrangements were made to fill an appointment in the neighborhood every four weeks in the afternoon. A number of us spent the evening in singing and praying with Grandma Miller at her son Joe's home. COR.

FROM MT. ZION CONG., MORGAN CO., MO.—The church here has lately been encouraged by visits from several of our ministering brethren. On Saturday before the 3d Sunday in September Bro. Jno. S. Coffman of Elkhart, Indiana, came into our midst. He labored earnestly with us for over a week, and our prayer is that his fervent appeals to the sinner to turn from his evil ways, and find refuge while grace is still extended, may yet bring forth fruit abundantly. On Sunday, Sept. 23, the ordinances of communion and feet-washing were observed in accordance with the teachings of our Savior.

On Saturday evening, Nov. 10, Bro. J. M. R. Weaver, from Harvey Co., Kansas, began another series of meetings. The brother spoke with an earnestness that aroused the church workers to greater activity, and carried conviction to the hearts of sinners. There are a number of souls here outside the promise of the Bible who should be gathered into the kingdom. But their answer is "not yet." May God help them to see that the little answer, "not yet," to the promptings of the Spirit, if persisted in long enough, will fix upon them an everlasting doom.

While the labors of these dear brethren have not yet been blessed with the ingathering of souls, our little congregation has been much encouraged, and we all unite in wishing them heaven's richest blessings on their labors. We ask an interest in the prayers of the brotherhood, and invite all visiting members, ministers or lay members, to visit us. D. K.

FROM EPHRATA, PA.—Nov. 24th and 25th the members of the Mennonite Church at Ephrata and all who were present had an enjoyable time. Bro. Martin Whisler of York Co. held a very interesting meeting in the Evangelical Church at Ephrata Saturday afternoon, and in the evening at sister Good's place in town. Sister Good is old and feeble, and not able to go to church any more and her desire was to have the Bro. have a meeting of encouragement. The evening was pleasantly spent in singing and praying. The brother's sermon was appreciated by all on Sunday morning at Metzler's, where he spoke to a large audience. In the afternoon there was an appointment made for Bro. Jno. Landis at Bro. Jac. Gockley's. Bro. G. had an accident several weeks ago by which he

had a narrow escape, but through the mercy of God he is now able to sit on the chair again, but the brother and sister have not the opportunity to go to church, as they are old, and so their desire was to have meeting. Bro. Landis spoke in German, and Bro. Whisler in English. Quite a number had gathered there, and if all had gathered the way we should come together it was indeed nourishing to our souls. The brethren tried to point us to Jesus. I truly feel thankful to God and the brother that he showed so much love to the congregation in the vicinity of Ephrata. We hope to have him come soon again. May the grace of God ever abide with the brother that he may keep on working for the Master. Truly the harvest is great and the laborers are few. O let us all be more earnest in serving our Lord that we can all be gathered together in the fold of Christ at the resurrection day.

HETTIE W. STONER.

Ephrata, Pa.

FROM WEAVERLAND, LANC. CO., PA.—On Saturday, Nov. 24, we had preparatory and baptismal services here, when six persons were received into the church. May God fill them with love and righteousness that they might be the means of bringing others to Christ. On Sunday the 25th we held communion services, Bish. Isaac Eby officiating, when 23 members participated in the solemn rites. The opening services were conducted by our young ministering Bro. Samuel Witmer, followed by Bro. John Zimmerman in German and Bish. Eby in English. The spacious house was filled with attentive hearers, and if they came with a desire to be fed, I am sure they did not go away empty, for Christ said, "he that will come unto me I will in no wise cast out." The membership in this locality, after passing through great troubles and tribulations, seem greatly refreshed and renewed, and a deeper interest is taken in spiritual work, which should be the first and foremost of all works.

On Monday, the 26th, we had special services at Martindale, where Bro. Martin Whisler, of Hanover, Pa., preached a searching and refreshing sermon, taking his text from 1 Kings 18, and part of the 21st verse: "How long halt ye between two opinions?" These words are just as appropriate at the present time as the time they were spoken by Elijah the prophet, because the people are so different in opinions, and so traditional. In the afternoon Bro. Whisler filled an appointment in Bowmanville. We can not express the joy it gives us in having these visiting brethren come here, and so earnestly admonishing us from God's Word. It shows they have a love for us, and our prayers go with them. Solomon

said, "Except God build a house, he that buildeth it laboreth in vain."

And as we cast our eyes around, Behold, we see on yonder ground, A house of worship on the hill, To show the fruits of men's self-will. When I reflect upon the past, And see how we are evil cast, The maimed, the blind, the trodden down, By men who claim to wear a crown, It seems not very strange to me, This house upon the hill to see. Alas, it gives me pain to see So many souls at enmity, And yet it gives me joy to know That tho' the seeds of strife did grow, The Lord has wrought for us release, And we can once more dwell in peace.

SUNDAY SCHOOL ITEMS.

HOPEDALE, ILL., NOV. 17, 1894.—We closed our S. S. on the 28th of October, thankful to God for all our experiences during the past season. May the word as taught and learned become quick and powerful and bring forth much fruit. Since the close of the school we have resumed our regular every Sunday service. JAC O. OSWALD.

LANSDALE, PA., NOV. 27, 1894.—We have closed our S. S. for the year. The books sent us from the Publishing House for prizes gave good satisfaction. We had a nice school, and we hope much good was done. It required much work and there may not have been that general interest taken which we would desire, yet we have good hopes for the school for the coming summer. We had 82 pupils this summer. I. K. KULP.

CANTON, OHIO, DEC. 1, 1894.—Lovers of the S. S. cause gathered at Bro. Lichty's home on Harrison St. Thanksgiving evening to complete the organization of the S. S. and spend the closing hours of the day in thanksgiving and praise. The officers chosen are, Supt., Bro. J. A. Lichty; Asst. Supt., Bro. Rohrer; Secretary, Sister Esther B. Miller; Treasurer, Bro. J. Lichty; and Librarians, Lydia Miller and Earl Christen. Every one present had a will to work and we look forward to have a blessed time gathering in and teaching the little ones the way of life. COR.

FROM PEABODY, MARION CO., KANSAS—I will give the readers of the HERALD a short Sunday School item. Our school is not as large as some schools are, but I am glad to say that it is increasing every year. Last winter, at the close of the year some of us thought that we had better close for one quarter, so we took a vote and it was in favor of closing. Then we saw how necessary it was to have Sunday School all the year. May God help us that we may ever prove faithful in trying to instruct our children in the fear of the Lord. I thank the brethren

ren and the neighbors very much for their help and interest in the Sunday School work. May God greatly bless them all. We will reorganize our school at the close of the year so that we will be ready for another year if God is willing to spare our lives. May God bless every Sunday School that is in accordance with His will, and may the leaders of every school ever be faithful and not teach anything but the word of God.

A. H. EVERS.

THOMPSONTOWN, PA., NOV. 26, 1894.—Our S school was closed on the 30th of September for the winter, to be reopened, the Lord willing, on the first Sunday in April, 1895. Through the mercy of God, whose aid we could so sensibly feel, we have reason to believe that our labor in His name has not been in vain. Our school has been steadily growing in interest as well as in numbers. We have still need to pray to the Lord of the harvest to send more willing laborers into the field to aid in the work, and lead the dear lambs to the fold of Christ, where they can find the green pastures and still waters of life.

COR.

INFLUENCE OF BOOKS.

A Puritan divine named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitudes led to Christ by it was Philip Doddridge. Doddridge wrote the "Rise and Progress of Religion in the Soul," and "the time would fail us to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages and over five million copies have been sold. Carey's compassion for benighted men was first awakened by reading Cook's "Voyage Around the World." Buchanan's "Star of the East" led Judson to be a missionary, and untold has been the influence of the apostle of Burma in heathen lands and at home. Some one has said, "The debt of literature to Christ is that of vegetation to light," and so we may say that all helpful and religious books derive their potency from the Book of books, the Holy Bible, which is able to make us wise unto salvation.—*Rev. John Gordon.*

LOVE.

"And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."—1 Peter 4:8.

I. What is love?

To love is to regard with good will or affection; to be pleased with another; to take pleasure or delight in another. Love is a passionate affection, as of a person of one sex for one of another. Christian love is a desire,—a burning desire to give, do good, to bless, make happy. As a true lover studies to please his betrothed, plans what to do, and how to bestow his affections on his heart's love, so the Christian is ever zealous and anxious to do good to his fellow believer and merit the favor of the Master. As the true lover becomes the truest bosom companion—the twin become one—so the true believer by his love becomes one with the child of God, and one with Christ.

II. What are the properties of love?

(1.) It is intense, as the love of God in Christ agonized itself to reveal and to open to the world the ocean of eternal love, so the believer is intensely anxious ever to cause streams of that love to flow into the hearts of all around.

(2.) It can be developed. It can be cultivated. Love believers, love stands on faith and looks into that deeper and greater ocean of love, and is diligent in love to add to faith virtue, to virtue knowledge, temperance, patience, godliness, brotherly kindness, Godly charity.

III. What does love do?

(1.) It attributes the best motive, "Thinketh no evil," "Rejoiceth not in iniquity."

(2.) Love makes allowances for infirmities. When a scar can not be removed, it does the next best thing—love covers it.

(3.) Love casts a cloak over failing. Nothing is so blind as true love when it spies faults. "Charity covereth a multitude of sins."

Love is like a painter, who when his subject has but one eye, would picture only the other side of the face. It is a noble and great thing to cover the blemishes and excuse the failings of a friend. He is great who buries the weakness of a friend in silence, and a hero who proclaims only the virtues of an enemy. Love always acts the part of an advocate before it will assume the position of a judge. May we, by God's grace, have our whole being permeated by His love and be enabled to follow our Lord's example. "Come now, let us reason together; though your sins be as scarlet, they shall be made white as wool; though they be as blood they shall be made white as snow."—*Selected by C. A. B.*

MOTHER'S COLUMN.

YOUR BOY.

Teach your boy to be accurate. If he be not taught accuracy in childhood, he will never learn it in his manhood. Teach him to speak accurately on all subjects, and he will scorn to tell a lie.

Teach him the valuable lesson of consideration for the feelings of others. Teach him to disdain revenge. Impress him with this beautiful sentiment, "Write injuries in dust, but kindnesses in marble."

Let your boy be boyish. A manish boy—a boy who is a man before his time—is a disagreeable object.

Early instill into your boy's mind decision of character. The undecided boy is sure to become a namby pamby man. He will be, as Dryden says, "everything by starts and nothing long."

Teach your boy courtesy. "Manners make a man," says a proverb. True politeness is rapidly becoming in this country one of the "lost arts."

Do not give your boy expensive notions. Bring him up to be simple in his habits and pleasures.

Teach your boy to look upon labor as a real dignity and idleness as a disgrace.

Teach your boy to be open and frank. If he takes carelessly broken anything and takes the full blame upon himself and makes no excuses about it, don't punish him, but commend him for his honesty, and he will grow up every inch a man.

Teach your boy to be self reliant. "Ability and necessity dwell near each other," said Pythagoras. Let your boy learn no other language but this, "You have your own way to make, and it depends upon your own exertion whether you sink or swim, survive or perish." The wisest charity is to help a boy to help himself.

Teach your boy that there is no such thing as "luck." Good pluck is good luck. Whole hearted energy crowns men with honors.

The word "can't" ought not to be found in your boy's vocabulary. Teach him stick-to-it-ness. Don't flinch. Never fly the track. Hold on; hold fast; hold out.

Teach your boy that the use of tobacco is a filthy, costly and unhealthy habit. The only verse in the Bible that can be quoted in favor of this habit is, "Let him that is filthy be filthy still." The boy with a cigar in his mouth, a swagger in his walk, impudence on his face, a care for nothingness in his manner, older than his father (judging from his demeanor,) is going too fast. Stop him, father; stop him! The chances are ten to one that in a dishonored grave will soon lie the buried hopes of a father, the joys of a mother's heart and the pride of sisters fair.

Teach your boy that if he does not wish to be nobody, or something much worse than a nobody, he must guard his youth.

Teach your boy to be strictly honest in all his dealings with his brothers and sisters. If he disregards their rights, he will grow up to disregard the rights of men. "As the twig is bent, the tree inclines."

Put your boy on his honor. Trust his honor. Nothing will improve his character more. The boy that always requires looking after is in danger.

Be your boy's companion. Treat him as a gentleman, and if such treatment does not make him a gentleman nothing else will.

Teach your boy that the best whiskey sling is to sling the bottle or the concealed jug out of the window, and that the best throw of the dice is to throw the dice away.

Teach your boy not to despise little things. Life is made up of little things. The "little things" in the aggregate make up whatever is great. Look to the little things. If we make the little events of life beautiful and good, then will the whole life be full of beauty and goodness.

Never permit your boy to associate with your neighbor's badly managed boys. "He who goes with wolves soon learns to howl." A boy readily copies all that he sees done, good or bad. A boy's temper and habits will be formed on a model of those with whom he associates.

Above all, bring up that boy of yours in "the nurture and admonition of the Lord." The only way to bring him up in the way of the Lord is for you to walk in that way yourself. Let yours, then, be the religious home, and God's blessing will descend upon it. Your children shall be like "olive plants around your table"—the "heritage of the Lord." It will give to the boy's soul its "perfect flowering" and make it "lustrous in the livery of divine knowledge."

For the Herald of Truth.

OUR TREASURE.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12: 33, 34.

We ought to read the 12th chapter of Luke all through, for it shows us so much of Christ's teaching. Where are our treasures? or, to ask more plainly, What are our treasures? If some one would be sent around to ask this of us, I am afraid we would have to answer that not all of our treasures are what becometh a Christian. In the first verse quoted Jesus says, "a treasure in the heavens that faileth not." I think this shows us why we have "Christmas." It is Christ's

birthday, and He was sent into the world so we might all obtain this treasure. "Where your treasure is there will your heart be also." Some people, and Christian professors too, devote all their time to money, some to dress, some to seeking worldly amusements and ever so many other things that could be named. Now, if we spend the time and money for these things that we should be spending for Christ, it shows where our treasures are.

We often hear the remark made, that if the heart is right then all is right. That is all true, but this is often spoken by people who take it as an excuse to hide their carelessness. But the old saying is, "Straws show which way the wind blows;" so our outward appearance and actions show what is in our hearts, for what the heart craves after, that is our treasure. If the heart craves after money, then we have money for our treasure, or have made a god of our money, or dress, or whatever we seek most. But let us have our treasure in heaven, where we can be certain that it will not be stolen from us, nor the moth eat it, and the best we can do is to follow the path of Jesus.

Walk where His footsteps lead,
Keep in His beaming presence,
Every counsel heed."

And we know how plain and humble we must be to follow Him.

A joyful Christmas and a happy New Year to all.
ALLIE HILTY.
Bluffton, Ohio.

SEEKING AND SAVING.

One of the most precious words of our Savior is when He tells us that the Son of man is come to seek and to save that which is lost.

In so saying He gives us, first of all, a true description of the real state of the human race. In order to apply a remedy we must understand the disease. A great part of the misery of the world is owing to the fact that it does not know the real nature of that misery. How must it be characterized? What is its cause, its origin, and its extent? Jesus answers this question by saying that the world is lost. He says elsewhere that He was sent into the world that the world through Him might be saved. Here He says that He came to seek and to save that which is lost. Jesus, therefore, uses the terms world and that which is lost as synonymous. The world is lost. The human race, in so far as it has not already been found and saved by Him, is a lost race.

A city which has rebelled against its rightful sovereign and enlisted under the banner of a traitor and usurper is lost to the government and dominion of that king. If that king is powerful enough it is lost in still another sense, for the treason and rebellion will certainly be pun-

ished. Such was the condition and history of the city of Jerusalem in its last revolt against Rome. Even before the city was taken every intelligent spectator must have known that it was doomed.

A wayfarer who has attempted to traverse a trackless wilderness without compass or guide, and who has in consequence missed his way, is a lost man. Unless some other man finds him and conducts him to a place of safety, the probabilities are that he will perish in the wilderness.

A sick man whose disease is incurable by human skill, a criminal who has been found guilty and whose sentence has been pronounced without hope of a reprieve, are other illustrations of what it means to be lost. So the human race is lost because it has broken its allegiance to God, its Creator and Sovereign. It has attempted to cross a trackless wilderness. It is sick with the incurable disease of sin which acts like a cancer or poison in the blood. It stands convicted at the bar of justice, and the sentence must be pronounced.

But the Son of man is come to seek and to save that which is lost. He comes to the rebels as the representative of the Sovereign against whom they have revolted, and brings them a message of clemency and a hope of reconciliation. He finds that traveller who is bewildered and discouraged, and tells him: You have lost your way, but trust in Me, I am the Way. He applies the remedy which effectually cures the disease of sin and restores to spiritual health and vigor. He saves the criminal, not only by staying the execution of the sentence by suffering that sentence Himself as a substitute for the criminal, but by taking him out of the moral degradation and wretchedness involved in his condition as a criminal, and restoring him to innocence and purity.

These words further reveal unto us the Saviour in the two great elements of His character, namely, His love and His power. In His coming to seek we have an evidence of His love. He sought those who sought Him not. He sought those who expected Him not. He sought those who hated Him. It was love that made Him willing to attempt and undertake His work. Because He loved us He resolved to seek us that He might, as it were, make Himself familiar with our lost condition, and cheer us by His sympathy. But, as in His coming to seek us we have an evidence of His love, so in His coming to save we have an evidence of His power. It needed infinite love to conceive the plan of redemption. It needed infinite power to execute and apply that plan. There are those who have an idea that this power of Christ to save is nothing more than that of a great example to stimulate, and a guide to direct the natural but dormant aspirations

of the heart after holiness and goodness. Hence, they imagine that this power is only one, and perhaps a very subordinate one, of the many elements which have contributed to what they call the evolution of morals, the upward progress of the race.

But the power of Jesus in saving us is not manifested in any superficial treatment of symptoms. It strives at the root of the disease. It effects a spiritual regeneration, and not merely a moral evolution or reformation. It does not quicken any fancied aspirations after truth and holiness which may lie dormant in the heart of man, but it creates a clean heart and renews a right spirit within that man. It makes us new creatures in Christ Jesus, new in our freedom from the old burden of our former sin, new in our exemption from the just penalty of sin, new in our deliverance from the power and dominion of sin, new in the spirit of sanctification with which He endows, new in the relations of covenant grace which now we sustain unto God. Old things have passed away; behold it is all new.—*Rev. A. H. Huizinga, Ph. D., in Christian Intelligencer.*

DIFFERENT RENDERINGS OF HEB. 11:1.

Now faith is the substance of things hoped for, the evidence of things not seen. *Heb. 11:1.—King James' Bible.*

Now faith is the assurance of things hoped for, the proving (test) of things not seen.—*Revised Version.*

Now faith is a confidence of things hoped for, a conviction of matters not seen.—*Young's Bible.*

But faith is a confidence in respect of things hoped for, a conviction of things not seen.—*Sawyer's Bible.*

But faith is a basis of things hoped for, a conviction of things unseen.—*Willson's Diablot.*

Now faith is the confidence of things hoped for, the evidence of things not seen.—*Alford's Testament.*

FREE WILL OFFERINGS for November, 1894.

MISSION.

Mrs. Adam Gebhardt, \$1.00; M. H. H. Lancaster, Pa., 1.00; James G. Detweiler, 2.00; Maple Grove Cong., LaGrange Co., Ind., 35.45; A Sister, McVeytown, Pa., 1.00; Salem Cong., Wayne Co., O., 8.16.

TRACT.

Oak Grove S. S., Ohio, \$4.18; Cong. in Medina Co., Ohio, 17.00; P. B. Good, Pa., 1.55; Dividing 2 Shares M. P. Co. Stock, 3.00; Spring Valley, Kansas, 38; E. Hostetter, 30; Salem S. S., Allen Co., O., 1.00.

Geo. L. Bender.

THE world is full of religion that did not come from Christ.

REPORT OF THE HOME MISSION.

NOVEMBER, 1894.

MEETINGS.

Gospel meetings, 22; Cottage meetings, 25; Children's meetings, 8; Singing classes, 5; Funerals conducted, 1; Av. attendance Sunday A. M. services, 42; Av. attendance Sunday P. M. services, 150; Av. attendance Sunday school for Nov., 191.

KINDERGARTEN.

No. of pupils, 35 to 40; visits to homes, 86.

MEDICAL DISPENSARY.

Persons treated in dispensary, 96; Vaccinations, 4; teeth extracted, 12; private calls at homes, 62; private prescriptions at office, 60; Surgical cases, 3.

LITERARY.

Tracts distributed in Nov., 3463; papers distributed, 1872; Bibles sold, 4; Testaments and Gospels sold, 8; Cards given in Sunday school, 513.

RECEIPTS.

A. R. Miller, Pa., \$5.00; Slate Hill S. S., Pa., 6.50; A friend, Chicago, 60; Martin's S. S., Ont., 7.75; Waterloo S. S., Ont., 4.50; A friend, Chicago, 50; Sister G. and Sister H., Topeka, Ind., 10.00; Sister Z., Topeka, Ind., 2.00; Sister Y., Topeka, Ind., 1.00; Home Mission Advocates, 7.00; Abr. Metzler, Sr., 1.00; Sister K., Canada, 1.00; Sycamore Grove Cong., Mo., 17.62; S. H. Musselman, Bhe Hall, Pa., 1.00; Caledonia Cong. per J. H. Hann, 2.40; Walnut Grove S. S., Ohio, 5.27; Bethel Cong., East Lynn, Mo., 9.45; Bible Class, McVeytown, Pa., 2.25; A friend, Chicago, 1.00; D. S. King, Larned, Kan., 1.25; Henry Hershey, Intercourse, Pa., 5.00; Sisters of the A. M. church, Holden, Mo., 1.20; A friend, Noble, Iowa, 70; Mrs. Jonas E. Hostetter, Florin, Pa., 1.00; J. N. Hostetter, Chicago, 1.00; J. J. Schrock, Smithville, O., 6.20; E. K. Greenawalt, Ligonier, 5.00; Joseph Smucker, Ligonier, Ind., 5.00; Found in clothing from Bluffton, O., 50; C. Hooley, Topeka, Ind., 1.00; Cong. at Elida, O., per J. M. S. & C. B. B., 6.50; A. L. Buzzard & Bro., Goshen, Ind., 2.50; J. D. Showalter, Harrisonburg, Va., 1.50; For a worker, 50; Cap S. S., per Bro. Brackbill, 13.00; J. D. Ranch, Dado, Pa., 2.00; Amos H. Hershey, Dado, Pa., 1.00; Mattie Hershey, Dado, Pa., 1.00; A. L. Buzzard & Bro., Goshen, Ind., 4.00; H. Dirks, Gretna, Manitoba, 5.00; Slate Hill S. S., per Minnie Rupp, 6.07.

Any contributions not acknowledged here, should be reported to us at once.

E. J. BERKEE, Sec. & Treas.

EXPENSES.

Rent, \$68.00; Kitchen supplies, 38.28; Dispersary, 2.00; Kindergarten, .86; Charity, 3.59; Personal, for workers, 9.31; Gas and coal, 18.62; Postage for reports, 13.00; Unclassified, 8.80.

GENERAL.

Persons given clothing, 20; Meals given to poor, 8; Visits to homes by workers, 138; (Since Nov. 19), homes found destitute, 11; (Since Nov. 19), persons found not attending church, 14; Visitors at The Home, (Nov.), 21; Meals taken by visitors, 44; "Annual Reports" sent out, 1220; Business letters sent out, 61; Business letters received, 66.

It is better to surrender to mercy than to be overtaken by punishment.

Married.

MUSSELMAN—EBERLY.—On the 15th of Nov. 1894, at the home of the officiating minister, Bro. Harry Musselman of Lower Allen Twp., Camb. Co., Pa., and sister Laura Eberly of Hampden township, Camb. Co., Pa., were united in matrimony by Bishop Benj. F. Zimmerman. May God's richest blessing rest upon them.

SHETTER—BURKHART.—On the 4th of Dec. 1894, at the home of the bride, near Strassburg, Franklin Co., Pa., by Bishop Benj. F. Zimmerman, Bro. John Shetter of Chambersburg, Franklin Co., Pa., and sister Lizzie Burkhardt of Strassburg, Franklin Co., Pa. May their journey through life be a happy one.

DIED.

WEAVER.—Dec. 4th, 1894, in Columbiana, Ohio, after a lingering illness, Dr. J. D. Weaver, aged 72 y., 2 m., and 1 d. On the 6th interment took place at the Oberholzer church where services were conducted by Allen Rickert, Joseph Bixler and Jno. Burkholder.

VODER.—On the 12th of Nov. 1894, near Goshen, Ind., Benjamin M. Voder, aged 68 years and 9 months. Bro. Voder was ailing for several months, but no one thought of his being so near as he always went to the table to eat with the family until the morning of the 11th. On the morning of the 12th at about 2 o'clock he said he was feeling better and believed he could sleep, and fell asleep to awake is eternity, which we hope will be a glorious awaking, as we have reason to believe that he had peace with his God.

BETZNER.—On the 5th of November 1894, at her home near Breslau, Waterloo Co., Ont., after long suffering of cancerous affections of breast and liver, Sister Lydia, beloved wife of Jacob S. Betzner, aged 52 y., 18 d. She was a patient sufferer, and although everything that human skill could devise or affection could suggest was done, she sank gradually until at last death came and the tired body, so long racked with pain, sank to its long rest, while the soul, freed from its earthly thrall, soared to the home for which it so much longed. She will be sadly missed in the church in which she was a devoted member, in the neighborhood, in which she was universally esteemed, and in the home, where she was a loving helpmeet, a faithful companion and an affectionate mother. She leaves a sorrowing husband and two grown daughters, beside many relatives and friends to mourn her death. Her remains were laid to rest on the 7th in the Cressman cemetery, followed by a large concourse of sympathizing friends. Funeral services were conducted by Noah Stauffer in German and David Sherck in English. The Lord comfort and sustain our dear brother and family in their deep affliction.

SHANK.—On the 13th of Nov. 1894, at the home of her son-in-law Joseph B. Diller, in Adams Co., Pa., sister Nancy Shank, aged 66 years, 1 month and 1 day. She was the widow of Bro. Christian Shank who preceded her to the spirit world 12 years. She was the mother of 6 children; 2 also preceded her to the spirit world. She was a consistent member of the Mennonite church. She had been in feeble health for many years and at last took pneumonia, of which she suffered a great deal till death came to her relief. She

said she was suffering much now, but would soon be going to her rest. This with other evidences she left as a sweet consolation for the bereaved children who mourn their loss. Funeral on the 15th. Services at the house by Martin Wisler. Text, Matt. 24:44, after which the remains were taken to Edgemont, Maryland. Services at church by Adam Bear. Text, Philippians 1:21, thence to the Hoover graveyard where the body was laid to its last resting place.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

ROTH.—On the 18th of November 1894, near Milford, Seward Co., Neb., Daniel, only child of Michael and Lena Roth, aged 11 months and 20 days. Buried Nov. 19th in the Fairview cemetery. Services were conducted by Pre. Joseph Rediger from Mark 10:13-16, and by Bish. Joseph Schlegel from Luke 20:36. A large cortege followed the remains to their last resting place. He was a grand child of our Pre. Joseph Gasho.

The little crib is empty,
The clothes are now laid by,
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell dear, dear mamma,
You nursed and watched me well,
But Jesus took your darling,
So, mother dear, farewell.
And farewell dear, dear papa,
You to your bosom pressed,
Your only child, your Daniel,
Who now has gone to rest.

And farewell dear grand parents,
You've watched by my bedside,
But I could not linger longer,
For Jesus called His child.

KRAZ.—On the 23d of November 1894, near Jordan, Lincoln Co., Ont., of dropsy and heart failure, Christian Kraz, aged 64 y., 7 m., 19 d. He was blind for nearly 44 years. He leaves a wife and many sorrowing relatives and friends to mourn their loss. He lived a devoted Christian life for many years, and by his kindness, quietness and humility he won the love and esteem of a wide circle of acquaintances and friends. The remains were buried at the Moyer M. H. on the 26th where many friends and neighbors met in respect and love for the deceased. Funeral services by Bish. Daniel Wismer of Berlin, Ont. from Rev. 7:16.

MISHLER.—On the 29th of November 1894, in LaGrange Co., Ind., of typhoid fever, Amanda, wife of Abraham Mishler, aged 23 years, 3 months and 3 days. She leaves a husband and 3 children to mourn her early departure, but they need not mourn as those who have no hope. She was a member of the Amish church. Buried on December 1st. Services by Y. C. Miller from Psalm 90:1-6, and J. J. Troyer from Matt. 24:42.

HUNSBERGER.—On the 26th of November 1894, in New Dundee, Waterloo Co., Ont., of an accident, Bro. Moses Hunsberger, aged about 56 years. He was returning home about noon from near Ayr, and in driving through New Dundee the front axle of his buggy broke. The vehicle struck the horse, which at once became unmanageable, dashing down the hill and in making a sharp turn, buried Bro. Hunsberger out against the frozen bank, rendering him unconscious. He remained in this condition for about two hours when he expired. He leaves a sorrowing wife, 2 sons and 3 daughters and many friends to mourn his sudden death. He was

a member of the Mennonite church. Funeral services were conducted by Menno Cressman in German, from Judges 18:24, and Benj. Shupe, in English, from Mark 24:44.

HERSHY.—John, the only son of David B. and Elizabeth Hershey, died of typhoid fever, Nov. 23d, 1894. He was born in Shelby Co., Missouri, June 16th, 1872, moved with his parents to Stevensville, Ont. in 1876, and in 1882 to Greenwood, St. Clair county, Mich. John made a profession of religion last winter during a series of meetings and was since then a steady quiet boy and professed his faith and trust in God up to and during his sickness. He was always kind towards his parents and sisters and diligent in his duties. Funeral services were postponed. However a Psalm was read and prayer offered at the house. He was buried in the Lett burying-ground, Bro. Geo. Kiteley officiating.

S. REICHAUD.

KAUFFMAN.—On the 20th of Nov. 1894, in Georgetown, Northumberland Co., Pa., formerly of Juniata Co., Mary M., wife of Samuel Kauffman, and daughter of Joseph and Mary Lauer, aged 28 years, 1 month and 28 days. She died of typhoid and brain fever. She was concerned about her salvation for some time before her sickness, and 5 days before she died was received into the church by water baptism and retained a good mind. She was a good neighbor and a loving wife. She leaves a sorrowing husband and 2 children, father, mother, 4 brothers and 2 sisters. Buried at Lauer's church yard where many friends assembled to mourn with the family. Services by Samuel Gayman and Wm. Graybill, from Rev. 19:8, 9, and 2 Tim. 5:1.

LEITZEL.—On the 24th of November 1894, in Delaware township, Juniata Co., Pa., of consumption, sister Sybilla, wife of George Leitzel and daughter of David and Fannie Hummel. She was ailing for about one year, but endured her suffering with Christian fortitude. She was a consistent member of the Mennonite church and loved by all who knew her. She leaves a sorrowing husband, 2 sons and 2 daughters to mourn their loss. On the 27th her remains were laid in the Delaware graveyard where many relatives and friends assembled. The funeral was conducted by William Graybill. Text, John 16:33.

GINDLESBERGER.—On the 13th of November 1894, in Paint Twp., Somerset Co., Pa., sister Rachel, widow of Bro. Peter Gindlesberger who died Dec. 24, 1893. She was buried on the 16th. Funeral services at the German Baptist church by L. A. Blough, Sam. Gindlesberger, Hiram Musselman and Joseph Berkey. Sister Gindlesberger was the mother of 13 children, 11 sons and 2 daughters; 2 sons are dead and 2 are in the far West; the remaining 9 children were present at the funeral to pay the last tribute of respect to a dear mother, but they need not mourn as those that have no hope; for while the writer visited her she expressed herself willing to depart and be with Christ. She said she had no fear of death. May God comfort the sorrowing friends.

"Farewell, dear children, one and all,
A mother from you Christ did call;
Weep not for me, it is in vain
To call me to your sight again,
But live for Jesus, this is gain
To live and die in Jesus' name."

L. A. BLOUGH.

STUCKEY.—On the 23d of November 1894, near Danvers, Illinois, Charles son of Peter E. Stuckey of Kearney, Neb., aged 22 y.,

10 m. He came to Danvers to work here during the winter, at Christian Kinsinger's. On the 15th of November he ran a fork while doing chores, from the injuries of which he died on the 23d. His parents were sent for on the 21st and arrived on the 22d, in time to see their son alive. Funeral services were held on the 25th at the Danvers M. H. by Joseph Stuckey, Joseph King and Andrew Oesch. The same evening the parents started homeward with the remains of their son to bury them on the 27th. A few moments before he died he said, "I am going home to heaven," a sweet consolation to the parents and friends.

BURCKY.—On the 22d of November 1894, at Taskiwa, Ill., of the infirmities of old age, sister Barbara, widow of Bro. Andrew Burcky, aged 86 y., 5 m. She leaves 2 sons, 8 grandchildren, 7 great grandchildren and many friends to mourn her death. Her remains were laid to rest on the 24th in the Willow Spring graveyard Indianapolis, Bureau Co., Ill. Funeral services by Jac. Ringenberg and Hy. V. Albrecht in German from Phil. 2:21, and Rev. 14:13 and Val. Strubnar of Washington, Ill. in English from 2 Tim. 4:7, 8.

J. BURCKY.

HOLDEMAN.—On the 24th of Nov. 1894, near Mishawaka, St. Joseph Co., Ind., Jemima Holdeman, maiden name Hostetter, aged 21 y., 2 m., 1 d. She leaves a sorrowing husband and two little children to mourn their loss which we trust is her eternal gain, as she left bright evidence behind that she was saved after wrestling much in prayer. Her last words were to her husband: "Yes, I am saved." A while before she died she sang the hymn: "Blessed be His name."

"All praise to Him who reigns above
In majesty supreme;
Who gave His son for man to die,
That He might man redeem," etc.

It is well for us ever to live near to our Savior and be humbly submissive to Him, so that we have no regrets to make at the hour of death. Services by David Garber from Heb. 2:6. Her remains were interred in the Forest Grove on the 27th.

RUDY.—November 27th, 1894, near Milport, Lan. Co., Pa., Isaac W. Rudy, aged 72 y., 3 m., 21 d. Funeral on the 30th. Buried at Landisville meeting house.

SHREINER.—November 22d, 1894, of typhoid fever in Manheim, Lan. Co., Pa., Clement W. Shreiner, aged 19 y., 9 m., 19 d. Funeral on the 24th. Text, Matt. 25:13. Buried at Herly's meeting house. A large congregation assembled to sympathize with the bereft parents and in token of respect for the deceased.

SNAVELY.—November 19th, 1894, at Junction, Lab. Co., Pa., Barbara R., daughter of brother and sister Henry S. Snavely, aged 27 y., 9 m., 19 d. Funeral on the 22d. Text: Lam. 3:31-33. Buried at "Kauffman's" meeting house. A large congregation assembled in token of respect and sympathy. May the good Lord comfort the bereft and deeply afflicted family.

HABECKER.—November 19th, 1894, near Newtown, Lan. Co., Pa., Bro. Franklin Habecker, son of brother and sister Jacob Habecker, aged 27 y., 10 m., 23 d. Funeral on the 21st. Text: 2 Cor. 4:16-18. Buried in the Silver Spring cemetery. This dear brother was a helpless invalid all his life. Though nursing him made much work, yet his departure caused sorrow.

"We miss thee from thy place, dear Frankie,
The sunshine of thy face we miss,
Our home is dark without thee—
We miss thee everywhere."

ITEMS.

—A PAPER has been invented in France which is indestructible by fire.

—50,000 persons have been rendered homeless by the earthquakes in Italy, and that many dead bodies were thrown from their graves.

—ON the 6th inst. an express train near Fort Worth, Texas was held up by masked men and robbed of about \$100,000. The robbers escaped.

—THE site of the recent Brooklyn Tabernacle was sold at Sheriff's sale on the 6th of Dec. for \$10,000, the mortgage on the same having been foreclosed. It is probable that Dr. Talmage's congregation will disband.

—EMBALMED bodies of three Jews, it is said, have been discovered in a secret cave in Mexico which it is inferred from the Hebrew inscription on a tablet must be 611 years old. On the bodies are the Jewish Tails and Tephillin.

—LONDON, November 28.—The colonial office announces that the recent floods in Limassol, Island of Cyprus, destroyed two-thirds of the houses of that place and drowned twenty-two persons. The damage done is estimated to amount to £50,000. The church and mosque were completely wrecked and the streets were blocked with debris. The garrison of the island is assisting in the work of relieving the food sufferers.

—THE investigations of the Lexow Committee in New York City, continue to reveal evidences of moral rottenness in the city government that is astonishing. It is interesting also to learn that the attendance of a Roman Catholic priest, Thomas Ducey at the sessions of this committee has called forth the displeasure of his superior, archbishop Corrigan, and a spirited controversy is being carried on between them through the New York dailies, in which the archbishop is getting his hands more than full.

—A TWO years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were set with jewels (probably corundum, as the diamond was very scarce,) and even lathe tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of the wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout.

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